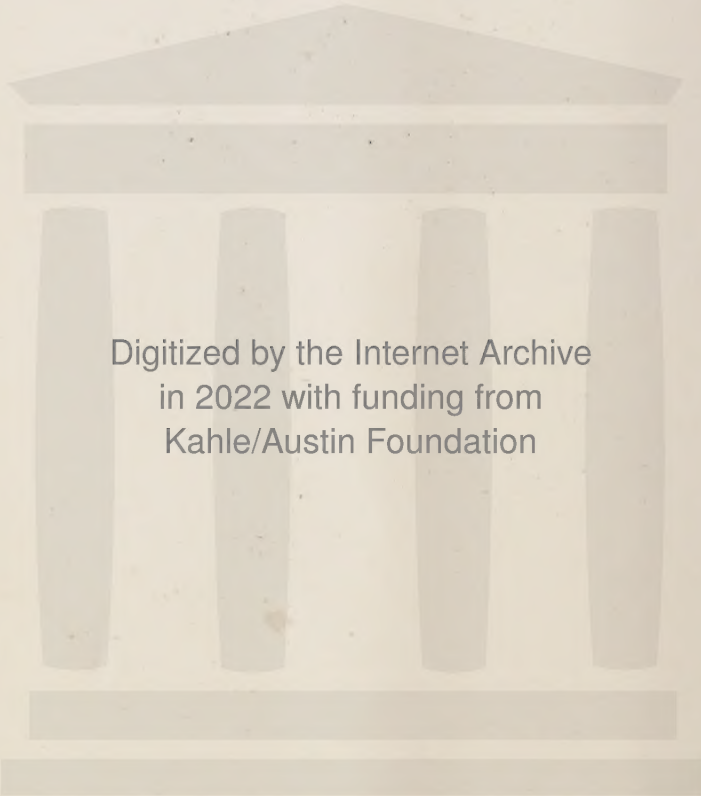








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Prove all things; hold fast that which is good

THE BIBLE STUDENT

AND

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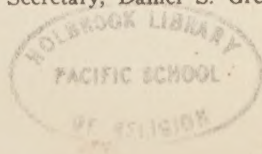
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The Bible Student and Teacher

Volume IX.

JULY, 1908.

Number 1

Notes Editorial and Critical

Some time ago we received the March number of *A Bishop's "Infidelity"* "The American Magazine", containing an article by Bishop Williams of Michigan on "The Bible; Have We Lost it?" It was a rehash of an address that had been delivered by the Bishop some time before at a conference somewhere in Michigan, and that had then and there called out loud protests. That would have been bad enough even for a man who made no profession of being a Christian; but there is this palliating circumstance, that it was addressed to people of mature years and possessed of sufficient knowledge—some of them at least—to safeguard them against its fallacies. But here we have it paraded again, in a secular magazine representing unfaith rather than faith, and intended especially for the immature and unfurnished minds of the young; to whom it is commended by the rustling robes of a "Bishop" of a Christian Church! That is quite too bad! A friend, of the order of Friends, has handed us the following notice of the article, in "The Friends Intelligencer", of June 6, 1908, which, in its bald statement, will be taken by the Friends who read it as a tacit endorsement:

The American Magazine recently published an article on "The Bible; Have we Lost it"? by Episcopal Bishop Williams (Vol. ix—1)

of Michigan. It was such an article as would have raised a storm of disapproval from the conservatives if it had been published twenty-five years ago. But the editors of *The American Magazine* report that for every letter of disapproval which the article brought out ten of approval were received.

We handed the "Bishop's paper to Rev. Dr. Leavitt, one of the strong men of the Protestant Episcopal Church, for a somewhat adequate challenge of the Episcopal pretensions. His criticism, printed on another page, shows that its teachings are simply the old fashioned secular *infidelity* of Paine and Ingersoll, without the force of the former or the brilliant rhetoric of the latter, but coming from within the Church and attempted to be made sacrosanct by the display of Episcopal robe and miter.

* * * * *

In the foregoing "Note" on "A Bishop's Infidelity" will be found the statement of the *Criticism of the Editor* of "The Bishop American Magazine", that the article by Bishop Williams, "The Bible; Have We Lost it?"—criticised in our present issue by Rev. Dr. Leavitt—had called out ten letters of approval to one of disapproval. In a later issue of "The American Magazine"—that for June—two of the letters, one of approval and one of disapproval, are printed. They exhibit what strikes

one as an almost inconceivable contrast in the methods and conclusions of so-called "thinking".

The first is from a Congregational Minister in Wisconsin:

I have been an interested reader of your magazine from the first, and I am enjoying it more and more. I do not suppose that there can be any question about its being the best one in the country for the price, and better than most of those costing more.

I have just read the contribution in the April number, "The Bible; Have We Lost It?" You have done the Church a great service in publishing that. I shall tell my people Sunday morning, from the pulpit, that they all should read that article.

The second is from a Baptist Minister in South Dakota:

I have read with great interest and great disagreement the article in the April number of your magazine by Bishop Williams on "The Bible; Have We Lost It?" Now, in order to be fair at least and not lay yourself open unnecessarily to the charge of disseminating what many of us consider most damaging error, call on some of the men on the other side to write an article on "The Old Bible Still Stands".

One of the most evident "finds" of those who call themselves "scholars" is their colossal conceit.

The Bishop says "the most intelligent Christians" take the position he does; he talks about the things they have "shown" and their "established results" and the "profounder and more reverent scholarship" which sees as he does. Now a one-eyed, fair-minded, unconceited man in looking over the Christian world of scholars would see at a glance that not one of those conceits is true. I could name as fast as I can write men of the greatest scholarship and reverence who consider the most of what the "learned" Bishop has written the merest twaddle. His description of the belief in verbal inspiration is but a caricature.

That the modern studies of the Bible have brought great help in a historical appreciation of much of the Bible, especially the prophets, no one will deny, but that all his conclusions are sound a vast number of as wise and intelligent men as himself will deny.

The first letter has the tone of one who always stands with his eyes tight-shut and his mouth wide open, eager to swallow everything that comes his way, and to belch it forth again on his people. The other marks one who expects to be able to give "a reason for the faith that is in him", and is able to recognize *facts* and grasp *reasons*. The statement of *facts* by this last Minister justifies his attitude towards the Bishop, and the Editor as well.

We do not see how the Editor can in all honesty and fairness avoid accepting the Minister's challenge, "to call on some of the men on the other side to write an article on 'The Old Bible Still Stands',"—unless, indeed, it be his purpose to make his magazine the organ of the Radical Criticism!

* * * * *

"The Historians' History of the World" lies before us—or at least *The "Historians' History* the volume of it on "Israel". This volume is a large octavo of almost 700 pages, and is to be one of twenty-five of like proportions. Being the "Historians' History, it is, of course, supposed to be historical. The great "Historian" who prepared the volume on Israel is Rev. T. K. Cheyne, Oriel Professor of the Interpretation of Scripture, Oxford; joint

Editor of the Encyclopedia Biblica.

Knowing something of the quality of the "history" embodied in the Encyclopedia Biblica, we turned to the opening pages of this Volume to find it opening with a section on "Doubtful Traditions Examined; Moses". And here is some of the "history", manufactured by discrediting with unsupported assertions the best accredited history in existence:

"The difficulty of sketching the outlines of the history of Israel in pre-Maccabean times is unusually great. Historical curiosity was denied to this people, and the Capivitties were literary as well as political disasters. . . . It is probable that the disciples of the prophets kept some record of interesting events in the lives of their masters—and the greater prophets were personages of political as well as religious importance—but the inveterate tendency of such history to become hagiology, compels us to read the fragments of prophetic narrative literature which have survived, even more critically than the passages of narrative which may, perhaps, have been derived from royal annals.

"There were also, however, collections of popular traditions which, though suffused with imagination, were doubtless more precious to the early Israelites than the dry facts of contemporary or nearly contemporary history. They were the imaginative vesture of vague and distorted recollections of long-past events".

"The whole story of the Exodus from Egypt appears to be due to confusion between Mizraim and Mizrim—a confusion which is presupposed by what remains of the Yahvist's and the Elohist's narratives in their present form, but which was probably not made by these narratives in their original form, and cannot be shown indisputably to have been made by the earliest prophets (Amos ii. 10; iii. 1; v. 25; ix. 7; Hosea ii. 15; viii. 13; ix. 1, 5; xiii. 9, 13; xiii. 4).

"To couple this with the traditional belief that there was once a person called Moses, would be to misconceive the pos-

sible range of oral tradition, and to forget the universal tendency to imagine the ancestors or founders of tribes and races. That there was a clan bearing the name like Mosheh or Moses; that, owing to a close connection with a Yahveh-worshipping tribe of Kenites, this clan became ardently devoted to the service of Yahveh; and that its chief centre was at Zarephath (Sarepta) (whence be it noted, another prophetic hero of tradition, Elijah, probably sprung), may, however, be admitted as probable".

And this is "History"! It sounds
strangely like

Is It some things that
Original? we have heard before. From the

way in which it is presented, however, one might mistake it all for an original production, and, if innocent enough, might accept it as *history*. We sometimes wonder if Professor Cheyne ever realized the distinction between his own crude and worthless imaginings, reproduced from, or based upon, his French, German and Dutch predecessors, and genuine historical facts.

Not long ago a Philadelphia editor received a pleasant visit from one of his contributors; and here is what occurred:

"My little poem", said the visitor, "the one that I handed in yesterday—what did you think of it"?

"Excellent", said the editor heartily, "really splendid. But it's a singular coincidence that Tennyson wrote the same poem about fifty years ago".

"He did"! exclaimed the visitor. "What an awful nerve he had"!

We have sometimes thought of Professor Cheyne in a similar position, and, when some one suggested to him that he had read these things a score of years ago in the works of Kuenen or Wellhausen or Robertson

Smith, have imagined him exclaiming in amazement: "What an awful nerve Mr. So-and-So must have had, to steal my thunder!"

* * * * *

We frequently come upon such commendations as *Incomparable* this: "The book of Ruth is an incomparable idyl".

We are reading it now in a pamphlet that lies before us; and it recalls what an exchange had to say, with much more discrimination, several years ago about the Book of Jonah:

"In our opinion, the best short story ever written is the Book of Jonah. Nothing that Guy de Maupassant or Kipling has done can compare with it. It contains about two thousand words, and there is not a superfluous word in it. It is full of incident, and the action progresses slowly to a climax. The account of the prophet's experience with the great fish is only one incident in the narrative. Excluding the prayer of Jonah, only forty-two words are devoted to it. The climax of the story is found in its very last words. When the writer has done he stops. From a literary and ar-

* * * * *

Three Catch Phrases

FROM THE AMERICAN WEEKLY

There are certain catch phrases in common use at present which are exceedingly misleading. They indicate a drift in religious teaching which cannot be too stoutly resisted. The first of these which we would mention is the phrase "Salvation by education". This is the title of a chapter in a recent volume dealing with the modern development of Christian thought and life. Religion is not by education. It is by Christ. "Neither is there salvation in any other; for

tistic point of view, the Book of Jonah occupies a supreme place in the world's literature".

This is well put; but is it not a little incongruous

And Much to compare an immortal production with such ephemeral things? Ruth and Jonah and Esther are simply incomparable as literature. But it should always be remembered that they are much more. They are divine records of great matters in the progress of the kingdom of God: the first, of the origin—Hebrew and Gentile—of the kingly race that was to guide the destinies of the Chosen People; the second, of the great typical reaching out of Divine grace to take in the Gentile world; and the third, of the Divine intervention for the salvation of the covenant religion then being blotted out by the hostile world-empire of that age. The beautiful setting is only for the all-important religious truth.

there is none other name under heaven, given among men, whereby we must be saved". But while salvation is by Christ, it may come through a process of education. In some instances it is a crisis, rather than a process; but whatever be its form it is by Christ. As an illustration of salvation, as a process, take the words, "The Lord added to the Church, daily, such as were being saved"; that is, those in whom the saving process had begun. They are not being saved, however, by education. They were being saved by Christ through a pro-

cess of education. In the same way, when it is said that Christian parents are to bring up their children "in the nurture and admonition of the Lord", it is not meant that they are to be saved by nurture. They are to be saved by the Lord through a process of nurture. It is by the Lord's influence upon them, as that influence reaches them through the instruction and example of the parents, that they are to be progressively saved from sin and for goodness.

Another misleading catch phrase is, "Salvation by culture". People are represented as growing into the Christian life according to the law of natural development. In a recent volume is found this expression: "The soul grows according to its innate tendencies". Yes, but what if these innate tendencies are wrong and need to be changed? The principle of spiritual development which Jesus laid down was this: "A corrupt tree cannot bring forth good fruit"; hence the tree must be made good before the fruit can be made good. It is not sufficient to elevate human nature, human nature must be changed, or rather it must be elevated by being changed. What men need is a new moral direction, and this is meant by the term conversion. Men need the touch of Christ to start within them

the process of spiritual development; they need the perpetual presence of Christ within them to perpetuate that process of spiritual development. Thus men are not saved by culture. They are saved by Christ through a process of culture.

Another misleading catch phrase is, "Salvation by character". This is a new form of the old heresy of salvation by works, which Paul opposed so vehemently. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God". We are saved by Christ through grace, and godly character is the evidence that Christ has saved us. Those who have come into saving relations with Him, will produce a character like His. In the twenty-fifth chapter of Matthew character is made the criterion of judgment, not because it is the ground of salvation, but because it affords evidence that we belong to Christ. A Christian character—a character, the main-spring of which is benevolence—is evidence that we are Christ's. Right character is that in which salvation issues. We are not saved by character, we are saved by Christ, and in virtue of our union with Him, we have our fruit unto holiness, and bring forth a character which requires Him for its explanation.

* * * * *

Has the Future Been Abolished—Including Heaven and Hell?

In the January Number of "The Bible Student and Teacher" there appeared a short paper, taken from "The Guardian" of November 27, 1907, entitled "Heterodox Orthodoxy, a British view of an American Book".

It was a discriminating discussion of "Christian Theology in Outline", a work of Professor W. Adams Brown, of Union Theological Seminary, New York. The point made by the British critic was, that while the author laid

down two elements as essentially entering into the Christian thought of Christ, namely, "He is at once the ideal man and the Incarnate God"; in his unfolding of the subject he practically set aside His Divinity, which he made to lie in Christ's unique mission and authority. "It is not the declaration that God is to be found only in Jesus, but that he is everywhere and always like Jesus". Thus an ethical similarity of character is substituted for an essential identity of person! As we remarked, the book is unique in that the writer in apparent unconsciousness commits logical *hara kiri* by undermining the foundations of his superstructure through destroying its chief cornerstone.

Such a treatment of the Deity of Christ might be expected to lead to the minimizing of His work of atonement and salvation. That it does so, in the work referred to, is made clear in a criticism of the work by Mr. Albert T. Swing, in the *Bibliotheca Sacra* for January, 1908. This criticism makes relevant the question of our caption. There is no doubt that the tendency of late has been in that direction. At first the attempt was made to abolish hell but to keep heaven. The present tendency seems to be to sweep away the entire future. Mr. Swing says:

"One is, however, surprised to find only three and a half pages given to the closing topic, 'The Christian View of the Final Consummation.' But as nothing is said or implied of the possibility of a persistence in evil, as well as a perfecting of those who are progressing Godward, this may be space enough for this easy part of the subject. It is much more pleasant, if not exactly historical, to omit that very serious side of human destiny. This is Professor Brown's summary con-

clusion [Is it Universalism, or Restoration, or a theological "What-Is-It"?] on this momentous subject:

"When all have come, through Christ, to the same knowledge and love of the Father which we see in him, then the goal of the Christian life will have been reached; so far as it is possible to speak of finality at all in life which involves, both for the individual and society, boundless possibilities of progress. The social consummation is that far-off divine event of which Paul speaks in 1 Corinthians xv. 28, when Christ, his mediatorial work complete, shall surrender his authority to the Father that God may be all in all'.

"But did Paul ever dream of setting aside the more explicit and decisive view which Christ himself gave of the Final Consummation as a *double one*?"

There lies before us an outline "System of Christian Theology", by Henry B. Smith, D.D., LL.D., who was once the occupant of the chair of Christian Theology now held by Professor Brown. Although this work is simply a gathering up of fragmentary notes of Professor Smith's lectures, it devotes twenty-four large octavo pages to Eschatology, presenting the consummation of the kingdom of redemption in time and in eternity, and it suggests enough to make a volume on this subject equal in extent to the entire treatise of Dr. Smith's successor.

And Dr. Smith leaves no uncertainty regarding the teachings of God's Word on all the great subjects that are blinked in his successor's book. He says:

"Eternal blessedness is to be assigned by Christ to the righteous, and endless punishment to the wicked".

"The doctrine of endless punishment is a natural inference from the

fact that in the Scriptures there is not a hint of the possible future salvation of those who die impenitent”.

“And the King shall say unto them on his right hand, come ye blessed of my Father. The gates of Paradise of God are opened wide to the redeemed and re-embodied soul. Christ sees then of the travail of his soul, and is satisfied. Those who suffered with Him shall also reign with Him. They

are heirs of God and joint-heirs with Christ”.

Professor Henry B. Smith was one of the strong Christian thinkers of his generation, and he was able enough to recognize—what the Bible most assuredly teaches—a future with both a Heaven and a Hell, and to stand in awe of the tremendous realities involved.

* * * * *

An “Episcopal Address”

The controversy that has been so long waged in the Methodist Episcopal Church, over such men as Professors Mitchell and Terry, has furnished evidence that there has been a wide difference of opinion in that body regarding the questions involved in the radical criticism. The Bishops have found practical difficulty in dealing with the subject, and consequently have shown hesitancy in handling it. There have been those among them who have been fearless and outspoken, as was the case with the late Bishops Fowler, McCabe and Fitzgerald, and, among the living, Bishops Mallalieu and Wilson. And there have been a goodly number of able men not Bishops, who have made their influence felt through the platform and press in favor of conservative views, among them Professor Townsend and Drs. Blodgett, T. McK. Stuart and Munhall.

It is reassuring that the Bishops, in their “Address” at the recent Quadrennial Conference, had a hopeful word to say concerning the situation. Calling attention to this, Rev. Dr. Fairall, Editor of the “Iowa Methodist”, has the following editorial which gives a glimpse of the real situation:

In the “Episcopal Address” the Bishops of our Church make this declaration:

“We are glad to believe that the evil results of destructive criticism are passing away under the more recent constructive criticism, to which those sincerely loyal to the Church have turned. In our recent Conference visitations we have heard less of the preaching of doubts, more of the positive teaching of ‘the faith once delivered to the saints’, and of greater results from such teachings. There seems to be no departure from the doctrines we have held, nor disturbances concerning them”.

If the Bishops had deemed it wise they could have said also that the fearless attack of a few, faithful Methodist preachers like Rev. Drs. L. T. Townsend, Harcourt W. Peck, Charles W. Blodgett, T. McK. Stuart and others and consecrated laymen, like L. W. Munhall, upon the heretical teachings of some Professors in our theological schools, produced the reaction which has at least silenced radical Biblical critics. Yet the books written by some prominent ministers of our Church, assailing what they call the “traditional theology” and bearing the imprint of our Book Concern, still remain on the shelves of the library of many of our younger preachers and are weakening their faith in a fully inspired Bible.

Were we within the Methodist Episcopal fold we should hesitate to criticise the conclusions of the Bishops, lest we should be adjudged violators of the "Discipline", in speaking disrespectfully of "dignitaries". But being an outsider, and not having the fear of the "Discipline" or of the General Conference before our eyes, we feel free to utter a word by way of confession and avoidance.

We admit that optimism is a good and Christian thing, but to an "outsider" there seems to be sufficient evidence to indicate that, in the Bishops' optimistic view of the situation, there may be something of the strange hallucination of the ostrich that thinks it places itself out of danger when it puts its head in the sand. It may be foolish to cry "Wolf", when there is no wolf to be reckoned with, but it is both foolish and perilous to cry, "Peace, Peace, when there is no peace!" And there can be neither peace nor safety, while the Radical Critics occupy Chairs in the Colleges and Theological Seminaries, and the Church itself places their books in the libraries of its ministers and Sunday School teachers.

And we sympathize with the Bish-

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Archeological Department: A Season in Egypt

REV. MELVIN GROVE KYLE, D.D., FRANKFORD, PHILADELPHIA

The season of 1907-8 was spent by me in research work in Egypt. "A season in Egypt" is a somewhat elastic expression. Its real meaning in Egyptology is the time between the arrival and departure of any archeologist for a season's work. Some arrive early and depart early. Some arrive late and depart late. Some arrive

early in their desire to be freed from the responsibility of having to deal with questions of heresy. This is not simply from a desire to see them released from an unpleasant duty that some one must perform, but rather from the feeling that some of the Bishops—as they themselves admit—have neither the time nor the qualifications for the task. We have been in at the "discovery" or "making" of some of the Bishops of the last half century and have known most of them—some of them, as Bishop Hurst, most intimately—and have been convinced that in the average case the pressure of their duties has compelled them to be preachers and administrators rather than scholars and theologians. Can not some Ecclesiastical Court be devised for dealing with questions involving the Essentials of the Christian Faith?

In the meantime let all Christians bear in mind two things:

(1) That real error and danger can not be pooh-poohed out of existence, even by Bishops.

(2) That God holds the watchmen on the walls responsible for faithfully warning imperilled souls of the dangers that beset them.

early and depart late, and some arrive late and depart early. And long after nearly every other worker has fled from the scorching heat, Professor Petrie will be still going on in the dust and sunshine at Mit-Rahina uncovering the secrets of old Memphis. It is a mark of the oldest ruins of the Nile valley that they are far below the level

of the land. For year by year the whole Nile valley, including the bed of the river itself, has been rising by the annual deposit of sediment from the waters of the inundation, but the old temples have remained down on the old level, and so it now happens that the ruins of ancient Memphis are down in a deep depression and for a large part of the year submerged. Long after the inundation itself has receded, the infiltration of the waters of the Nile still covers much of the ruins here and renders the work of exploration impossible.

My season in Egypt this year was actually from December 30, when I arrived at Alexandria, until February 26, when I sailed again from Alexandria on my return. The panic and the cholera scare affected very much the influx of tourists (though eventually they did come in large numbers), but neither the one nor the other seems to have had much effect upon the Egyptologists. Prof. Maspero, the most obliging and sympathetic Director General of the Service of Antiquities, with his able assistants, Brugsch Pasha and M. Darressy, were at their posts of duty. M. Naville, the veteran explorer, was not in Egypt this season. Professor Petrie was there early and late, first at some excavations at Sheik Hamid, on the edge of the desert West of Suhag, and later, when the water had receded enough, in the beginning of the great excavations at Memphis. Professor Sayce as usual passed up and down the Nile on his dahabiyeh gathering archeological knowledge everywhere. Dr. Borchard, with his genial assistant Dr. Wrizinsky was concluding the great work at Abusir. Professor Reisner, whose work at the pyramid

necropolis is not yet finished, was in the Egyptain Sudan. Mr. McIvir was far up in Nubia among the unknown hieroglyphs of that mysterious region; while the tomb excavations, supported by Mr. Theodore Davis, have progressed most encouragingly under the supervision of the Department of Antiquities.

I spent about one month at Cairo, for the most part at work in the great Museum which will hardly ever cease to be a fruitful place of discovery. Some time was spent in the Necropolis of Memphis from the Great Pyramids up to Abusir, and a most profitable visit was made to the mounds of Pithom where Prof. Naville laid bare the store-chambers built by Israel more than thirty centuries ago. The remainder of the time was spent up the river, mainly at Luxor and Abt el Gurna, where some excavations and special rework was done. Most interesting excursions were made to the early rock-cut tomb of Bene Hassan, and to the remarkably preserved temples of Denderah and Edfou and the rarely visited tombs of El Kab. The results of this work, I hope to give from time to time to the readers of *The Bible Student and Teacher*.

It was my privilege to have as a traveling companion for a few weeks, on some of my most interesting excursions, Professor John D. Davis, D.D., LL.D., of Princeton Theological Seminary. Perhaps a better idea of some of the experiences of the archeologist can be given by a description of a journey made by Professor Davis and myself to Edfou than in any other way. We left Luxor one morning in February. I find written in my notes "one beautiful morning". That was the blunder of the American habit of

remarking upon the weather. Where all mornings are beautiful, such a remark becomes very flat. The narrow-gauge railway to Assuan brought us to the Edfou station early in the afternoon. This last statement is one of the delusions of Oriental travel. We soon found that we had only arrived at the little railway station on the East side of the Nile; while the real Edfou lay basking in the hot sunshine far away across the green fields of the felaheen on the Western side of the river; not an unpleasant condition of the journey at one o'clock in the afternoon, but, as we shall see, it later proved very different at half past four in the morning. One of the impudent guides that haunt Egypt took possession of us, and, despite all our frantic efforts to throw him off, kept possession till the last minute. He escorted us to the boat in which we were rowed across the river, then chattered and bargained as though it was his business until we were finally seated astride two donkeys and on our journey away across the fields of wheat and beans towards the town. With great officiousness he conducted us to the "Hotel". We were somewhat accustomed to Egyptian "Hotels" in the country towns, but this one was rather too much for us in appearance. So I set out to find another and better one, only to find at the end of my hot and dusty search, not only that there was no better, but no other. We capitulated to "Guide" Proprietor and donkey boys, and resigned ourselves to our fate. We deposited our luggage, looked at the beds the host offered us, stipulated for clean sheets, which we did not get; then set off through the narrow dusty aisles that did duty as streets, on our way to the one relic of

a departed grandeur, the Temple of Edfu.

I find in my note book in the main the following entry:

I sat on the top of the great pylon of the temple of Edfou and looked upon the sunset. Below me were the mass of mud houses of the city with here and there a whitewashed house to relieve the somberness, or an occasional clump of palm trees to brighten the scene with their living green. Up and down the valley stretched the pale green thread of the Nile, while away to the West spread the beauteous green fields of wheat and beans toward the far distant desert and the mountains and that mysterious region the old Egyptians called Amenti. Below and back of me lay the temple in all its mysterious grandeur and beauty, the most wonderfully preserved of all the great temples of Egypt. Surely it must have been a place of solemn worship, though of false gods. The graded approach, rising higher and higher toward the presence of the god, the manipulation of perspective by the architect whereby the appearance of vast distance was lent to the really large sanctuary, and the ever deepening gloom in the farther recesses and the private chapels of the gods, must have given that solemn stateliness to the ceremonial so conducive to the worshipful spirit. If Paul could say that the Athenians were very religious, surely we may say that the old Egyptians were the most religious people in the history of the world. No other people have ever yielded so much of their national life to their religion as these same sons of Kham. Such a place fills one with awe. And yet here I sat contemplating the ruins of that temple and of that religion.

The sun whom they worshipped we know, but the Son whom they knew not we worship, and the blessings of the gospel are at last bringing the light to this dark land.

We decended and retraced our way through the dirty children and evil smells and unmentionable allurements to the "hotel". Justice compels us to say that the dinner was good and abundant, and the breakfast at half-past four in the morning was what few hotels in New York would supply. Then the parasitic "guide" appeared ready, like yesterday's mosquito, for another bite. We found the hot journey of the day before now more uncomfortable by reason of the piercing cold of the river mist; and worst of all was the settling-up with donkey boys and "guide". This was hot enough. Professor Davis wrangled with the boatmen in a way that would strike

terror to his classes in the Theological Seminary, and came off victorious against their daring attempts at extortion. I took the final assault of the "guide" when he had put our luggage in the compartment of the railway car, while the Professor looked on and enjoyed the fun. I paid him liberally and then, while he bellowed and gesticulated and the Professor laughed, I silently seized him by the shoulders, turned him squarely around in the aisle, gently cast him out and closed the door behind him, just as some man whose slumbers the fellow's bellowing had disturbed took up the cudgels and accelerated his progress until he was out of the train. Then the quiet smile of the Sphinx spread over the whole face of things, except where the morning blushed at at the thought of dawn.

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Does Jesus Teach a Doctrine Concerning the Scriptures?*

REPORT OF AN ADDRESS BY REV. DR. WILLIS J. BEECHER

The speaker announced as his subject the question, "Does Jesus Teach a Doctrine Concerning the Scriptures"? By way of introduction he said that this is a practical question, and not merely academic. In the controversies now current the men on one side adduce the testimony of Jesus concerning the Old Testament, concerning the writings of Moses and David and Isaiah, for example; and the men on the other side reply that in all this Jesus did not teach a doctrine of his own, but merely used the

phraseology which he found current. He waived, they say, the questions of the meaning and the correctness of this phraseology, rather than take the trouble to raise and settle that question.

It is a very practical matter with any one to decide which of these two views he will take. And it is as vital as it is practical. The Old Testament problems are in themselves more important than some persons seem to think. They attain to increased importance when we observe their connection with the history of the religion of Jehovah; with the question, for example, whether that religion is a product of mere ordinary evolution or of unique divine revelation. And they

*This is the title of an address delivered before the Alumni of Auburn Seminary at the Commencement last May by the Rev. Dr. Beecher. This is substantially the report of the address published in the *Auburn Citizen* of May 6.

have the supremest importance if, in addition to this, they are inseparably connected with the question of the veracity of the Lord Jesus, and so with our estimate of his character.

The speaker proposed two inquiries:

First, What is the natural impression made on the mind by the utterances of Jesus concerning the Scriptures?

Second, What are the alternatives if we do not accept this natural impression?

First, When we read the record, what is the natural Impression it makes as to the Teaching of Jesus concerning the Scriptures?

Please to notice that this is the proper question to ask. Right here many persons allow themselves to become the victims of bad logical procedure. Instead of asking how we should naturally understand the teachings of Jesus, they put the question in this form: *Suppose* it were completely proved that David wrote none of the Psalms, and Moses no part of the Pentateuch, would it be possible so to understand the words of Jesus as to make them consistent with this? Then they presently slip into the assumption that their hypothesis is a *fact*; and that leads them to enlist all their powers in trying to defend Jesus by putting some other meaning upon his words. All this is a blunder. No one claims that there is absolute proof that Moses and David were not the authors. The alleged proof is merely a balancing of intricate probabilities. Probably you yourself do not even know what these probabilities are. Probably you know of no other evidence in the case that seems to you half so cogent as the affirma-

tions of Jesus. The correct thing for you to do is to begin by taking these assertions at their natural value, leaving for later consideration the question whether that value needs to be modified.

In proof of the seriousness of the teachings of Jesus concerning the Scriptures the speaker laid down Four Propositions, supporting them by citations from the New Testament.

1. What Jesus has to say concerning the Scriptures fills a large space in the records of his teachings.

Twenty of the one hundred and seven verses of the Sermon on the Mount either mention or quote from the Old Testament; and this is a representative instance. In the case of a sane and thoughtful man like Jesus, it is impossible to think that he had no opinions of his own in a matter concerning which he had so much to say.

2. These utterances of Jesus concerning the Scriptures are as conspicuous on account of the importance which he attaches to the subject as on account of the teaching space he gives to it.

He appeals to the Scriptures as a rule of conduct. The golden rule and the law of love to God and man he bases on "the law and the prophets". He appeals to the Scriptures as conclusive evidence in matters of belief. He bases his own claims on the Scriptures. He affirms that one jot or one tittle shall not pass from the law till the consummation of all things. The New Testament speaks of parts of the Old being annulled in the sense that the cases to which they apply no longer exist, but not in any other sense. Jesus affirms or implies the validity of every precept which he

quotes from the Old Testament, though he rejects the interpretations put by the scribes on some of the precepts. The idea that he had no clearly defined opinions on a subject which he regarded as so important is an impossible idea.

3. These conclusions would hold even if we could find no consciousness on the part of Jesus of the holding of critical views, or of the use of method.

But we find, in a limited number of instances, that he made critical discriminations, and that he had a method of his own. In the matters of circumcision and of divorce he distinguishes between the Mosaic and the premosaic elements in the Pentateuch. On the questions of the interpretation and the authority of the Scriptures he had his own views, which he defended polemically against the differing views of the scribes. And he was not the man to enter into a controversy without understanding the whole subject—the whole, and not merely the parts that were in dispute.

4. These considerations appeal to us the more cogently when we observe that in connection with them Jesus severely denounces his opponents.

This shows that he did not regard their differences on the subject of the Scriptures as merely casual and unimportant. He rebukes them for adding to the Scriptures as a rule of conduct, for their disobedience to the Scriptures as a rule of conduct, for their bad interpretations of the Scriptures, and especially for their not accepting the testimony of the Scriptures concerning himself. You dare not say that these matters in view of which Jesus poured scorching rebukes upon his adversaries were

matters to which he had given but little attention, and on which he had no very serious convictions.

Summing up the matter the speaker declared that the natural impression made by the utterances of Jesus is to the effect—that Jesus held and taught a distinct doctrine concerning the Scriptures; that he regarded himself as well informed concerning them; that out of his abundant information he gives testimony; that his testimony touches literary and critical questions as well as other questions; and, in particular, narrowing the matter to something that is specific and typical, that he testifies to the Davidic authorship of the Psalms, and to the Mosaic authorship of the Pentateuch, it being of course true that his statements on these points are to be understood in a reasonable sense. This is the natural impression which his words make, the impression which they have made in past generations, the impression which they make on most minds to day.

Having thus disposed of the first of the two inquiries with which he had set out, the speaker took up the other:

Second, Suppose we refuse to accept this Natural Impression, what are the alternatives?

He said that these alternatives are of little interest to men who like himself accept as correct the view given by Jesus as presented in the Gospels; and are of little interest to those who regard Jesus and the Gospels as mainly legendary, so that their statements of fact are negligible; but that they are of great interest to persons of a third class—those who are willing neither to give up Jesus for Wellhausen nor Wellhausen for Jesus. He mentioned and refuted three alternatives.

1. The alternative advocated by those who try to solve the problem by so interpreting the words of Jesus that they shall mean something less than a full recognition of the Old Testament Scriptures, with Moses and David and Isaiah and others as their authors.

2. The alternative held by those who say that the views attributed in the New Testament to Jesus are largely the more or less mistaken ideas of the authors of the New Testament, rather than those of Jesus himself.

3. The alternative held by those who regard the views of Jesus concerning the Scriptures as mistakes due to the limitations of his human nature.

The speaker reached the following conclusion.

The alternatives all fail. Nothing is left but to take the testimony as it stands. And is there really any reason for not accepting as true the impression naturally made on the mind

by these utterances of Jesus? You must decide the question on such evidence as is within your reach. You are accustomed to think (are you not?) that Jesus is a reputable witness, and that he is ordinarily an intelligible witness? Have you any reason that you can give to yourself or to others for being skeptical as to his testimony in this case?

The evidence that is commonly adduced in contradiction of the witness of Jesus on this question does not seem to me very strong. And I accept his testimony, not as a substitute for the activity of my own mind in seeking evidence, but from the conviction that a deliberate statement by Jesus is evidence that is of the highest character. Even if I did not believe in his superhuman claims, I should yet recognize in Jesus an observer and a student of extraordinary insight and sincerity. That which he says that he knows is by that fact sufficiently attested.

* * * * *

The Inhibited and the Permitted Touch

REV. WILLIAM H. BATES, D.D., GREELEY, COLO.

In the darkness of the early morning of Christ's resurrection (Jno. xx. 1), the bereft and bewildered Mary Magdalene, unable through her tears to distinguish Jesus standing by, from the supposed gardener (verses 14, 15), recognized him by his voice as He addressed her (v. 16), and, from the fulness of her loving heart, essayed some fitting tactual demonstration of her affection.

Jesus, shrinking back beyond her reach, inhibitingly exclaimed (v. 17), "Touch me not!" and then gave as

the reason, "for I am not yet ascended unto my Father". The commission immediately followed, "Go to my brethren and say unto them. 'I ascend unto my Father and your Father, and to my God and your God'."

But a little while later, when this same Mary Magdalene, accompanied by another Mary (mother of James and Joses), met him again, they were both permitted to touch him: they "held him by the feet and worshiped him" (Mat. xxviii. 9). And still farther on, to calm and reassure the

affrighted disciples, he said to them: "It is I, myself: handle me and see" (Luke xxiv. 39).

In the study of the current Sunday School Lessons in the Gospel of John, and at other times besides, doubtless many have been surprised at such an emphatic inhibition of touch to be so soon followed by a permission of touch, and have wondered what could be the reason of the withdrawal of the inhibition.

Says Ryle: "As to the inhibition in John xx. 17, this saying of our Lord is undeniably a very deep thing; and the real meaning of it is a point which has greatly perplexed commentators".

Some, going beyond the New Testament lexicons, would give the word *ἅπτω*, rendered "touch", an enlarged signification, such as 'fasten oneself to, cling to, hang on by, lay hold of, or grasp'—definitions abundantly sanctioned by classical Greek dictionaries. Accordingly, Sherlock, in his "Trial of the Witnesses", says:

"The natural sense of this passage is this: Mary Magdalene, upon seeing Jesus, fell at his feet and laid hold on them, and held them as if she meant never to let them go. Then Christ said to her: Touch me not, nor hang about me now. You will have other opportunities of seeing me, for I go not yet to my Father. Lose no time then, but go quickly with my message to my brethren".

And West, on the Resurrection, says:

"I take Christ's forbidding Mary to touch him, to have been meant as a signification of his intention to see her and the disciples again; just as in ordinary life, when one friend says to another, 'Do not take leave for I am not going yet', he means to let him know that he proposes to see him again before he sets out on his journey".

But Paulus, the vagarious German

theologian, goes farther and maintains the ridiculous idea that Christ meant. "Do not lay a finger on me, because my wounds still smart"!

An examination of some two dozen writers, from the time of Chrysostom down to the present, gives very little help to an understanding of the situation, for they all, save one, Dr. Joel Jones, get into the depths of incertitude just because they seek to evade or avoid the meaning that lies plainly on the surface of the narrative.

Why did Christ forbid the touch of Mary? Simply and solely, so far as the record goes, *because he had not ascended to the Father*. That was the reason given, and no other. And if he were not to ascend, *right now*, why send the message to his brethren by Mary at all? for, surely, during the subsequent forty days he would have abundant opportunities of communicating the fact to them in person. Between the two occasions of the inhibited and permitted touch, certainly something had occurred that made the reason of the forbidding inoperative. What can that something be, other than this, namely: that, during the interim, *he had ascended and come back again?* This seems to be the necessary, and indeed inevitable, inference to be drawn. And there is good reason to substantiate it.

With the idea of Christ's three-fold office—prophetic, priestly, kingly—all are more or less familiar.

A prophet is not, as is popularly supposed, one who foretells future events only; but, as the derivation of the word indicates, one who speaks for another. Christ had spoken for God in all the teaching he gave (Jno. viii. 28), and with the completion of

that teaching his prophetic function was fulfilled.

Then came his priestly office, the type of which we find in the Old Testament high priest and his work. The Epistle to the Hebrews is largely occupied with setting forth the priestly function in type and fulfillment. According to Exodus xxx. and Leviticus xvi. the high priest took the blood of the animal which he had slain and carried it "within the vail", i.e., into the Holy of Holies, to "sprinkle it upon the mercy seat" (Lev. xvi. 15), in order to "make an atonement for the children of Israel, for all their sin" (Lev. xvi. 34). And this was done "once a year", the priest entering the sacred place "alone" (Lev. xvi. 17, 34; Heb. ix. 7). Christ, in his priestly work of making atonement, not for Israel only but for "the whole world" (1 Jno. ii. 2), was not only the officiating priest, the offer, but was himself the offering, the victim. When Mary met him, he was right in the midst of the priestly sacrificial act. He had been slain on the cross, his blood had been shed, and, emerging from death into life by the resurrection, his next step was to take the sacrificial blood and enter "into the holy place" in the "greater and more perfect tabernacle" above (Heb. ix. 11, 12). Of the Old Testament priest we read: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out" (Lev. xvi. 17). So Christ, in the awful isolation of the act of supreme sacrifice, must be "alone": he must suffer no common or defiling "touch". Hence the "touch me not" to Mary; and he bade her go to the brethren and say: "I ascend to my Father and your

Father". While she bore the message he "ascended", and "by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix. 24). When he had "come out", then, as with the high priest of old, he was ready to meet his brethren on the plane of fellowship and "touch".

The only question pertinent to be raised is as to *when* "by his own blood he entered in once into the holy place". It must be done as some time, That it should be deferred for forty days, until the final ascension from Bethany as recounted by Luke at the close of his gospel, does not at all comport with the necessary continuity of the priestly service in the great act of making atonement. Begun, evidently it should be carried on without cessation unto completion. The only place, therefore, where can be located the time of Christ's sacrificial service in the heavenly sanctuary is between the inhibited and permitted touch; for it is the ascension for this service that makes the inhibition inoperative. And remembering how little space-measures and moments have to do with divine movements, objections on the score of the little time of the interim may be dismissed without consideration.

What has been said above does not, of course, exhaust the work of Christ's priestly office. His function in priestly mediation and intercession will continue until he enters upon his kingly office, which is a matter of the future. Whatever may be true of his providential ruling and overruling now, only, "at his appearing and his kingdom" (2 Tim. iv. 1) will he ascend his kingly throne.

Hypercritic Episcopacy

REV. JOHN McDOWELL LEAVITT, D.D., LL.D., EX-PRESIDENT OF
LEHIGH UNIVERSITY.

Bishop Williams, of Michigan, has published a surprising article. It is an American imitation of his European masters. Blind hypercritic giants are imaged in the mirror of an episcopated infant. Our Bishop writes for youngest untheologic America. He has brought a blush to the episcopal bench and all reflecting churchmen. Unknown as scholar and writer, bursting out suddenly from literary obscurity, his proofless personal assumptions will only be acclaimed by ignorance and infidelity. His mitre, not his brain or his argument, gives prominence to his article. We regret that he has stooped from his episcopal throne into an arena whose hired combatants are advertisements for profit.

The bishop describes the ravings of the Delphic priestess and the theory of Platonic inspiration. Pagan lunacies and philosophies, he affirms, gave Greek and Latin fathers the key to the Bible. Hence chaos! Our hypercritic Michigan oracle assumes to improve Scripture and relieve Christendom; and with one argument. In these views he says, agree "*all of us who think*",—without our circle a brainless human multitude! *We* have a monopoly of intuition! Beyond conviction, the man who places himself above the learning of the Church; above the greatest intellects of Christendom; above Scripture; above creation; above the Almighty. "All of us who think"! Here is the key to that Hypercriticism which exalts its diminutive and irreverent head above the

majesty of the Sovereign of the universe.

As Bishop Williams has advanced no argument deserving our answer, we propose to measure him by the Church he has vowed to support, and the Bible he has sworn to defend. Having accomplished our work, we will give him over for investigation by our next General Convention before Europe and America.

The situation is serious. In our morning paper we read that in our church Congress Professor Wenley is filled with gloom. He seems to fear that he will be called to purchase—not the wedding garment of universal victory promised by his Bible—but a vestment of black to weep over the grave of Scripture, and the death of Christianity. We are familiar with that wail. It is the infidel cry of despair! It is an echo from the godless and hopeless unbelief of all the ages! It is a death-signal warning us against the wreck and night of Hypercriticism! Hear our Professor from the shadow of his own words in a *Christian Congress*! "My own conviction is that the negative process of historical research is destined to travel even further, and it may be that when criticism comes to clarify the evidence, and to reconstruct the situation, from an exact historical standpoint, we shall stand *aghast, stricken and helpless*".

Has our Church Congress become an infidel club? The doleful unbelief of the skeptical Professor must amaze in Paradise the venerable father of the Diocese. If Ingersoll mingled

with his brothers he leered as Satan over Job.

Let us turn from the mother to the daughter! Did the parent sow the seed harvested by the child? Immoralities are the fruits of infidelities. Bishop Gillespie over his own signature paints a picture of western Michigan which reminds of the sidelights of Augustine on the Christian Profanations of Carthage and Italy, and the blacker Salvian portrait of universal moral degeneracy in the Church. Amid the gloom, what a relief in the noble courage of the man who dared publish the truth! Bishop Gillespie states that during one year he has displaced 24 clergymen, and of these 8 from "causes affecting moral character". His episcopate has resulted in the deposition of 441 clergymen.

In a sentence we will state the prime position of Bishop Williams. As all Pagan Mythologies and Predictions have been developed from the heathen consciousness, so all Biblical Miracles and Prophecies have been developed from the Hebrew consciousness. To this statement we will henceforth confine ourselves. All religions then are alike human; not one is divine. Christianity is a Literature from man, and not a Revelation from God. A Bishop of the Episcopal Church would sweep away from his Bible all miracle; all prophecy; all authority.

We might ask—were Jews, of themselves, better fitted than Gentiles to find God? Where is the Bishop's proof? For a thousand years Israelites were chronic apostatisers to idolatry. Their temple was defiled by pagan altars and images and cere-

monies. Judgments of centuries were required to scourge out their heathenish impulses. Corrupt fountains never supply pure streams. A defiled Hebrew consciousness could not evolve a holy God. Most brilliant of Jews, a proverb of wisdom, a typical Israelite, Solomon was seduced to idolatry. His contaminating high place was "the Hill of Corruption".

To ascribe the religion of Christ to that soul of man which devised a polluting Paganism sums in itself all infidelities. It blots God from his Bible. Bishop Williams stabs the heart of the Church to which he was bound as a soldier in battle to his flag, as a witness in court to the truth, as a judge on the bench deciding into eternity a human life. We presume that he was a collegiate and seminary graduate, trained in the creed and work and way of the Church. He had time to reflect before his ordination when he signed the following paper—"I do believe the Holy Scripture of the Old and New Testament to be the Word of God, and to contain all things necessary to Salvation, and I do solemnly engage to conform to the doctrine and worship of the Protestant Episcopal Church of the United States of America". At his episcopal consecration he pledged himself to drive away from the Church all erroneous and strange doctrines contrary to the Word of God. His article in a secular American monthly is a flippant and flagrant violation of his vows solemn as eternity. Before reaching the substance of our essay we will state our own personal opinions which seem to us inevitable deductions. On this point our General Convention is the best and final judge.

I. Bishop Williams reduces Bible

prophecies to the source and level of Pagan oracles.

II. Bishop Williams reduces Bible miracles to the source and level of Pagan mythologies.

III. Bishop Williams, eliminating God from the Bible, makes it unbelievable as the lies of a Delphic priestess.

IV. Bishop Williams, if the above be true, is an apostate from his Bible and a traitor to his Church.

V. Bishop Williams, having abandoned the faith he was elected, ordained consecrated, sworn and paid to defend, should resign the privileges, dignities and emoluments of his episcopate.

PAGANISM—What Was it?

Modern archeological research has exposed the inner life of ancient heathenism. The discovered temple of Ephesian Diana reveals the power and wealth and influence of shrines endowed by the rich and the royal. These were banks of deposit, seats of superstition, and, too often, centres of prostitution. Supreme in falsehood, a proverb of craft, was the lying Delphic oracle. Over the world Pagan temples defiled and darkened humanity. Greece exhibited the highest type of idolatry. Peerless in art, literature and culture, her gods were deified vices. Olympus was a harem. Classic heaven was worse than corrupting earth. And what became of Pagan nations? Nineveh! Babylon! Egypt! Greece! Rome! All perished! The prodigals died of spiritual hunger. An immortal soul must be fed by eternal truth. It can not create gods for its salvation. Pagan mythologies and predictions were demoralizing lies. They brought death to em-

pire after empire. Atheism succeeded superstition, and then despair and immorality! Rome became a carnival of sin. Her emperors were moral monsters. Its imperial masters corrupted a world. Guilt was gigantic, and earth a pandemonium. Gods created by human souls were stamped by their mortal deformities. All History rises against Bishop Williams, and proves that the consciousness of man could never have evolved the Hebrew Jehovah. It demonstrates that to frail and polluted natures was impossible the conception of an infinite and everlasting holiness. For thousands of years, in Orient and Occident, we see the fruits of that Paganism whose lustful Jupiter our Episcopal Bishop traces to the same source as the Hebrew Jehovah, whom he worships in sublime song when he repeats, "Holy, Holy, Holy, Lord God of hosts: heaven and earth are full of the majesty of thy glory".

Scripture was the eternal foe to Heathenism. Prophets denounced and derided idolatry. They style it that spiritual adultery which was the very source of sin and ruin. Our Bible flames against idolatrous nations denunciations of destruction.

CHRISTIANITY—in Its Contrasts.

In contrast with that Paganism, which our Bishop says, originates, as does Scripture, from the soul of man, we will exhibit the religion the Episcopal lip confesses in the creeds, the offices, the lessons, the collects, the liturgies, the fasts and the festivals of the Church.

Our Bible traces its origin to God. He, not man, is its author. It is not a human evolution in time, but a predestinated salvation from eternity.

And from first to last Christianity, with the creatorship of God, assumes the guilt of man. Humanity is a rebel against its Sovereign. From his Maker each man needs forgiveness. *Remission* is the cry of the soul. Word unknown in the Hypercritic Gospel! Yet promised by the Bible, and the Church! Oftener, we fear, in the Prayer Book of our Bishop than in his Pulpit! In morning and evening service he declares Remission! He supplicates Remission in the communion office. In a lesson of St. Paul's Day he reads the words of our Lord in the commission of Remission. After his resurrection Jesus commanded his disciples to witness Remission. Peter at Pentecost proclaimed Remission. The gift and glory of the Bible and the Church is the joyful message of Remission. Bishop Williams is its sworn preacher. Committed to his episcopal hands both the sword and banner of the Spirit. In our fight with Satan for the world, he is presumed to be a victor warrior in the front of the battle. He is, too, a paid herald to offer penitent humanity Remission.

Whence his authority? He answers—"from the Church". What gives the Church authority? Scripture! *Prophecy and miracle!* Prophecy and miracle pillar the Bible. Prophecy and Miracle authenticate the Church. Prophecy and miracle repudiated by our Bishop, and his ministry becomes a fraud, a farce and a falsehood. The foundations of his life he sweeps away. How can I know that he has a right to offer me *Remission* of my sin from the Almighty Creator of the Universe? Bible and Church instruct the Bishop. By their authority he is bound in his vow to

Christ his God and Savior. Hence I need not *prove*, but only *state*, what he is sworn to believe and teach. Old Testament and New are my witnesses!

While lying pagan oracles deluded, destroyed and demoralized the world what has been the influence of Bible Prophecies? Let our Bishop visit his cathedral! On his lectern over eagle-wings, symbols of celestial flight, he sees Holy Scripture. Why is that great book there? Why is it in all the Churches of Christendom? Why is it read and preached in Europe and Asia and Africa and America, and Atlantic and Pacific isles? For two thousand years it has been defended and proclaimed by the most learned and eloquent of mortals. It has been loved by the pigmies and the giants in intellect. It has been the light of earth and guide to Heaven. How its prophecies have instructed piety; inspired oratory; ennobled literature, vivified art! They have purified hearts; beautified homes; sanctified lives; comforted the living and the dying, and will go down through time in their messages of light and love. Always they claim to be revelations from God. Hence from Him they take the everlasting. Where are the pagan predictions and mythologies? Evolved from man, infected with his mortality, they have perished in the corruptions of death. Yet a Christian Bishop, to the same human parentage, refers Hebrew Revelations and Gentile oracles! Old Testament Prophets! How matchless their style! How sublime their imagery! How salutary their power! Yet their survival is not from their beauty, variety and grandeur as literature. Imbedded in our Hebrew Bible, as diamonds in a rock,

are prophecies, sparkling with the light of God, which over each entire book spreads the radiance of the conviction of the everlasting truth. From creation to judgment, entwined with the history of man, they have anticipated and painted his future. In their lines and colors, minute and varied, they portray and authenticate the Messiah, who is the salvation of earth and the glory of Heaven. Nor are the miracles less wonderful than the prophecies. They, too, show their origin from God. They, too, as his children, bear his image. They, too, are columns which support the temple of eternal Redemption, whose altar is sprinkled with the blood of Incarnate Godhead.

All these our Bishop's speculation brands as human lies. Old Testament and New are bound together by our Lord. They form one edifice. To destroy one is to destroy the other. He who stabs Moses wounds Christ. He who discredits Prophets will not believe Apostles. He who is dazzled by twilight can not

walk securely in the noon of the sun. The Hypercritic who levels his Bible to the source of Paganism will not long believe in the Cross, the Resurrection and the Life Everlasting. Blind to the Holy Ghost, he will stumble along the dizzy edge of infidelity and despair. All the external and internal evidences, proving to Reason that the Bible is a revelation from God; its transmission and acceptance by the combined genius and learning of the Jewish and Christian Church; its treasures of salvation; its glories of promise; its covenants of immortality, are flung away in a secular monthly heedlessly as a child blows off his painted bubble, without an argument convincing the meanest intelligence.

Should the article of our Bishop prove a death-stab to his theory, we venture to suggest an epitaph:

Hypercriticism.

Aiming to reverse Scripture,
is illustrious in the discovery

That

God was made by Man,
And not Man by God.

* * * * *

Rev. Dr. Beecher's Latest Book*

We have called attention to Dr. Beecher's latest work and commended it as one of the best helps in the study of the historical portions of the Old Testament. It will be of peculiar value to the Sunday School teacher and worker.

As stated in its preface, this volume "presents to the eye a reasonably complete list of the events narrated in

the Old Testament with their time relations: "first of all the relations of each event to other near events, Israelitish or foreign, and also its date in terms of the Christian era." Dr. Beecher distinguishes between the dates that are fixed by positive evidence and those based upon matters of conjectural opinion. He also presents to the eye "a conspectus of the evidence by which each event is dated, and the reasons for the variant opinions that men hold concerning the Chronology". By means of blank spaces he brings out the fact that the

*"The Dated Events of the Old Testament; Being a Presentation of Old Testament Chronology". By Willis Judson Beecher, D.D. The Sunday School Times Company, Philadelphia. Price, \$1.50, net.

Old Testament never aims at a complete history, but is made up of incidents selected with a purpose.

The work sets forth, first of all, the "Chronological Data", both in the Old Testament and out of it, distinguishing carefully between what is actual and what is conjectural.

The Chapter on "Chronological Units and Methods" clears the way for a common sense and practical dealing with chronological matters. On this topic we quote the following opening paragraphs as illustrating the way in which Dr. Beecher handles his subject:

"The Ancient Year.—a. Our month-names, September, October, November, December, the Latin for seventh month, eighth month, etc., are a monument of the fact that the year of the ancient world was prevailingly that which began at a new moon near the spring equinox. Whether determined astronomically, or by watching the crops, or by noting the point of time when the days and nights were of equal length, or in some other way, this vernal year fixed by natural phenomena of some kind, and not a mere count of months and days, was very widely recognized. We may conveniently describe it as the year that began in March, and this is accurate enough for most purposes. This was the current year of the Babylonians and Assyrians, and is, as we shall see, the year commonly used in the Bible.

"b. Far back in history can be traced this recognition of other years than this. It is commonly said that the Seleucid year began in September. The Egyptians had two or more kinds of years. But the year beginning with the new moon near the Spring

Equinox is of principal importance in ancient chronology, and for most purposes no other year need be considered.

"The Two Jewish Years.—We are familiar with the fact that the Jews of our time celebrate their new year in September, and that two Jewish years are recognized, commonly called the sacred and the secular. The following is the order of the months in these years:

Sacred.	Secular.	
1	7	Abib, or Nisan.
2	8	Iyyar, or Ziv.
3	9	Sivan.
4	10	Thammuz.
5	11	Ab.
6	12	Elul.
7	1	Tizri.
8	2	Bul.
9	3	Chislev.
10	4	Tebeth.
11	5	Shebat.
12	6	Adar.

"To the sacred year might be added the intercalary thirteenth month called W'adar, And-Adar".

"The Old Testament Year.—Old Testament chronology has been greatly muddled, from the time of Josephus, by the assumption that it counts secular events in autumnal years. In fact it uses the vernal year so uniformly that no account need be taken of any other".

As the Hebrew Mode of counting Time is involved in the Sunday School Lessons of the International System now being studied, we add what Dr. Beecher has to say on this subject:

"Mode of Counting Time, in the Bible.—Four closely related peculiarities should be noticed. First, the

Bible writers count the time by units only, disregarding fractions. Second, broken terminal units are for this reason liable to an ambiguous interpretation. Third, so are ordinal numbers. Fourth, the final unit of a series is sometimes used without regard to the initial unit.

"a. They reckon by units only. The three days that our Saviour lay in the grave (in Matt. xii. 40, three days and nights) were not three times twenty four hours, but were part of Friday, the whole of Saturday, and part of Sunday, not much more than 36 hours in all. It was a period of time which included either wholly or in part three consecutive units of 24 hours each. Let this serve as a typical instance of the difference between our usual way of reckoning and the biblical way. In the biblical way years or days are not thought of as properly measures of time, but as current periods wholly or partly covered by the events spoken of. We use a like method in such matters as postage or mileage. A letter requires one stamp for each ounce or fraction of an ounce. The fraction is counted as if it were a full ounce.

"b. They count a fraction of a terminal unit as if it were a complete unit. The calendar year during which a king dies and is succeeded by another is counted as the last year of the outgoing king. The whole of it is counted to him. It is not divided, as we should divide it. In the Assyrian records, the year is also counted to the incoming king, not as his first year, however, but as his accession year, his first year being the one that begins with the following new year. For example, Nebuchadrezzar became king at some time during the year

that began in March, B. C. 605, but that year is counted as the twenty-first year of his father Nabopolassar, while the first year of Nebuchadrezzar was the year that began in the following March. He was actually king for several months before his first year began.

"In the Bible the broken year at the close of a reign is always counted to the outgoing king, but it is sometimes also counted to the incoming king, being in these instances counted twice.

"c. From this may arise an ambiguity in the use of ordinal numbers. When it is said that a king began to reign in a certain year of another king, the meaning may be that his first year is coincident with the designated year of the other king, or it may be that his accession occurred during that year, so that the coincidence is with his accession year, and not with his first year. For instances see the numbers, as given in the following tables, for the kings of Israel and of Judah just after the disruption.

"d. Another form of this habit of counting by units and disregarding fractional parts appears in certain cases in which time is counted to a final terminus only, neglecting the initial terminus. Samson's wife is said to have wept "the seven days that their feast lasted", though she did not begin the weeping earlier than the fourth of those days (Jud. xiv. 17, 14). In this way of speaking the seven days or other longer period is conceived of as if it were a unit, like a year or a day. An event completed in the last year or day of such a period is spoken of as if it had covered the period, irrespective of the time when it actually began. The

Israelites are said to have wandered 40 years in the wilderness, though the wandering did not begin till the second year of the forty. The 400 years that Israel was to sojourn in Egypt may supposedly count from the time when the matter was revealed to Abraham, and the 430 years of the sojourn from the time when Abraham came to Canaan. As we shall see, the formula in Judges: 'And the land was quiet 40 years', in each case means that the land was quiet until the close of the forty-year period then current, the quiet in some cases being only during the few last years of the period (Num. xiv. 35; Gen. xv. 13; Ex. xii. 40; Jud. iii. 11, 30; v. 31; viii. 28)".

In the chapter on "The Limits and Value of Bible Chronology", Dr. Beecher examines the Ussher Chronology, and "Recent Chronological Schemes". Against the latter he makes the points: that they use fallacious methods of reasoning; neglect biblical numbers and facts; use false methods of computation, and dispose of difficulties by resorting to averages or to conjectural corrections.

On recent compromise schemes, appearing in many of the Teachers' Bibles, he has the following to say:

"Perhaps the worst of all the schemes of this kind are the compromise chronologies which have appeared in some Teacher's Bibles and in other helps to Bible study. A date in the terms of the Ussher chronology, whether correct or incorrect, is at least a definite date. A date in the terms of a scheme which cuts out a section from the Ussher chronology for the times of the judges, and an-

other for the times after Solomon, may supposedly be a definite date. But a date that is based on a compromise between the two has nothing to recommend it. Unfortunately, a good deal of compromise dating has found its way into our literature on the Bible".

A more extended treatment is accorded the "Bible Chronology" as compared with the Ancient Assyrian, Babylonian and Egyptian schemes.

The Tables given in the Volume are properly Tables of Old Testament Chronology, but are extended to include later times to show the connection of the later times with the Old Testament narrative.

The First Table covers the events from Abraham to Joshua (B. C. 1903 to 1458); The Second, from Joshua to Solomon (B. C. 1458—982 or 973); the Third, from the Disruption of the Kingdom to the close of Old Testament History (B. C. 982 to 358); the Fourth, from the close of Old Testament History (or 375) to the Advent (B. C. 375 to 1).

In the "Appendix", the author calls attention to Professor King's discovery in the British Museum of a tablet that shows that two of the early Egyptian Dynasties were contemporaneous, the subtraction of the duplicated number bringing the Biblical and Secular Chronology into complete agreement. An account of this discovery was given in "The Bible Student and Teacher".

It is our candid judgment that all students of the Old Testament will find this work of Dr. Beecher one of the most valuable and helpful that

has been produced in recent times. By aiding to the *right interpretation* of the Old Testament it will serve to show that there is no call for the *reconstruction* on which the radical critics are at present so insistent.

Indeed, we do not hesitate to endorse, and that without reservation,

the following unqualified commendation just received in the pages of the "Bibliotheca Sacra" for July:

"The work practically solves every difficulty in Old Testament chronology, and the arrangement of material is such as to meet all the demands of convenience".

* * * * *

"A Summary of Sentiments as to Andover": Addenda

REV. ALBERT H. PLUMB, JR., BOSTON, MASS.

[The son of the late Rev. Dr. Plumb, Chairman of the Boston Branch of the Bible League, sent us his paper, written "on Plymouth Rock", printed in the June issue, giving a consensus of the sentiment of the Alumni and Neighbors of Andover touching the absorption of the institution by Harvard. We regret that the following paragraphs, which were an integral part of the paper and should have appeared with it, were unavoidably held by the printer. They present the *Change of Attitude*—though not of *Essential Faith*—with which the "immigrants" from Andover will find themselves confronted; and the New Dangers.—*Editor.*]

The Episcopal Theological School, being independent of the University, is not in the same position as Andover will be, whose managers will also now be in too congenial an environment to wish very much independence. "The Advance" (Chicago) well observes, that "the New Departure is about to reach its destination". It adds, with

great force:

The old Unitarian bulldog could be met with a pitchfork. And he was. Hail to the sons that did it! But, contemplating the present management, I am reminded of Vergil's verse:

"O pueri, fugite hinc, latet anguis in herba".

"Get out, boys, there's a snake in the grass".

Now your son, not having to deal with theological bulldogs, may acquire much agility in avoiding rattlesnakes who aim at his youthful heel—but I would prefer my child should get the exercise elsewhere. Happily, in the university outside of its theological department, which is to be in sympathetic affiliation with the Andover immigrant, the insidious assaults are less prevalent than formerly, the university having fairly faced this immigrant problem in this respect at least, by becoming one herself, like the sociologically fervid brother who wrote observations about tramps a few years ago after turning tramp himself.

* * * * *

"The Reprinted English Circular"

THE RIGHT REV. BISHOP DOANE, IN "THE CHRISTIAN STANDARD"

In the June issue (p. 423), attention was called to the able defense of the Episcopal Church against the propaganda of the "Liberals", who reprinted and sent out a Circular emanating from the Liberal element in the Church of England,—to emphasize the fact that American Christians are "in peril who build the faith of souls primarily upon the details of the New Testament narratives".

The following paragraphs were intended to follow what was then said, in order to present another important point made against the Circular.

Similar thoughts came to the writer when, several months ago, he read the reprinted Circular. Bishop Doane follows with a somewhat overdrawn sketch of the "Conservatism" which he credits with being the occasion, if not the cause, of the reactionary criticism. We say, "somewhat overdrawn", for we have never known such views to be advocated by any leaders in theological thought. Here is what the Bishop says:—

"We are reacting from a theory which regarded the Authorized Version of the English Bible as inerrant and infallible, because of a verbal inspiration, not only of the writers, but of the translators; which insisted upon an exact twenty-four-hour duration of each creative day; which defined the precise species of the great fish that swallowed Jonah as a *whale*, and nothing else; which thought it necessary that a physical change should have been produced in the vocal organs of Balaam's ass; which, in fact, clings to the bark in its every

scale as of equal value and importance with that which it protected.

"From this extreme, men are swinging now to the other, magnifying every difficulty, hunting for anachronisms and contradictions, applying a microscope to the vowel points, and either looking through the wrong end of a telescope or putting it to eyes closed and blinded by prejudice, and insisting that some natural discovery, some differences of style, some explicable variation of statement, or some change in the chronological order of events must outweigh the evidence of nineteen centuries, the acceptance by the contemporaneous witnesses to the Gospels in the time of their writing, the witness of St. Paul's undisputed epistles to the facts which the Gospels contain, and the testimony of writers in the first century of Christianity, as to the authorship and authenticity of the Gospels.

"Dangerous in its premises, the circular letter is still more dangerous in the phrasing of its conclusions. It breathes the spirit of alarm and not of assurance. It ministers not to 'edification, but to destruction'. And much as I honor the names of its signers, some of them close friends, I should be unfaithful to my conscience and to the vows of my consecration if I did not plead with my own people to face the future of New Testament study, not with fear, but with assured confidence in the certainty of those things which have been 'delivered unto us by those which from the beginning were eye-witnesses and ministers of the Word'".

The Preacher for the New Age*

PRESIDENT HENRY A. BUTTZ, D.D., LL.D., MADISON, N. J.

The new age is upon us. It fills the air. It is an energizing power in the lives of millions. We ask ourselves what it will be, what changes and modifications it will produce. The present age has been marvelous for its progress, especially in the realm of science and in the advancement of the comforts of the people. If some Rip Van Winkle should reappear to us who had disappeared from human view a century ago he would be astonished. He would imagine he had entered another world. He would recognize the truth of the Scripture: "Old things are passed away; behold all things have become new". Men have tried to picture the coming age in its social life, in its improvements in science and

literature and art, but what it will be will not be fully known until it comes. We who are preachers may well ask what characteristics will mark the preacher of the new age. Will he be a reproduction or a development of the preacher of the past ages? If I were to venture a suggestion it would be that the type will be permanent while the species will vary always. There will be no violent break in the substance, form or method. Of course the preacher will be a pious man. He will be renewed after the image of God and entirely consecrated to the Master's service. He will, like Paul, "know nothing among men save Jesus Christ and Him crucified".

1. *The Preacher for the New Age will be a Man Called of God to the Work of the Ministry*

I do not believe that the Church will consent to the recognition of the preacher merely as a member of one of the learned professions. He is a professional man, it is true, the same as the physician and lawyer are professional men, but he must be a man who believes that his mission is a

special one from which, in his own conscience, he cannot and ought not escape. So that we may say that the preacher of the new age will be the successor of the early ministry, which was a divinely called ministry.

2. *The Preacher for the New Age will be a Man of a Distinct Personality*

Preachers will not be alike in modes of thinking or modes of preaching. In this they will resemble the typical disciples of the early Church: Matthew, the business man, Mark, the man of action, Luke, the artist, scholar and historian, trained as a physician, John, the man of heart and love and philosophy as well; Peter, too, the impetuous, and Paul, the Missionary. Nor must we forget to mention James, the ethical teacher, Apollos, the orator. These show the versatility and character of the ministry which Christ called. In this

variety, too, there will be a reproduction of the early Methodist ministry, John Wesley, the organizer, Adam Clarke, the scholar, John Fletcher, the saint. In more recent years, if we turn to the preachers on the other side of the water, we have again a reproduction of the early types of Punshon, the orator, Spurgeon, the evangelist, Liddon, the scholar and orator as well. These various types are abundantly illustrated in our own ministry all over the land.

3. *The Preacher for the New Age must be a Man of thorough Biblical Scholarship*

This implies of course a previous scholastic preparation for his Biblical studies. The vows of his ordination demand scholarship. When the bishop ordains elders

at Annual Conferences each candidate is asked whether he is ready to banish all erroneous and strange doctrines contrary to God's Word, and the candidate answers yes. How much is thus asked and promised! The doctrines contrary to God's Word are critical, profound and far reach-

*An Address delivered at the Celebration of the Fortieth Anniversary of Drew Theological Seminary, Madison, N. J., November 6, 1907.

ing. They connect themselves with the Oriental languages, with science and philosophy. But in the ministry has ever been found the highest scholarship known to the world. The history of the Church is largely a history of scholars. To name them all would be impossible, for early scholarship was almost entirely scholarship in the ministry. Scholarship is essential to both the preacher and reformer. One cannot finish the first chapter of Genesis without confronting the great scientific problems of the age. He cannot read the Pentateuch without meeting questions that will tax his knowledge of the Oriental languages and the latest criticism. The great reformers were all scholars—Luther and Melancthon in Germany, Calvin in France, John Knox in Scotland, John Wesley in England—all were at the front of the scholarship of their time. The Church has always recognized sanctified scholarship as one of the mightiest weapons for defending and spreading the truth. He who would succeed in Biblical scholarship must begin by the normal processes of training. The problems of Biblical scholarship only yield to one who is prepared to discuss them. Hence the new age will more and more insist that the

ministry shall pass through regular processes of training as established in the history of the Church, namely, academic, collegiate or university, and the theological schools. Each one has vital relations to the other.

It must not be forgotten that in the all-embracing work of the Church technical scholarship must often take a secondary place and that the man of insight and power will frequently prove superior in practical efficiency to the man of the schools.

In a symposium at Michigan University on the "value of classical studies as a preparation for the study of the law", an eminent lawyer said: "This discussion is not intended to provide for the exceptional genius, for the Abraham Lincoln, or John G. Johnson, who will rise with any education or with no education or with self-education".

So in the ministry of the gospel. Every age has its men whose rare gifts and graces without the ordinary processes of education lift them above the men of their times.

These appear all along the line of Church history and deserve special mention and are worthy of special honor.

4. *The Preacher for the New Age must be a Man of his Own Times*

The prophets and apostles were acquainted with the age in which they lived. In order to be this the preacher must know the past as well as the present. He must understand the problems of modern civilization. Whether for better or worse, our civilization is now so complex that the great movements of our age can only be understood by those who have made them matters of profound study. The preacher for the new age will confront the great social problems of the times. The words now current are "masses" and "classes". We need not enter into a discussion of them. They are so far reaching and profound that they shake the very foundations of society, and many thoughtful people are inquiring what shall be the outcome of the great social revolution that is now in progress. He will confront ethical problems in new forms and under new conditions. The age in which we live is an ethical age. Ethical ideas are profoundly discussed.

New theories are appearing all the time. The old ethical ideas, if not overthrown, are at least modified, and even the questions of right and wrong are taking on a new meaning. He will confront also the great problems connected with the ordinary life of men.

Each age has so many sides that one can scarcely take in the complexities of the life of man. The great world in which we live has in it many small worlds, each with its own life and its own peculiarities. A noted divine of our time has written two books, one "The Gospel for an Age of Doubt", and another "The Gospel for an Age of Sin". When I see Dr. Van Dyke I mean to suggest to him a title for a third book, "The Gospel for an Age of Pleasure". The age in which we live might be called an age of pleasure. I think we are living in a world as pleasure-loving as has been found in the history of humanity. Without pessimism, we may

characterize alike the non-Christian and some of the Christian world to-day as "lovers of pleasure more than lovers of God". The training for the ministry which shall meet these complex problems is apparent. It must be trained in the great problems of sociology and Christian ethics.

In the Congregational Council a few years ago a great discussion arose on the education of the ministry, and a grave charge was brought against theological seminaries, that they failed to train students in sociology and kindred subjects. This was answered by Dr. Fairbairn, Principal of Mansfield College, Oxford, who said among other things that the proper place for the study of these things is in colleges and universities and not in theo-

logical schools; that these studies form the preparatory discipline for theological training. We must, however, insist upon it that students be trained in ethics and sociological principles under the guidance of those who believe in the Sermon on the Mount and the ethical teachings of Christianity. There is a tendency in our time to get rid of Christianity as a factor in ethics and to build up ethical systems for humanity without recognizing Christianity. We do not believe any ethical system adequate for the age can be built that does not have for its foundation the ethics of Scripture, and hence our theological schools afford the best place for the training of the ministry who are to be the leaders of the people on these subjects.

5. *The Preacher for the New Age will be a Capable Administrator of Church Affairs*

He must be a theologian, but he must not be a dreamer on the problems of theology. He may be an excellent scholar and accomplish great work in many lines, but to be a successful minister he must be a man of affairs. As a body, ministers have not been noted for business ability. In fact, our friends in the laity are in the habit of saying that we are entirely lacking in it. I think they have overstated our deficiencies in this regard, but enough of truth remains to lead us to a reform in this matter.

In our city work, and especially in our mission work, a minister must be a man of affairs. He must know how to meet

people, how to conduct business enterprises, and how to meet emergencies as they arise. He must be a man able to keep accounts and draw checks and make no mistakes. I have long been of the opinion that a part of a theological student's training should be lectures by laymen on matters of business and finance and on the relations of the minister to the business world.

Here is a field for training which is entirely new, and which I believe will demand the attention of the Church for the coming years. Such training has already been begun in this Seminary.

6. *The Preacher for the New Age will have High Ideals of Ministerial Success*

One of the dangers under which our younger ministry is laboring today is the idea that no one is successful who is not successful in the common worldly sense. We are too apt to point to successful ministers as those who have secured great Churches or high official position or world-wide recognition for scholarship or great applause among men in any form. This has weakened many a life that would otherwise be eminently useful. Young men have been taught to think that they are not successful unless they have secured promotion, and many have been led into dangerous and devious paths for the accomplishment of this purpose. The "word" promotion in its worldly sense

should have no place in ministerial nomenclature. We would have it understood that no talents are too high for the lowliest service, and that the most successful ministers are very often those whose names have never been heard outside of the small circle in which they lived and labored and died. I have in my mind many names that have never been printed in the cyclopædias of the public men of the country, before whom I bow (I take off my hat) in profound reverence as the most successful men whom I have ever known. The preachers of the new age should be taught that the only greatness to which they should aspire is greatness of service, the only recognition of service they need

is the approval of God.

I heard a minister of high official position years ago speak slightly of the hymn:

"Make me little and unknown,
Loved and praised by God alone."

He thought apparently that it ought rather to be, "Make me great and well known". His idea was that every one should have the highest ambition, meaning ambition for public recognition as well as service, but I venture to suggest that

7. *The Preacher for the New Age must be a Minister of Profound Faith*

He must reach beliefs and must proclaim them. Thomas Carlyle, quoting from Göthe in his *History of Literature*, says:

"Belief and unbelief are two opposing principles in human nature. The theme of all human history, so far as I am able to perceive it, is the contest between these two principles. All periods in which belief predominates, in which it is the main element, the inspiring principle of action, are distinguished by great soul-stirring, fertile events, and are worthy of perfect remembrance. And on the other hand, when unbelief gets the upper hand, that age is unfertile and intrinsically mean; in which there is no pabulum for the spirit of man and no one can get nourishment for himself".

And Carlyle adds:

"This is one of the most pregnant utterances ever delivered. It (belief) appears only in healthy minds, and it is at once the indication and the cause of it.

8. *The Preacher for the New Age must have Profound Sympathy for Man*

Horace Bushnell once said: "No man is fit to be a minister of Christ, who does not love man for man's sake".

A great many attempts have been made to answer the question, "What is the first quality of a successful minister of the gospel"? Some would say scholarship, some logical power, some oratory, but it seems to me that the first characteristic of the great preacher is the spirit of helpfulness; one who loves to help men and women, one who goes about doing good, to whom an opportunity of doing good to a human being is a benediction more precious than gold and silver; one who has this quality cannot fail in his work even though there are many things which he lacks. All the

there are so few praying the former prayer, "make me little", that it is not in danger of being overused, and therefore it had better stand. To live one's life on the holiest ideal of ministerial usefulness, namely, the salvation of men, is worthy of the highest aspirations of young ministers and worthy of the practice of those of us of mature years. The Master's definition of greatness is enough to satisfy the highest ambition of the preacher of the new age: "He that would be chief among you, let him be the servant of all".

For, though doubt may be necessary to a certain extent in order to prepare subject matter for reflection, it can be only after all a morbid condition of the intellect, and an intermediate one; but the special study ending in doubt is wholly unreasonable. It is a state of mental paralysis, a highly painful state of mind, one which the healthy mind will not entertain at all, but if he can do nothing better with it deserts it altogether. There is no use in it that one can understand except to give his mind something to work on. Belief then is the indication and the cause of health, and when we see it in a whole world we may be sure the world is able to say and do something".

These quotations are from the great apostles of literature—Goethe and Carlyle. They are the literary expressions of the sentiment that runs through the whole Scripture, and must ever animate the preacher, a sentiment not of doubt but of certitude.

other gifts and attainments without this can not make him successful. With this blessed by the Holy Spirit, he can not fail to be useful. He who loves man for man's sake will be loved by men, and he will place his impress upon them not only for time but for eternity.

These are some of the characteristics of the Preacher of the New Age upon which the Church is entering. As I have already indicated he will not be a new departure; he will simply be a development out of the present. I presume the minister of fifty years from this time will look very much like the minister of today, will act very much like him. He will understand the movements of his age and will

be prepared to meet new emergencies. The preacher of the twentieth century must not live in the thirteenth century. He must meet the demands of his own times, and, like David, "when he has served his generation according to the will of God fall asleep".

To prepare the preachers who have been called of God, and set apart by the Church for their high mission, is the work of this Seminary. We will meet every age with all the light that comes from Christian experience, from the Holy Scriptures and

from the ripest scholarship. Perhaps when we have studied most fully the characteristics of the Preacher for the New Age, it will be found that the best types were among the representatives of the primitive Church and of primitive Methodism, and that the preacher for the ages to come will not be an evolution or a revolution, but a restoration, and that John and Paul and Chrysostom and Augustine and Luther and Wesley will stand as the types of the true preacher of every age until the millennium dawns.

The Assault and Defense of the Resurrection*

REV. JAMES ORR, D.D., PROFESSOR OF APOLOGETICS AND THEOLOGY IN
GLASGOW COLLEGE, SCOTLAND.

Time was when a historian and scholar like the late Dr. Arnold, or Rugby, could write: "I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them; and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair enquirer, than the great sign which God has given us, that Christ died and rose again from the dead". The Church of Christ, sharing this conviction, has always held the resurrection of its Lord to be a chief bulwark of the faith. Often as the historic fact was assailed by unbelievers—as in the eighteenth century deistical controversy,—it rallied to its side able and conscientious defenders, and it

was generally understood that, whatever else might be in dispute about Christianity, the resurrection was a rock on which the most timid disciple could plant his feet with confidence. The theories and objections which were the stock topics of discussion in text-books on the Evidences—theories of imposture, theories that the death of Jesus was really a swoon, theories that the disciples were the subjects of hallucinations and visions, theories that Jesus had given spiritual manifestations of himself ("telegrams from heaven", as Keim called them),—had broken down, and left the field clear for the hypothesis that the event to which the apostles testified, the resurrection of their Master, had really happened.

I. How to Meet the Changing Temper of the Age

The New Assumptions.—It is unfortunately not quite the same to-day. The importance of the resurrection of Jesus to the faith and hope of the Church remains, and the evidence is just what it has been for nineteen centuries, but the temper of the age has changed, and the old grounds for belief, and the old answers to objections, are no longer allowed to pass unchallenged.

The question is approached from new sides,—with new presuppositions drawn from science, with new weapons of criticism, with new solvents of the narratives borrowed from the comparative study of religions, with an alleged new sense for what is "historical",—and it is boldly declared that faith in the resurrection (as in everything miraculous in the life of Jesus) must be parted with, and Christianity be set on a basis which dispenses with this aid. The Easter story of the open grave and its risen occupant must go the way of the Christmas story of the birth

*For fuller elucidation of the thoughts in this paper, see a series of articles on "The Resurrection of Jesus" appearing in "The Expositor" for 1908. A few sentences here are borrowed from the opening article of the series.

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from the Holy Ghost and the Virgin Mary. It is of great importance to know how such assertions are to be met.

Bearing of the Deity of Christ.—One thing may be premised before looking at the actual forms of current assault on the resurrection narratives. It is that this question of the evidence of the Lord's resurrection can never be dissociated from the estimate we form of Christ himself. Christ is not divided. The Gospel story cannot be dealt with piecemeal. The resurrection brings its powerful attestation to the Messiahship and divine Sonship of Christ (Rom. i. 4); but the claim to that Messiahship and divine Sonship, with the mass of evidence in the Gospels which supports it, must be kept in view when we are judging of the reasonableness and probability of the resurrection. There is no getting rid of presuppositions in this matter on either one side or the other. The unbeliever brings to his judgment of the evidence his presupposition that miracles cannot happen. The believer's presupposition is Christ. If Christ was what his Church has always believed him to be—the divine Son and Saviour of the world—there is no *a priori* presumption against his resurrection; rather it is incredible that he should have remained the prey of death (Acts ii. 24). If a lower estimate is taken of Christ's person—if he was not truly the Holy One and Prince of life that the Gospels and apostolic writers represent him to be—the historical evidence may remain a difficulty which it is impossible ever satisfactorily to explain, but it will not succeed in convincing the obstinate doubter. As a recent writer has declared (Dr. H. Rashdall), any hypothesis is more credible than that the Lord has really risen.

Miracles not Impossible.—A principle cause of rejection of the resurrection narratives is found in the scientific temper of the time. This is the ground taken by writers like Professor Foster, of Chicago, in his book on "The Finality of the Christian Religion". Miracles cannot happen, because they contradict the scientific doctrine of the uniformity of nature. I am not careful to dwell long on this objection, for it is really an unwarranted assumption which begs the question at the outset.

There is nothing in the doctrine of the uniformity of nature, rightly understood, which excludes the action of the Great First Cause along lines transcending natural causation, if the end in view, in the judgment of divine wisdom, calls for it. The one thing we can certainly affirm of the Almighty Author of the universe—assuming him to be personal and loving—is that he will not bind his hands by any natural system in such a way as will preclude his supernatural interposition for the benefit of his moral creatures, if they imperatively need his help. Miracle is implied in revelation, in incarnation, in sinlessness, in any redemptive scheme for man's moral renovation and restoration to God, and we need not stumble at it in this special article of the resurrection. What pertains to Christ, as said above, must be dealt with as a piece.

The Empty Grave and the Apostolic Certainty.—No carping in detail at the evidence of the resurrection can get rid of the fact that the whole body of the apostles of Christ firmly believed that the Lord had risen from the dead, and believed that they had, singly and together, and in company with others, repeatedly seen and conversed with him. The narratives in the Gospels are the attestation of this belief, and we have an independent strong declaration of it in 1 Corinthians xv. 3-9, where Paul recites in detail the evidence on which it rested. The hypothesis may be dismissed that the apostles and their fellow-witnesses to the resurrection were vulgar impostors, who *invented* this story of their Lord's rising from the dead, and succeeded in persuading thousands of their contemporaries in Jerusalem and elsewhere of the truth of their fable, and in founding a Christian Church upon it. No sane mind can entertain such a belief of the men who wrote the New Testament. Whatever we may think of the *grounds* of their conviction, we must start—as most do start—with the admission of their good faith in it. How then is their belief that the Lord had risen, and that they had seen him, to be explained? How explain the testimony they bore, the narratives they wrote? It is not that they did not know the difference between truth and falsehood, or the gravity of the issues which hung upon their

testimony. "Yea", says Paul, "and we are found false witnesses of God; because we witnessed of God that he raised up

Christ: whom he raised not up, if so be that the dead are not raised" (1 Cor. xv. 15).

II. Failure to Meet the Stubborn Facts by Modern Methods

It is here that the newer theories take up the question, and with the help of modern methods, try to furnish a solution of the pressing problems of the empty grave and the apostolic certainty. A few specimens will enable the reader to judge of the success of these attempts.

Accounting for the Empty Grave.—The grave in which Jesus had been buried was, by testimony of all the witnesses, found empty on the morning of the third day. How is this to be accounted for? The Lord burst the bonds of death and came forth. "God raised up Christ", is the testimony of those who had immediate access to the facts.

No, says the objector, that cannot be, for the dead rise not. One is reminded of David Hume's whimsical logic in his "Essay on Miracles": "It is a miracle that a dead man should come to life, because that has never been observed in any age or country". But if the dead rise not, how explain the facts? The old explanations are confessedly inadequate. What are the new ones? Here are examples:

The German scholar, Oscar Holtzmann, in his "Life of Jesus", admits the fact of the empty tomb, but rejects the Gospel explanation. What then had happened? In his view, this: Joseph of Arimathæa had, as narrated, lent his rock-tomb in which to bury the body of Jesus. On reflection, however, he felt that he had made a mistake. It would never do to have the body of a crucified malefactor reposing in his honorable family vault. So he had the body of Jesus secretly conveyed away, and, when the disciples came on the Sunday morning, they found the grave empty! A likely hypothesis, is it not, to explain the greatest fact of Christendom?

Here is another: An Oxford scholar, now removed to Leyden, in Holland, Professor Kirsopp Lake, has produced a book entitled, "The Historical Evidence for the Resurrection of Jesus Christ". It aims at analyzing and dissipating the force of all the evidence in the Gospels and in Paul's Epistles. But the testimony to the empty

tomb is there in Mark, which is assumed to be the oldest Gospel. What is the explanation? Here it is:

"The neighborhood of Jerusalem is full of rock-tombs, and it would not be easy to distinguish one from another without careful notes. So far as their frame of mind at the time of the burial was concerned, the women were certainly not fit to take such notes. . . . The women came in the early morning to a tomb which they thought was the one in which they had seen the Lord buried. They expected to find a closed tomb, but they found an open one; and a young man, who was in the entrance, guessing their errand, tried to tell them that they had made a mistake in the place. 'He is not here', said he; 'see the place where they laid him', and probably pointed to the next tomb. But the women were frightened at the detection of their errand and fled".

Unbelief is shattered on the empty tomb. Is it not all made charmingly simple?

Accounting for the Belief of the Apostles in the Risen Jesus.—The other fact to be accounted for is the belief of the apostles and the other witnesses that they had seen and conversed with Jesus. The old hypothesis was that, in their faith that their Lord could not have really died, that apostolic company became affected with a mania for seeing visions.

This is felt to be inadequate, and the investigations of the Society for Psychical Research afford the suggestion that there were, after all, *real* appearances, only they were apparitional, spiritual ones, not the appearances of a physically risen Christ. Mr. Lake, for himself, adopts this solution, which has found favor also in certain Continental circles that shrink from the idea of a bodily resurrection. This attempt to save the reasonableness of the apostolic belief by a species of spiritualism shatters on the empty grave, and on the universal belief in the *bodily* rising of the Lord: "That he was *buried*; and that he hath been raised on the third day" (1 Cor. xv. 4). If Jesus "appeared" at all, it was not the survival of his spirit he reported, but the resurrection of his body.

Going farther afield, a group of modern

theorists seek the explanation of the belief in the resurrection in ancient Babylonian mythology. Ancient religions had myths of the death and resurrection of their gods. These infiltrated into Judaism, and, before the time of Christ, had taken shape in what Dr. Cheyne calls a "pre-Christian sketch" of the life of the expected Messiah, including his virgin birth and his resurrection. The disciples, believing Jesus to be the Messiah, took over these ideas upon him, and so grew up stories of his resurrection from the tomb on the third day. This, in substance, is the theory advocated, with much show of learning, and display of heathen parallels, by writers like Canon Cheyne, Farnell, Gunkel, Jensen, etc. So far as its main assumption is concerned,—the existence of a "pre-Christian sketch" of the Messiah among the Jews, incorporating this trail of resurrection from pagan myths,—it is absolutely baseless. No one ever heard of such a "sketch", or can lay his finger on a

trace of its existence. But in any case it is quite beside the point. The apostles certainly had no such ideas in their mind prior to the crucifixion; and three days is far too short a time to produce a fixed and unshakable conviction that the Lord had risen indeed. The empty grave still stands unexplained.

The last resort, accordingly, is to seek to get rid of the Gospel testimony altogether, or to shake its credibility by parading the usual "contradictions" in the narratives. The "contradictions", however, are chiefly apparent, and the main fact stands untouched, supported by Paul's corroborative witness, that in apostolic times these narratives could circulate and find unchallenged acceptance, affirming that the Lord had risen on the third day, and had been seen by the women, by the apostles, and by other disciples. The fulcrum is still wanting by which this fundamental conviction of the earliest Christian community can be lifted from its place.

The Theory of Evolution and False Theology*

REV. W. B. RILEY, D.D., PASTOR FIRST BAPTIST CHURCH, MINNEAPOLIS, MINN.

In the beginning God created heaven and the earth. Gen. i. 1, 9, 11, 20, 21, 24, 26, 27.

By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.—Heb. xi. 3.

Our theme to-day is "The Theory of Evolution and False Theology". It may not have occurred to all that the theory of evolution and false theology are indissolubly linked together. But every scientist understands, as do also intelligent teachers of the Scriptures, that the theory of evolution is not simply a question of the origin of species, but, in its present-day application, proposes to account for everything material, from fire-mist to the perfected frame of the universe; everything animated, from the sterilized cell of low-

est life to the Man of Nazareth; and everything moral from the sensations of an amoeba to the sacred communion between God and man.

When, therefore, a biologist says that the minister has nothing to do with the theory of evolution, he reveals either his ignorance of its application, or his indisposition to be disturbed by an adequate argument. When a professor in Natural Science says that people who are not constant students of his specialty should not pass any judgment upon its claims and contentions, he disputes the right of decision by a competent jury, and demands that the public close its eyes that it may the more readily swallow his deliverances.

It may be necessary, therefore, for the man who decides to think for himself, and even maintain his right to judge the findings of so-called scientists, to "beg pardon"; but, this formality performed, we pass on to question, compare, and conclude

*Delivered in a Series of Sermons to students.

according to the individual judgment.

Every preacher of the present hour is compelled to deal with the theory of evolution, and either accept it or reject it. Its advocates have invaded his realm. Professor Metcalf, biologist of the Woman's College, Baltimore, in his book "Organic Evolution", naively tells us that in coming to the position of a dignified science the last stronghold to be taken by evolution was that of the supernaturalist, "that of the man who claims that supernatural agency intervenes in nature in such a way as to modify the natural law of events". This opinion he thinks Darwin overthrew and doomed. (See "Introduction to Organic Evolution", p. 20.)

Such a suggestion simply indicates that

1. The Theory of Evolution is Unscientific.

1. It is a Suggestion, not a Science.

The prevailing opinion that evolution is a modern scientific discovery is false alike to history and to the proper employment of human speech.

On the authority of Wallace, Lucretius, who lived a hundred years before Christ, in his great poem on "The Nature of Things", expressed the major part of the present day theory. He held to the molecular belief, that the moleculi did not come into actual contact; defined atoms; thought that they were eternal; while admitting the existence of gods, he refused them any share in the construction of the universe, maintaining that it had come by chance after infinite time, by random motions and collisions; and he tried to account for the introduction of sensation into atoms! He maintained that earth-worms came by spontaneous generation, and that in some remote period of the world's history, when heat and moisture abounded, the earth was filled with wombs, out of which were born living things; and, after the custom of many a present-day biologist, he contended that the very ground had given existence alike to the lowest forms of life, to every beast, and to man.

To be sure, the modern apostles of this faith—Huxley, Darwin, Spencer, Wallace and others—have found for it more attractive phrases; argued it on the ground of likelihood, progression and analogy; but not one of these ever called it a

the entire crowd of conservative theologians are not only unscientific, but are mental mossbacks—clinging to exploded theories, preaching obsolete opinions, and practicing doctrines long since out of date. If, therefore, one of them should fail to make an argument, the public ought not to be surprised. On the other hand, if he should succeed in making the theory of evolution look doubtful, it might be worth while for the public to examine carefully the foundations of this much boasted faith.

At the risk of revealing our weakness in argument we propose three statements concerning evolution:

First The theory is Unscientific;

Secondly, The Theory is Unscriptural;

Thirdly, The Theory is Anti-Christian.

science. They regarded it as a theory, and a theory only. It is not unusual for the smaller followers of great minds to far exceed their masters. The leading evolutionists of the world to-day do not speak of it as a "science"; they retain the old term of Huxley, Darwin and Spencer—"theory". Their satellites name it "science". And many a preacher, who is neither a specialist in natural history nor in supernatural revelation, finds himself involved in what he regards "the conflict between science and theology". But, since the path by which science has travelled is strewn with the decaying structures of discarded theories, why should not Dr. Andrew D. White withhold his opinion until specialists in biology, geology and paleontology are themselves convinced that evolution is something more than a theory?

Several times in recent years we have questioned fairly competent exponents of this theory as to whether they regarded it a "science", to be answered in almost every instance, "Well, it is generally adopted, the world over, as a working theory for scientific investigation".

Now the Standard Dictionary defines "theory" after this manner, "A plan, or scheme subsisting in the mind, but based on principles verifiable by observation; loosely and popularly, mere hypothesis or speculation; hence an individual view". "Science" on the contrary it describes as "Knowledge gained and verified by exact

observation and correct thinking". A theory may be scientific; but to make it such one must produce its verification by exact observation or experiment; whereupon it is no longer a theory. Neither Huxley, Darwin nor Spencer ever maintained that they had produced such verification of evolution!

2. But we go a step further, *The Theory of Evolution is Unproven, and Unprovable.*

Notwithstanding Darwin's "Origin of Species" in the form of a book, the occurrence of a new species, either by natural selection or human cultivation, is unknown. By cultivation man has made the rose more splendid in size, more beautiful and variegated in color, and not a few of the flowers he has even doubled; but no man has yet produced a rose from the seed of a sunflower, nor from the pink, nor from anything else but a rose; or even been able to make a grain of rye, similar as it is to the form of other cereals, bring forth oats or wheat, or anything else than rye. A line from Genesis is the law of natural history: "Every seed after its own kind". The scientists of the world were never so anxious, upon any single point, and never wrought so assiduously to disprove it, as they are to do away with this statement of Holy Scripture; but their endeavors to overthrow the Divine fiat have signally failed.

When a biologist—who believes that all life, from an amoeba to a Milton, is the product of evolution,—on being asked if such a thing as a new species by natural selection is known, answers: "We think there are some snails in the Hawaiian Islands that *hint* it", he will not blame us if we regard his investigations as a little "slow". Or, if he affirms that the gill slits of a human foetus prove that man has ascended from sea-life, we answer, "That sounds fishy". If he point to the mule in defense of his doctrine, we remind him of its sterility, and make his argument assinine. Not a few scientists have said, concerning the mule, that with his accustomed stubbornness he "blocks the way of the evolution theory". Better still is the remark of Dr. A. J. Frost, that "the mule is the endeavor of an ass to evolve himself; and instead of creating a new species, he

only makes a bigger ass of himself".

The utter desperation to which evolutionists are driven in their desire to "demonstrate"—as the Christian Scientist says—and so be able to switch from theory to science, is shown in their treatment of the horse. They have dug out of the earth a little animal (about the size of a fox—with five toes) which has some similarity to the horse, and they have called him—"old horse"—"eohippus"; and they have brought up another animal with three toes as big as a timber wolf, and because of certain similarities they have called him a horse; and then they have imagined that horse finally developing into the present beautiful beast of domestic service, with one toe—elongated from the knee to the hoof; and in certain splints on the side of his leg they find the aborted toes. The intervening horse, bridging the gap between these ancient animals and our black beauty, they have sought in vain. Yet they will stand before you and speak with all the assurance of men who had found the last missing link in the evolution of the horse!

Why do they begin with that little fox-like animal? In the ocean there is a shrimp that has the head of a horse and his motions in water are much like a plunging charger. Why not begin with him?

At college the boys used to be chargeable with having ridden a "pony", and if it could be proved it was the worse for them when they came into the professor's presence. Once a cute lad, who is now a consul in one of the South American republics, bluntly remarked in the presence of our professor, "I had a pony last season that thirteen rode, but I gave him away because this present class has nineteen big fellows in it, and I thought it would be an outrage for us all to straddle the little fellow"! But that poor pony of the five toes has been straddled by a thousand professors; they have ridden the toes off him, and it is little wonder that some of their students have gone out to pity the pony and regard the professor's conduct with ridicule.

Something similar has occurred in the attempt to make a man out of a monkey. They found the missing link once in "The Calaveras skull". It was 150 feet below surface. There could be no doubt about

it! But when Wm. R. C. Scribner confessed that he had brought it into the mine as a practical joke, scientists were ashamed. Dr. W. J. Sinclair's discussion, "Recent Investigations Bearing on the Question of the Occurrence of Neocene Man in the Auriferous Gravels of the Sierra Nevada", confirms Scribner's claim, and makes it perfectly evident that Prof. J. D. Whitney paraded a very modern skull as that of a prehistoric man.

They found the missing link in the Neanderthal skeleton in Prussia, and proclaimed it three hundred thousand years old; but it turned out to be only a Cossack killed in 1814. Columbia college once had a smart professor who dug out of Colorado's soil a skeleton. It was heralded as of remarkable antiquity, and the friable bones were being paraded to the ends of the earth when some cowboys complained that the grave of their pet monkey had been rified. I was taken into a little pavilion near Manitou and was shown the petrified body of a remarkably little fat fellow who had been brought up from the bottom of the Colorado river. But a man did not need to be a scientist to discover that it was nothing more than a figure hewn out of stone. To be sure the greatest ado has been made over the *Pithecanthropus Erectus*. It consists of the piece of a skull and leg bone and two teeth, found in Java, in 1891. Dr. Alexander Paterson says, the cubic measurement of that skull is sixty inches—the same as that of an idiot. These specimens were found at separate places and times. The skull is too small for the thigh bone. The age of the strata in which they were found is uncertain. Even Haeckel admits that the belief that this is the missing link is strongly combatted by some distinguished scientists.

The earth has been opened at ten thousand points; the sea has been explored to its

bottom; biologists have had access to the very bowels of both and have been animated by one determination—the discovery of the missing link—and yet to the present hour they have utterly failed to produce it! This seems to be the truth concerning the missing link. It is one thing to imagine that it exists; it is another to make the demonstration, and science demands the latter.

3. *Its conclusions are without premises.*

What evidence is there that the universe began in fire-mist? What evidence is there that life originated out of death? What evidence is there that the mineral became the vegetable, and the vegetable became the animal, and the animal became the man? What proof have we of the eternity of matter beyond the atheistic desire to have it so? And, if these premises are false, how can conclusions resting upon them be true? If within the knowledge of man a reptile has never become a bird, a fish has never become a mammal, a monkey has never become a man; if the depths of the earth and the sounding of the seas refuse to deliver up a single instance of such a metamorphosis, what are the premises of this argument? It may be very convenient to push your claims back to the time where the knowledge of man utterly fails, but do not do violence to the splendid attainments of human speech by calling such conduct "scientific". I may have no right to object to Mr. Darwin's believing that "man is descended from a hairy quadruped, furnished with a tail, and pointed ears; probably arboreal in its habits, and an inhabitant of the Old World"; but I can not be denied the right to ask him to produce some evidence of his assertion. Dr. Eldridge, of the British Museum, declares that that institution is filled with specimens, everyone of which disproves the evolution theory.

II. *The Theory of Evolution is Unscriptural*

1. *The Word nowhere warrants it.*

There are brethren in the pulpit who have a new way of interpreting the first chapter of Genesis, which way one of my fellow-laborers has translated after the following manner; suggesting that it might be printed with the Scripture in parallel columns:

1.—Primarily the Unknowable moved upon cosmos and evolved protoplasm.

2.—And protoplasm was inorganic and undifferentiated; containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3.—And the unknowable said, Let atoms attract, and their contact begat light, heat

and electricity.

4.—And the Unconditional differentiated the atoms each after its kind: and their combination begat rock, air and water.

5.—And there went out a spirit of evolution from the Unconditioned, and working in protoplasm by accretion and absorption produced the organic cell.

6.—And cell by nutrition evolved primordial germ, and germ developed protogene; and protogene begat cozoön, and cozoön begat monad, and monad begat animalcule.

7.—And animalcule begat ephemera: then began creeping things to multiply on the face of the earth.

8.—And earthly atom: in vegetable protoplasm begat molecule, and thence came grass and every herb of the earth.

9.—And animalulæ in the water evolved fins, tails, claws and scales; and in the air wings and beaks: and on the land they sprouted such organs as were necessary as played upon the environment.

10.—And by accretion and absorption, came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrate.

11.—Now these are the generations of the higher vertebrata in the cosmic period that the Unknowable evolved the bipedal mammalia.

12.—And every man of the earth, while he was yet a monkey, and the horse, while he was yet the hipparion, and the hipparion before he was an oredon.

13.—Out of the ascidian came the amphibian and begat the pentadactyle and by inheritance and selection, produced the hylobate, from which are the simiade in all their tribes.

14.—And out of the simiade the lemur prevailed above his fellow and produced the platyrrhine monkey.

15.—And the platyrrhine begat the catarrhine monkey, and he begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it?

16.—And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons.

17.—And in the process of the cosmic period were born unto them their children,

the anthropomorphic primordial types.

18.—The homunculus the prognathus; the troglodyte, and the autochthon the terragon,—these are the generations of primeval man.

19.—And Primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20.—And by inheritance and natural selection did he progress from the stable and homogeneous, to the complex and the heterogeneous; for the weakest died, and the strongest grew and multiplied.

21.—And man grew a thumb, for that he had need of, and developed capacities for prey.

22.—For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten and the slow men starved to death.

23.—And as the types were diserentiated, the weaker types continually disappeared.

24.—And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.

Moses again appeals to the public, "Choose you this day which you will have" ---what the Spirit saith, or what the self-styled Scientist asserteth!

2. *At many points evolution is anti-scriptural.*

The majority of evolutionists, certainly the most able ones among them, contend for the eternity of matter. The Scriptures assert the opposite: "By faith we understand that the worlds have been framed by the word of God, so that that which is seen hath not been made out of things which appeared" (Heb. xi. 3).

Almost to a man evolutionists contend that species are the product of natural selection. Ten times in the first chapter of Genesis the law "after its own kind" is declared; and it covers every form of life from the blade of grass to the God-like occupants of Eden. It is little wonder, therefore, that when such men as Crawford H. Toy, George Burnham Foster, B. Fay Mills, and R. J. Campbell adopt the evolution theory in toto, they immediately begin to treat the Word of God as though

it were without authority. And it is hardly to be wondered at that Prof. Haeckel, the most noted evolutionist, should proceed in his "Riddles of the Universe" to read God out of it altogether. However, there is one thing to be said in favor of these men: they are intelligent enough to see the inharmony between the Scriptures and this present-day popular theory; and honest enough to say, "We prefer evolution to the Book". It is easier to hold such men in esteem than it is to respect those who go up and down the land telling us that *evolution is true, and so is the Bible*.

III. The Theory of Evolution and False Theology

The intimate relation between this theory and theology is becoming more and more apparent. It is doubtful if there is a single skeptical professor in the Old World or the New, who is not also a fairly full-fledged evolutionist. The theological result is perfectly evident in such books as "The Finality of the Christian Religion" and the "New Theology".

1. According to evolutionists, *God is a force*, and those ministers who have accepted the evolutionary theory of the natural universe, have lost their personal heavenly Father in consequence.

In recent years Lyman Abbot has described God as "A Force", and you have already heard R. J. Campbell speak of "It" or "Him". The Shibboleth of the professed Christian preacher is one with that of the atheistic philosopher when they have found a common view-point in evolution. It is a remarkable fact to find Daniel, when he comes to describe the coming Prince who shall oppose God, and magnify himself beyond all, literally saying, "But in his estate he shall honor the god of force" (Dan. xi. 38). Are our Critics the fore-runners of the anti-Christ?

2. Evolution makes *Christ only a remarkable man*.

One calls Him "the only man"; another believes that he was the "mental product of excessive admiration". "The Flower of the Race" is so beautiful an expression that quite a few of them agree in its adoption. But, whatever the expression, essential deity is never intended; and to admit that He was begotten by the Holy Ghost would introduce supernaturalism,

Such Teachers seem to belong with the boy Dr. John Henry Barrows is reported to have met in India. "A native lad had attended the Christian schools and learned there the shape and situation of the earth, but in his Hindoo home he had been taught the Hindoo cosmogony, namely, that the earth was circled by salt water, and that by a circle of earth, and these by successive circles of sweet cane juice and other soft drinks, with intervening circles of land. Dr. Barrows asked the boy which belief he would hereafter hold. He replied that he would believe both.

which they repudiate. Foster's astonishment, that "Belief in the virgin birth of Jesus should ever have been held as a cardinal article of the Christian faith", is shared by a majority of the Huxleyites.

His resurrection from the dead is either denied outright, or else explained away by affirming that it was not physical. His promise to come again at the end of the Age and introduce a millennium wherein He himself shall "reign from sea to sea and from the rivers to the ends of the earth", they repudiate to a man, and so fulfil the prediction of Peter, "In the last days mockers shall come with mockery, walking after their own lusts, and saying Where is the promise of his coming; for from the day that the fathers fell asleep all things continue as they were from the beginning of creation".

3. *This theory makes sin essentially a virtue.*

Man is not a fallen creature. One of their best exponents, a good representative of a great university, recently affirmed in my presence that "to tell children they were not by nature children of God, was irrational; to instruct them that the essential thing was the evolution of the life within them, was sanity". To such teachers "sin" is, not a transgression of the law of God", but simply false strokes in the struggle to be free from self-limitations and opposing environments. While compelled to admit that a crab-apple will never produce pippins unless the latter be grafted in, they yet insist that the child, which the Scripture declares is "conceived in sin and

shapen in iniquity", can become a saint without the grafting in of the new nature, or the regenerating work of the Holy Ghost. To them, Paul's description of sin as "exceedingly sinful" is without justification, and the prophet's statement, "The soul that sinneth it shall die", should be changed to "The soul that sinneth is searching after life".

To be sure some of the greater minds among them do not go to these lengths. Henry Drummond held to the necessity of the new birth, but, for that matter, Drummond's "Natural Law in the Spiritual World" is the very antithesis of the full-fledged evolution theory.

4. *The resurrection of Christ is even more offensive to evolutionists than regeneration.*

It just as certainly introduces the supernatural, and it brings the work of the Spirit before the natural vision where men can see and judge for themselves. His appearance to "above five hundred brethren at once" (1 Cor. xv. 6) is boldly disputed, and the explanation of their testimony is found in the fervor with which these dedicated disciples loved their leader.

5. *It makes the cross only a criminal mistake.*

From their view-point it was not according to prophecy, nor did it in any wise profit the race. It was only a notable, one among the many instances where men, actuated by human hatred and selfishness, have ignorantly slain their friend. As a rule, they scoff at the notion that "He bore our sins on the tree", and will have none of the teaching that "by the shedding of His blood" we have secured our "remission". Christ crucified is unto

these, as to the Jews of old, "a stumbling block"; and, as unto the Gentiles of former times, "foolishness".

6. *To them redemption is a misleading term.*

The thought of God incarnate "buying back", with "His precious blood", that which man had forfeited to the Adversary, is little better than a jest. "Salvation must be self-development", they agree. Paul, when he dares to say, "By grace are ye saved, through faith, and that not of yourselves", is simply mistaken.

What then, is the conclusion of the whole matter? Some writer has summed it up after this manner:

"A pantheistic god, instead of a personal God. A human savior, instead of a divine Savior. Infallible scholarship instead of an infallible Bible. Reformation instead of regeneration. Culture instead of conversion. The natural in all things, the supernatural in nothing".

These are the results of modern scholarship! Certainly, as Dr. A. H. Strong, of Rochester Seminary, says:

"We seem to be on the verge of another Unitarian defection. We need a new vision of the Savior to convince us that Jesus is lifted above space and time, that His existence antedated creation, that He conducted the march of Hebrew history, that He was born of a virgin, suffered on the cross, rose from the dead, and now lives forever more, the Lord of the universe, the only God with whom we have to do, our Savior here and our Judge hereafter. Without a revival of this faith our churches will become secularized, mission enterprise will die out, and the candlestick will be removed out of its place, as it was in the Seven Churches of Asia, and as it has been with the apostate churches of New England".

Our Lord's Use of the Scriptures*

REV. GEORGE SOLTAU, BIBLE TEACHER AND EVANGELIST, LONDON, ENGLAND

"In the volume of the Book it is written of Me".

"Search the Scriptures for they are they that testify of Me".

"Ye do not err not knowing the Scriptures nor the Power of God".

There are four narratives of the life of our Lord in our New Testament Scriptures, and in them we find nearly fifty occasions on which the Lord Himself quoted,

*An address delivered at the Bible League Convention, in the First United Presbyterian Church, Los Angeles, March 3, 1908.

or referred to the Old Testament Scriptures. He used nineteen books, as follows: The five books of Moses; four historical books—1 Samuel, 1 Kings, 2 Kings, 2 Chronicles; 2 poetical books—Job, Psalms; eight prophetic books—Isaiah, Jeremiah, Daniel, Hosea, Micah, Jonah, Zechariah, Malachi. He thus put His hand over the whole of the Canon of the Old Testament, endorsed it, used it, and by it sustained His position as the Messenger of the Covenant, the Son of God, the Savior of the world.

But was He in very deed the Wisdom of God? Was He the Son of God? Had He less knowledge of what He was using than have the Modern Professors of Theology, or Philology? If He can not be trusted with regard to the right use and meaning of Scripture, as to its historicity, its accuracy, its authority, have we any certainty that He is better informed with regard to the greater matters of Eternal Life, of which He so frequently spoke? Did He reveal the Father? And yet was He altogether astray as to the facts and truths of the ancient history of the race, and of His own nation?

His mind was set on Scripture as the guide and rule of all His words and actions; "That it might be fulfilled" will be found to be the main reason He gave for what He said and did. He never swerved from this one controlling purpose of His whole life.

It is also worthy of note what Persons He referred to in His public ministry. The following will be found mentioned:—Adam, Eve, Abel, Noah, Abraham, Isaac, Jacob, Lot, Lot's Wife, Moses, David, Solomon, Queen of Sheba, Elijah, Elisha, The Widow of Sarepta, Naaman, Isaiah, Jonah, Men of Nineveh, Daniel, Zacharias. He thus endorsed the Bible history and historical personages. May it not be safer and saner to follow His lead, rather than the more modern one?

His use of Scripture may be studied under nine heads:

1. *With regard to the Temptation*

In Matthew iv. is the record of how He met the Tempter, using three quotations from Deuteronomy, lying close together, almost on the same page: namely, from Chapter viii. and vi.

Significant that one, and that the first one, should be, "Man doth not live by bread alone but by EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD". Never were these words more needed than now, when the Tempter has come so close with his insinuations that man does not need the Word of God, and indeed can not tell what is the Word of God.

The Lord repelled each attack with the Sword of the Spirit, and it is to be noticed that the enemy never attacked Him by that same road again. It was well guarded. The threefold temptation appealed to the needs of His human body, His position among the people of Israel, and His future position as King of all the world. The realm of Creation, of the Angels, and of the Throne was attacked. He was tempted to Doubt, Disobey, and Deny God. In all He foiled the wiles and fiery darts of the enemy by Scripture. Thus and thus only can the disciple foil the same Tempter.

2. *With regard to Opposition from the Pharisees*

The Pharisees, Sadducees, and Scribes represented in that day the class that denies the Supernatural Birth, and the Supernatural in His Ministry. To them the Deity of Jesus, and His interpretation of the Scriptures were particularly obnoxious. They opposed Him at every turn of the road, and were the leaders at last in inducing the crowd to cry out, "Crucify Him!" Those who to-day deny the Virgin Birth, and the Supernatural in the ministry of Jesus must find themselves in very undesirable company. Their predecessors were denounced by Him as *hypocrites*, and were accused of every form of iniquity in commercial, social and private life. The Lord, whom they denied, had no mercy on them, but was unsparing in His denunciation of their character and life. Would He have to use similar language now concerning the same class?

Notice His use of Scripture in meeting the false teaching of His day. Six times in Matthew's Gospel He says, "Have ye never read", appealing to what they were supposed to know in support of His testimony.

Matt. xii. 3. When they advanced Traditional usage He referred them to 1 Sam. xxi. 6, and Ex. xxix. 32, 33.

Similarly in Matt. xii. 5, to Num. xxviii. 9.

Matt. xix. 4. With regard to Marriage and Divorce (burning questions to-day), He quoted from Gen. i. and ii., referring to the creation of Man and Woman, and the purpose of God therein.

Matt. xxi. 16. With regard to the public acknowledgment of Himself as the Son of David, and the children singing His praises, opposed by the Pharisees, He quoted Psalm viii. 2.

Matt. xxi. 42. His rejection, and the National Judgment to follow is pointed out by Him, by the use of Psalm cxviii. 22 and Isaiah viii. 14.

Matt. xxi. 31. The Resurrection from the dead, denied by the Sadducees, is proved from Exodus iii. 6-15.

Answering the Theologians of that day He turned to the Scriptures, and challenged their acceptance and interpretation as handled by Himself, and silenced them. He would brook no interference with the Written Word of God and its plain common sense application, and thus He foiled all opposition in public; shewing that He spake not from His own mind, but as supported and endorsed by the Scriptures.

3. *With regard to His Divine Mission and Authority*

When asked for a sign from heaven to prove the truth of His teachings, He answered by quoting the experience of the prophet Jonah,—using that fact as a proof of another more important fact, about to happen in His own case, with certain analogous circumstances. Those facts, concerning Jonah, were accepted by these Leaders as *facts*, and so would the other set of circumstances have to be accepted. If the first set can be proved to have been fictitious, then the second can be also. The denial of the facts concerning Jonah has led to the denial of the facts of the Lord's Resurrection. Then with regard to His preaching, He refers to the visit to Nineveh and the results, and to the visit of the Queen of Sheba and the results in her case also. He concludes with, "A greater than Jonah", and "A greater than Solomon is here".

In Matt. xv. 2-9, when attacked in the matter of traditional practice, He met the

attack by using Exodus, Leviticus, Deuteronomy and Isaiah, repelling all insinuation from the enemy's side with the Scriptures.

4. *With regard to Method of Teaching*

His use of Parable He defends (Matt. xiii. 10) by referring to the passage in Isaiah vi. 9, describing the judicial blindness of the Nation, and by quoting Psalm lxxviii. 2, "I will open my mouth in parables", etc. His system of teaching was perfect pedagogy. It repelled the uninterested, and attracted the interested, drawing out their questions and enabling Him to lead them on to other and deeper truths. Again, notice what guides Him in all this—not desire for success, but Scripture.

5. *With regard to National Judgment*

In the closing days of His Ministry, He was asked questions by the disciples bearing upon eschatological events in connection with the Nation. He had raised strong Messianic Hopes that He would be the Restorer of the National Life and Independence. But He showed them that there must be first "Days of Vengeance, that all things which are written may be fulfilled". There can be no false mercy, averting righteous judgment, and causing any failure of fulfilment of prediction. He referred to this in the discourse recorded in Luke xxi. 22, in which He foretold the destruction of Jerusalem by the Roman Armies, and thus pointed back to that marvelous chapter of the Jewish history in Prophecy, namely, Deut. xxviii., coupled with Daniel ix. and Zech. xi. and xiv. He has by these allusions taught how literally the unfulfilled portions of Scripture are to be fulfilled, and how vain it is to try to explain away by modern scientific, or rather unscientific, treatment the Word of God.

6. *With regard to World-wide Judgment*

On another occasion when dealing with the great future events affecting the whole world, in distinction from those affecting the Nation, He refers, in the discourse recorded in Luke xvii., to the days of Noah and the days of Lot: "As it was . . . so shall it be in the days of the Son of Man". Genesis vi. and xix. are quoted by Him. The modern idea of remarkable progress and uplift is shown to be false by the Lord's words describing a sudden inter-

ference, and a catastrophe, wholly out of course with human expectations. He uses the despised and denied book of Genesis as His warrant, and thus bids His disciples watch and wait for the fulfilment thereof as He has spoken.

7. *With regard to the Cross*

What did He say as to His approaching death? Was it to be in fulfilment of Scripture also. Luke xviii. 31: "All things that are written by the prophets concerning the Son of Man shall be accomplished". Here He put His hand upon Psalm xxii. and Isaiah liii., and pointed out to the disciples their significance. Again later on (Matt. xxvi. 24), He said to the disciples: "The Son of Man goeth as it is written of Him, but woe to the man by whom the Son of Man is betrayed". When the betrayal had occurred, and Simon Peter had drawn his sword in defence, the Lord replied to him (verse 53), "Thinkest thou that I can not now pray to my Father, and He shall presently give me more than twelve legions of angels? *But how then shall the Scriptures be fulfilled?*" A way of escape was easily possible, but such a way would be impossible to Him, because of these predictions. How He revered the Scriptures! Nothing would make Him swerve from them. Their predictions *must* be fulfilled. Some modern thinkers tell us He was mistaken in His belief, and in His close adherence to Scripture, and that the modern generations are wiser than was He in their application of it. No wonder such thinkers do not attempt to fulfil Scripture in their own lives!

Yet again in Luke xxii. 37, we read, "This which is written must be fulfilled in me, He was numbered with the transgressors; for that which concerns me hath fulfilment" (Isa. liii. 12). Not a single detail of those mysterious sufferings must be omitted lest there should be any violation of God's Written Word. Herein lies one of the marvelous features of the atonement and our security in believing in Him.

8. *After the Resurrection.*

When He appeared to the two disciples on the way to Emmaus, and also the same evening to the company in the upper room, what was His method? Did He not tell

them things on the authority of His own Personality? Would He not use the splendor of His triumph over death to impress them with His greatness and power? No; He used what they would have to use after His departure, namely, the Scripture; and so we read in Luke xxiv. 27, that, "Beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself". What a wonderful commentary that must have been! He took the opportunity of thus assuring the disciples of the accuracy of those very Scriptures, which He had always used, as the ground of their hope and belief in Himself as the Risen Lord and Savior. Similarly that same evening (verses 44, 45) He said to His disciples, "These are the words I spake unto you *while I was yet with you*, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me". Then opened He their understandings that they might understand the Scriptures. And said unto them, "Thus it is written, and thus it behooves Christ to suffer", etc.

9. *After the Ascension*

His last words are found in Rev. ii. and iii., given to the Apostle John in the Isle of Patmos. They contain the messages to the Seven Churches. What will they bring from the Old Testament? Will they be fresh revelation, or will they endorse the Scriptures? Allusions are made by the Lord to Genesis, Exodus, and 1 Kings, in the following manner:

Rev. ii. 7.—The Tree of Life in the midst of the Paradise of God is an allusion to Gen. ii. and the Garden of Eden.

Rev. ii. 11.—The second death is also an allusion to the sentence of death passed on the First Adam, as recorded in Gen. iii.

Rev. ii. 17.—The Manna reminds of Exodus xvi., when the food was provided for Israel.

Rev. iii. 4.—The garments of white in which the overcomers are to be arrayed point back to the priestly garments mentioned in Exodus xxviii. and xxix.

Rev. iii. 12.—The pillar in the temple of God is a reference to the pillar made by Solomon as described in 1 Kings vii. 21, an element of strength and beauty, and in con-

nection with the City of Jerusalem, a part of the type of the New Jerusalem.

Rev. iii. 21.—The Throne, the place of power, seems to contain a further allusion to the celebrated throne of Solomon, as recorded in 1 Kings xi.

So the last words of the Bible are interwoven with striking allusions to the earliest narratives of the human race, and of the nation of Israel. The Son of God has spoken from the lowly place of His humiliation, and from the place of Resurrection power, and from the Throne of the Glory, after His Ascension. Does He not know the full value of All He has thus handled with His People?

Let us have the courage and faith to follow closely after Him, raising the standard of the Word of God, as we have it in the

Scriptures, they *being* the WORD, and not merely *containing* the Word. If He was satisfied with them, we may well be. If He lived on them, so may we. If He quoted them as the authority for His Ministry, His teaching, His rebuke of the destructive critics of His day, so may we. If He used them to magnify His message and to confirm His testimony concerning His sufferings and death, so may we in referring to those facts.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God".

"The word that I speak, the same shall judge him in the last day".

"He was clothed in the vesture dipped in blood, and He had a name written, The Word of God".

Early Tests of Christ and Christianity*

From the Apologetic Point of View

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When the fulness of the time came, Paul declares (Gal. iv. 4) God sent forth His Son. Obviously the Savior's advent could not have taken place either at an earlier or a later date. Divine wisdom chooses the one time which is fit and favorable.

We naturally expect to find such conditions existing in the world to which Christ came, as would make possible the accomplishment of His great mission. And an examination of the actual state of affairs which awaited Him, reveals a *marvellous preparation* for the introduction of the Messianic kingdom.

Certain features of this preparation are well known, and are quite generally emphasized in works which treat of the life and teachings of Jesus. *Some* of these are probably overrated, when regarded as *aids* to Christianity; for, while they offered it opportunity, they afforded no special advantages nor favor. A *false* faith would have found many of the existing conditions equally advantageous. To realize this fact we need only to recall the extensive system of Roman roads, the universal sway of the Roman empire, and the general use

of the Greek language, as affording facilities for spreading the Gospel. They were equally available for the spread of anything else. As to the fact that the wide dispersion of the Jews gave the Gospel many points of contact with humanity, we may say that these same Jews furnished bitter opponents and persecutors of the faith, as Paul found to his sorrow at Thessalonica and elsewhere.

The preparation of the world for Christ and His Gospel is, nevertheless, a remarkable fact. It ought to be recognized, however, that no mere *preparation* for Christianity could have rendered it credible, or acceptable to the people. No adventitious support, no favoring circumstances account for its success. On the contrary, it had to meet extraordinary difficulties, and to surmount humanly insuperable obstacles; it was put to the severest tests. The fulness of the time in which God sent His Son was fraught with the *preparation of adverse* conditions, as well as those which made possible the spread of the Gospel and the growth of the Church. If Jesus had been *less than we know Him to be*, the time was most inopportune for undertaking His mission; but, in view of His *real char-*

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acter, no other time could so fully prove Him the Son of glory.

It is not strange that providential tests of Christ and His work were made ready for His coming. A new doctrine which demands loyalty unto death, and offers the fulness of eternal life, must be seen to prosper by virtue of its inherent merit. Those conditions, in its early progress, which might be thought to account for its success, must be conspicuously lacking; on the other hand, adverse conditions ought to be found which would be fatal to a false cause. Here it is that we discover some of the richest material in the field of apologetics. The conditions, under which Christianity began its triumphant career in the midst of a hostile world, afforded tests of its vitality and divinity, whose severity could hardly be surpassed. What the temptation in the wilderness was to Christ *personally* as He entered upon His public ministry, these early tests were to *His religion*, at the beginning of its historical career. The latter are no less significant than the former.

That "the foundation of God standeth sure" is a fact beyond controversy with many; but even those of most *stalwart* faith may experience a fresh thrill of certainty in considering anew the hostile forces amid which this foundation has *remained unshaken* from the beginning.

It is worth while, then, to call to mind such familiar historical facts as this paper presents, in order that, in the light of them, we may observe again the divine glory of the Gospel, which from its origin has shown power of achievement under the heaviest handicaps.

I. Consider first the Obstacles which were present in Christ's Earthly Career.

1. There were those which belonged to the Circumstances of His Life.

Even the *place* where He was brought up was a handicap. People disparaged Him because Nazareth was His home, and spoke of Him contemptuously as a Nazarene. One might think that too much had been made of this fact, were it not that even the guileless Nathaniel was among those who thought that no good thing could come out of Nazareth. Bad indeed

must have been the reputation of the town when such as he would skeptically question a claim of special worth for one of its inhabitants. And the evil repute of the place naturally disposed men to critical suspicion and unfavorable prejudgments of Christ. It was more difficult for some men to acknowledge Him because He came from Nazareth.

His *family relationship* was also an obstacle to Christ's success. True His lineage was honorable, even royal, but this fact was overshadowed by the humble position in life which His parents occupied. From people of their class no one was expected to rise to leadership. Jesus' claims outraged the people's sense of propriety. "Is not this Joseph's son?" (Luke iv. 22) was the question asked not only in surprise and perplexity of mind, but with indignant resentment of spirit. It was preposterous that one from the home of Joseph and Mary should act the role of prophet and reformer. In such a capacity, he was simply impossible.

Another hindrance to Jesus was His *occupation*. His hearers found it difficult to believe that a young carpenter could be what *His words and deeds* alike proclaimed Him to be (Mark vi. 3). They did not despise Him because He was a *working-man*, but the *contrast* between His *trade as recently followed*, and His *present manner of life* with its words of wisdom and deeds of power, staggered credulity. They were actually astonished into unbelief. They could not explain the mystery of it all, and unbelief was their only refuge.

Perhaps the most serious hindrance, which Jesus found in the circumstances of His life, was His *lack of education*. This involved no personal deficiency nor limitation of any sort, for He was uneducated chiefly in the sense that He was not schooled in what was regarded the higher learning of the day; yet it *disposed many to consider Him incompetent to instruct* them. That He taught with authority seemed to some either intolerable presumption, or a mystery too great to justify belief. This is revealed by the question of the Jews when He taught in the Temple in the midst of the feast (John vii. 14, 15): "How knoweth this man letters having never learned?" "My doctrine is

not mine but His that sent me" was the reasonable explanation of Jesus' unexpected answer, but the people rashly conclude, "He hath a devil." He is discredited as a Rabbi because he lacks rabbinic training.

These various obstacles which Christ faced, in the personal circumstances of His life, were the most serious, because He met them without prestige of any sort, save that which He acquired by the use of His own peculiar powers.

2. There were also Obstacles which confronted Christ in certain Conditions of Jewish Life.

The prevalent ideas about the Messiah were unfavorable to Christ. While it was generally agreed that Bethlehem would be Messiah's birthplace, the opinion became current that Jesus was born in Nazareth. An objection made to Jesus in Jerusalem was that His origin was *known*, and that this would *not* be known in the case of the real Messiah (Jno. vii. 22). Another objection was found in the fact that Elias had not yet come, as the Scribes were accustomed to teach he would do, before the coming of Christ (Mt. xvii. 10). Jeremiah was also expected with the Messiah, and he had not yet appeared. The thought of Messiah as a lowly one, a suffering servant, was wholly repugnant to most Jews, notwithstanding the distinct predictions of Isaiah. Even the Twelve could hardly be patient when Jesus endured the contradiction of sinners. They would have called down swift destruction upon His enemies. And when He talked of going up to Jerusalem to suffer many things and to die, His words were so unwelcome that Peter, with the hardihood of a love that was real though ignorant, began to rebuke Him. So little was the nature of His work for men understood, that *some who were closest* to Him regarded the crucifixion as the destruction of all hope of redemption through Him (Lk. xxiv. 21).

The most popular conception of Messiah was that which made Him a *mighty civil monarch* able to deliver His people from political servitude, to *avenge their wrongs*, and to make them the political masters of the world. For such a deliverer and such redemption the masses passionately longed. Jesus seemed to many to possess the power

to realize the popular wish; and under the spell of kindling expectations multitudes thronged Him, until one day, moved to boundless enthusiasm by a miracle of exceptional power, they tried to force Him to become their King. Then came the *crisis* which disclosed the motives which had drawn them to Him. "My kingdom is not of this world" was the negative message of the Capernaum address on the Bread of Life; and having heard it those who had no spiritual hunger went their way and followed Him no more. Those who were steadily faithful to Jesus were not entirely free from worldly ideas concerning His kingdom. James and John were very prompt in asking for high places in the administration of its affairs; and even after the resurrection the Apostles ask "Wilt thou at this time restore the kingdom to Israel?" obviously having in mind a *civil* rather than a *spiritual* government.

It is strikingly apparent in the Gospels, that Jesus contended with *false Messianic ideas* throughout His ministry.

Jesus was also confronted with *false ideas of righteousness*, in which the people had been thoroughly indoctrinated by Scribes and Pharisees, teachers whom they had been taught to reverence and to follow without question. Jesus must *contradict* these popular teachers and declare a righteousness which *exceeds* theirs. He must correct wrong ideas, reinterpret the law of Moses, and set forth the heart-searching principles of righteousness which will abide forever. It was a stupendous task, but, that He addressed Himself to it unflinchingly, and performed it most thoroughly, the Sermon on the Mount clearly shows. We need not go into details. The *point to be borne in mind* is that He was necessarily antagonistic to those who cherished current notions of moral and spiritual truth, and they were inevitably His opponents. Many minds and hearts were therefore closed against Him. To some, at least, who were devoted to the tradition of the elders as something sacred, both in itself and because of hallowed associations, much of His teaching must have seemed not only revolutionary but also sacrilegious.

Although His utterances were authorita-

tive, they aroused the bitter passions of pride, prejudice, envy and bigotry as well as the natural resentment of unregenerate hearts against the highest standards of conduct and character. His conduct too, for example in the matter of Sabbath observance, revealed *views of righteousness highly displeasing* to the Jewish leaders.

Jesus also came into conflict with generally accepted *ideas of propriety*. If He remains true to His mission by seeking to save sinners He must associate with sinners; nevertheless, public opinion condemns Him for it. "This man receiveth sinners and eateth with them" exclaimed the horrified Pharisees. He attended banquets at publicans' houses, talked with sinners of every class, shrank not from the touch of the defiled, dared grasp the leper's hand, disdained not the Gentile, and allowed the woman that was a sinner to bathe His feet with her tears without rebuke. Such offenses as these were intolerable to devotees of conventionalities, and, therefore, erected real barriers to the progress of Christ's work.

All of the antagonisms which arose against Christ out of the conditions of Jewish life were intensified by the organized opposition of the official and influential classes. The shrewdest minds were employed against Him, and in the effort to destroy the effect of His words and works, no plan was left untried. They laid traps to involve Him in self-contradiction, invented puzzling questions the answering of which might render Him liable to some serious accusation, ridiculed His claims, attacked His reputation, charged Him with impiety, discredibly explained His miracles, called in question His patriotism, and by every conceivable means sought to put Him in a bad light before the people. Finally they seem to succeed. Even the common people, who once heard Him gladly, unite with His enemies in the cry "Crucify Him", "Crucify Him"; and their will is done. He is sentenced, executed, buried. Men thought at first that His plans had come to nought, that His cause had failed. The difficulties had been too great; they had *crushed* Him, so it appeared.

II. Our next step is to consider how Christ's Cause stood before the world at the end of His Earthly Career, or, *more specifically, the Difficulties* which it must surmount.

When His representatives took up the work interrupted by His arrest and crucifixion, the outlook was dark; from the naturalistic point of view absolutely hopeless. Now come the severest tests.

1. Recall *the conditions of the Jewish world*. They are practically the same as when Jesus was alive, and the obstacles which they presented to the Master must be met by the disciples. All the facts which rendered Jesus *unacceptable* to His countrymen must be *constantly declared* in the *preaching* of His followers, for they must preach *Him*. What could those who preached the crucified Jesus expect except speedily to meet a like fate? Their task was even more difficult than His own, for a reiteration of the claims of the dead teacher would make them seem more preposterous than at first; and few would care to hear about one who had been so fully and officially discredited; who had been exhibited to the world by His execution as a blasphemer, criminal, and fraud.

2. The *condition of the immediate disciples of Jesus* presented serious difficulties to the progress of Christianity.

Christ was the *supreme figure* of the Gospel movement. The disciples were dependent upon Him and as helpless as children without Him. They had scarcely mastered His doctrine, or attained His point of view, or accepted His ideals. At His death they were in deep discouragement whose darkness was relieved by the dimmest ray of hope. And that slight hope was not in any external circumstances, but in His mysterious promise about rising on the third day. Leaving the *resurrection* out of account, they were without Him and without hope. Without Him alive, or risen, they were utterly inadequate to cope with the opposition that had conquered Him; and they were in no mood to undertake it. Nor were they qualified, in view of their lack of comprehension of His mission, to carry on His work. Bewildered, disappointed and surrounded by dangers, they feel little inclined to do more than

brood over the past and seek personal safety.

3. *The humble standing* of the early disciples was likewise a hindrance. Their message was objected to on the ground that they were "unlearned and ignorant men". True they were humble of heart, not without intellectual strength and common sense, brave and honest, just the sort of men to bear witness to truth, to declare things seen and heard; but not the kind that could propagate falsehood and give currency to speculative error. On account of their lack of training and prestige, their cause was unfavorably judged before it was heard.

4. Besides, the believers in Christ must tell an *unpalatable and unlikely story*. They must always *exhibit the cross*, which was "to the Jews a stumbling-block and to the Greeks foolishness"; and must declare that Jesus who died thereon was the world's Redeemer. How could sane men accept as Savior one who had met judicial death in a form expressing contempt for the victim, and reserved for only the worst criminals? The fact of the resurrection and exaltation of Jesus to be both Lord and Christ was naturally regarded an improbability, and could be accepted only on the most trustworthy and overwhelmingly convincing evidence; yet this fact alone could relieve the cross of its ignominy. And how could men be brought to believe in an event so astounding, in the case of one so utterly dishonored? *Christianity would have perished by the cross* at its birth, had it been less than absolute truth and the power of God.

5. There were also certain *difficulties in the way peculiar to the Gentile world*.

a. Christianity was an offense to Gentiles because of its *Jewish origin*, and because it was *preached by Jews*. It could triumph only by the breaking down of the most bitter prejudice. Our *Southerners* would take as kindly to a religion invented and propagated by Negroes, as the average Gentile to doctrines preached by Jewish Apostles.

b. *Hostile Criticism* had to be met by the early Church, for the Gospel began its career in an intellectual and literary age. Skepticism was all but universal. Many who clung to the forms of some pagan reli-

gion, really believed in none. Christianity was disregarded as *useless*, or despised as a *superstition*; and hostility toward it developed as a matter of course. The popular philosophies of the day, which controlled the cultured classes, were fundamentally antagonistic to the Gospel, and seemed as serious barriers to its progress. Of Stoicism, which embodied the best principles of any system, one author writes: "It made a vice of compassion which Christianity inculcated as a virtue; it cherished a haughtiness which Christianity discouraged as a sin. It was unfit for the task of ameliorating mankind, for it looked upon human nature in its normal aspects, with contemptuous disgust. For wretchedness it had no pity; on vice it looked with impotent disdain". It is obvious that the Gospel could receive no recognition from Stoicism. The intellectual atmosphere in general was equally unfriendly. It is quite certain that our faith never suffered more from the contempt of the educated classes than in the days of its infancy. At the same time it was sharply cross-questioned, and mercilessly attacked. It was assailed from every point of view, with an ingenuity and malignity never surpassed by its most bitter enemies. Yet in spite of the keenest criticism men accepted it; in spite of the strongest arguments brought against it, many *forfeited their lives* rather than *abandon* it. There is no explanation of its victories and progress, outside of its own divine qualities, and fitness to meet human needs.

c. Another serious obstacle, in the early days, must be mentioned, although it deserves more consideration than can now be given it. So long have we said that "the blood of the martyrs is the seed of the church" that many have come to think that Christianity has been aided, rather than hindered, by *persecution*. If this be true, it is only because of the unique nature of our religion; for it may be safely affirmed that vigorous persecution is distinctly discouraging to the average mortal, and in no wise tends to strengthen his convictions nor to intensify his zeal. It requires spiritual renewal to enable one to "take joyfully the spoiling of his goods"; and certainly nothing less to make him willing cheerfully to meet death for the sake of a

new faith. A mere superstition might triumph over hostile sentiment, mistreatment, social ostracism, financial hardships and such like; but early Christianity did more than this, it withstood long-continued and organized opposition, on the part of both religious and civil authority whose avowed purpose was the extermination of the hated sect; it endured the ordeal of fire and of blood.

The steadfastness of the early Christians under adverse conditions reveals the operation of the divine Spirit. With them the Gospel met the severest tests, and triumphed gloriously. We stand for a religion to-day whose past confirms our faith. It has been tried and has not been found wanting; and as of old, "it is the power of God unto salvation to every one that believeth".

"What May Lie in a Name"*---the Name "Samuel"

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The theory of the higher criticism is that it is only in the Books of Samuel that we first encounter veritable history. And even here, they tell us, the history is of a very qualified kind. It is largely intermingled, say they, with legend and with deliberate falsification. Such forgeries as those which were intended to support the claims of the Popes to temporal sovereignty are said, by these so-called critics, to have entered almost everywhere into the Old Testament. The *Encyclopedia Biblica* indicates that the names of Eli's sons are highly suspicious, and seem to show the hand of a somewhat clumsy inventor. "Eli's sons", says the writer, "do not appear to have entered into the original tradition; they are only introduced in the interests of later theory". Hasting's *Dictionary of the Bible*, which is supposed to be so much more orthodox than its contemporary, is not willing, however, to be considered behind the times; and so it also adds the following to prove that it is quite abreast of the latest "scholarship"; Eli "is stated to have judged Israel 40 years; but this chronological notice, as also the statement of his age, is probably due to a later Deuteronomic redactor".

But when a reader inquires what ground there is for these statements, he discovers that there is absolutely none. They rest solely upon the opinions of certain men, the supposed "authorities" of the moment; but who, thirty years hence, will be utterly

forgotten. There is not the slightest trace of any interference with the Books of the Old Testament. Nothing, indeed, could have been more opposed to the deep reverence with which the Jews have ever regarded the letter of the Scripture. We know that in the time of our Lord that reverence was most pronounced. The recovered Hebrew text of Ben Sirah (the apocryphal book of Ecclesiasticus) shows that this was also the spirit of the Jews in the second and third centuries before the beginning of the Christian era. The Samaritan Pentateuch, preserved by a hostile people, takes us back another 300 or 400 years. In its complete agreement with the Law, as we have it now, it shows conclusively that neither forger nor editor has been at work upon the Books of the Old Testament. There is nothing which a theoriser loves so little as opposing facts, and it need not astonish us that these facts are steadily ignored. But they are nevertheless destined to crush and to kill the critical theories; for they place it beyond the reach of doubt that no books in the world have been so carefully and so reverently handed down as those of the Old Testament Scriptures.

I hope to deal, in a subsequent volume, with this Book, and to show that its arrangement and plan point distinctly to a Divine origin. But let us, meanwhile, note how it begins. The Book, it will be observed, does not commence with Eli, but with Samuel. Eli and his sons are mentioned, indeed, only in connection with the child-prophet's history. The Book opens

*Reprinted from the section on "The Books of Samuel", in "The New Biblical Guide; or, Recent Discoveries and the Bible", Vol. v, p. 139.

with the record of Samuel's birth and of his consecration; and here, strange to say, we meet a proof, both of the high antiquity of the narrative, and of its inspiration. The meaning of the name Samuel has long been one of the perplexities of Hebrew scholarship. Various explanations were given, none of which were satisfactory. Indeed, so sensible were scholars of this fact, that these were put forth as suggestions, rather than as explanations. The last part of the name—El—was undoubtedly the Hebrew word for "God". That was recognized by everyone. The difficulties began only when the first two syllables of the name—Shimu, or (according to the Septuagint, the Greek translation of the Old Testament made some centuries before the Christian era) Samucl—were dealt with. Some said "Samu" was really Shem-El, that is, "The name of God"; but how, then, did the letter u get into the name? Another unhappy guess was that it meant, "asked of God" (Shaul-El); but where, in this case, would the m have come from? The almost universally accepted explanation was that the word meant "heard of God"; and we were told, by what seemed high authority, that this was the best explanation we were ever likely to get. This, too, however, was an explanation with which no Hebrew scholar could be quite satisfied; for an important Hebrew letter, which belongs to the verb "to hear", is absent from the prophet's name.

So stood the matter till 1899, when the XIIth Congress of Orientalists held its meeting at Rome. Professor Jastrow, of Philadelphia, read a paper on the name of Samuel, towards the close of which he mentioned a fact which sweeps away the darkness which has rested so long upon this matter. In the Assyrian (which is so closely allied to the Hebrew tongue) the word *sumu* means son, and is used in this very way in the formation of names. It appears, for example, in the Assyrian names Nabu-sum-iddin, Samas-sum-ukin, etc. Professor Jastrow consequently translates "Samuel" as "son (or offspring) of God".* This throws a sud-

den and striking light upon the sincerity and depth of Hannah's surrender of her first-born. She gave him up utterly, and signified this by the name with which she named him. He was "God's son" from the moment of his birth, and not hers. "Therefore also", said she to Eli, "I have given (not 'lent', as in the Authorized Version) him to the Lord; as long as he liveth he shall be given to the Lord".

Now, this name, so unexpectedly and so satisfactorily explained, becomes a witness to the antiquity of this Book, and to the reality of the incident which it here relates. In his analysis of the Books of Samuel, Canon Cheyne assigns the first chapter of 1 Samuel to a writer who lived quite 500 years after the prophet's time, and who put together some stray traditions regarding him. Hannah's song of praise, in the second chapter, he assigns to some unknown writer who wrote nobody knows when.† That is the critical position; the distinct statement of Scripture is, on the contrary, that these are not collected traditions; that they are not the outcome of human imagination, or of human industry; but that they are the Word of God written for our learning. The reader can now judge on which side this slight, but significant, discovery arrays itself. Here is a word, common to the Babylonian and Hebrew tongues before their separation—a word which lived on in Assyria under the form *sumu*, and apparently under the form *shimu*, or *shamu*, among the Israelites. It disappeared from the language of the Israelites so completely that no Jewish student of the Bible, ancient or modern, was able to explain it. It is quite evident also that when the name was bestowed, the word was in common use; for when Hannah called him "God's son", she meant that every one should know that he was altogether the Lord's own; and she must have chosen a word, therefore, which every one could understand. It was also fully understood when the narrative was penned; for there is no translation of it given or hinted at. Hannah, indeed, tells how she came to give the name ("because I have asked him of the Lord", i. 20); but

*Proceedings of the Society of Biblical Archaeology, vol. xxi., page 262.

†Aids to the Devout Study of Criticism, p. 7.

no hint is let fall that the word meant "God's son"; and we can only conclude that no hint was given, for the simple reason that no hint was needed. When 1 Samuel was given to the people of God, the word *shimū* still held its place in the Hebrew tongue; and a fact like that warns us that the date ordinarily assigned to the Book cannot be disputed with safety.

But this incident takes us farther. Expositors of Scripture have always remarked the striking resemblance between the Song of Hannah and that of Mary, the mother of Jesus. The resemblance is more strange that Mary's Song is not a repetition of Hannah's; and does not, indeed, contain a single quotation from it. And yet they deal with the same things, the phrases of the one answering in quite an extraordinary way to the phrases of the other. They see the same vision. It is a vision of the earth's full salvation, and of the Lord's Christ. "The adversaries of the Lord", sings Hannah, "shall be broken in pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth; and He shall give strength unto His King, and exalt the horn of His anointed"—that is, of His Messiah (1 Samuel ii. 10). "He hath showed strength with His arm", responds Mary; "He hath scattered the proud in the imagination of their hearts . . . He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed for ever" (Luke i. 51, 54, 55).

What fastened this link between these two predictions, sundered as they are by more than eleven centuries? What led them to answer each other in those marvellous responses, and to join their voices in this prophetic anthem? We can understand why Mary, the mother of Christ, is there. But what of Hannah? How is it

that she, of all the women of the Old Testament time, should stand thus by the side of the mother of Jesus? The critic has no reply; for this is a kind of problem for which his so-called "science" makes no provision. But an old-fashioned believer can readily solve the difficulty. I hope to show more fully when dealing with the plan of this book, that Samuel is the type of Jesus in His prophetic ministry. One feature in his special work may now be named as indicating this. It is the founding of "the schools of the prophets" which, when priest and Levite forgot their mission, kept the knowledge and the worship of God alive among the people. It was the type of the Lord's prophet-service in pouring out His Spirit upon apostles and evangelists, upon preachers, and teachers, and pastors of the primitive Church; and upon the evangelists, preachers, teachers and pastors of all subsequent times. Samuel's was the type and the prophecy of Christ's multiplied ministry. This is only one indication, which may meanwhile be taken for what it is worth. With this key, however, the mystery is solved. We understand how Hannah stands by Mary's side. The prophetic work lays the foundation for the kingly throne. It calls out a people that shall yet be glorified. It sheds God's light upon sin and righteousness, and prepares the earth for judgment. Hence, it is that these two women, illumined by the Spirit of God, look on to the consummation, and paint it in words that cheered the lonely worker of old, and that put fresh heart in us to-day. But when all this has been seen and said, we have come upon a truth which lies behind this. These things could have been spoken only by the inspiration of the Almighty, and the same Divine hand has preserved them for our comfort and instruction.

"Company of Prophets", "Sons of the Prophets", "Schools of the Prophets"

These expressions have been made familiar by the Bible. A "company" (band, or "string", as Dr. Beecher suggests as a probable meaning of a word that occurs nowhere else) "of prophets" met Saul

when Samuel had anointed him (1 Sam. x. 5 ff), and such a company was found by David when he fled to Naioth in Ramah (1 Sam. xiv. 18-24). "In the Prophets and the Promise", Rev. Dr. Beecher, who

always sanely holds to *fact*, writing from the view-point of critic and historian, notes that "these organizations are characteristic of the period", and that also in the time of Elijah and Elisha, they were numerous and influential in the Northern Kingdom. He says of the former period:

"Through the influence of Samuel, prophecy so impressed itself upon his generation that the impression remained to future generations. There is no room for our being surprised that he is commonly regarded as the father of prophecy".

How far these companies and schools were "organized", may be largely a matter of inference; although a more or less permanent "communal association" of some kind seems clearly implied in the Scriptures, and has been brought into prominence by tradition. Their aim was evidently educational, and their function an important one in the development and direction of the political and religious life of the people.

Dr. Beecher makes it plain that their "prophesying" is not to be looked upon as "the ravings of a company of dancing, der-vishes". "It may equally well be a band of serious men, holding an out-door religious meeting, with a procession and music and public speeches". In all the instances of this kind the "alleged prophetic frenzy" is a matter of interpretation, and not of direct statement". He adds:

"If one starts by assuming that the prophet developed from a medicine-man or a voodoo-man or a fetch-man, or that the prophet is of a piece with a Greek oracle priest, drunk with vapor, one may be able to stretch these texts so as to make them fit his assumption; but that is not their natural meaning. In short, the inference that the prophets were characterized by frenzy is baseless".

Rev. Alexander Whyte, the distinguished preacher, in his volume on "Bible Characters", has given an eloquent description, from the preacher's point of view, of Samuel's work as the founder of the Schools of the Prophets. We quote from his work (page 88):

"But Samuel, deposed and superseded as he was, was full of new and still more fruitful ideas and intentions for Israel. And what did Samuel do to occupy his talents in his ripe age, and still to serve God and God's people? Never mortal man did a better, or a more fruitful, thing than

Samuel now did. Samuel planned and set up an institution, so^o to call it, that has made far more mark on the world than anything else that survives to us out of Israel or Greece or Rome. In his ripe and far-seeing years Samuel devised and founded and presided over a great prophetic school in his old age.

"That school of the prophets to which we owe so much of Samuel himself; to which we owe David, and Gad, and Nathan, and all their still greater successors; that great school was the creation and the care of Samuel's leisure from office. How much of the Old Testament itself we owe to the prophets, and the preachers, and the psalmists, and the sacred writers, and other trained students of Samuel's great school, we have not yet fully found out. The day may come when all the Old Testament, as we now have it, will be traced back to that great institution that God honored Samuel to plan and to set up as his reward for his pure heart, and his holy, studious, self-sacrificing life.

"And it is admitted—it is no fancy to say it—that our modern universities, divinity halls, and great public schools, have all their far-down roots in Mount Ephraim, and in Samuel's great college which he founded there. True, divine prophecy does not come by the will of man in prophetic schools, or anywhere else. School or no school, holy men of God will always speak as they are moved by the Holy Ghost. No man knew that better than Samuel; but at the same time, no man ever struck out a more fruitful line of action in the things of God than when Samuel laid the foundation of the sacred school of Ramah. Israel had already a divine deposit of religion and worship and morality and civilization, all of which they had but to accept and assimilate in order to be the strongest, the safest, and the happiest nation on the face of the earth. But the divine law was too good for Israel. Their hearts were hard, and they were not upright in God's covenant. And the new monarchy was already threatening to become a very stronghold of that hard, worldly, rebellious spirit. Saul, in spite of all that Samuel could do, was soon to become a complete shipwreck. But the throne was destined to stand long after Saul was cast out of it; and Samuel is determined to do his very best to secure it that Saul's successors shall have around them and over their people a class of men who, if not indeed prophets,—Samuel can not secure that—the wind bloweth where it listeth,—yet Samuel can and will secure that there shall be an estate of learned and earnest-minded men, who shall watch over the religion and the morals of the people, in the prophetic spirit and in the prophetic name. And thus it came about that at Naioth in Ramah the first school of the prophets was set up."

Constructive Studies in John, the Gospel for the Christian

REV. DANIEL S. GREGORY, D.D., LL.D.

TWENTY-SIXTH STUDY.—THE INNER HISTORY OF A NECESSARY PREPARATION FOR THE GREAT COMMISSION:—JESUS SUBSEQUENTLY MANIFESTED HIMSELF BY AN EXTRAORDINARY SYMBOLICAL SIGN, TO SEVEN DISCIPLES IN GALILEE, WHO HAD GONE BACK TO FISHING,—RESTORING THEM TO THEIR PLACE IN HIS KINGDOM; ESTABLISHING HIS IDENTITY AND REALITY AS THEIR RISEN LORD; AND MARKING OUT FOR THEM THEIR FUTURE WORK FOR THE WORLD UNDER THE LEADERSHIP OF PETER AND JOHN.—Ch. xxi. 1-25.

1. John, in his closing Chapter, records first the Symbolical Sign of the Miraculous Draught of Fishes, by which the Risen Jesus Restored these temporarily Lapsed Disciples to their Place in the Kingdom, and gave them undeniable Proofs of His Identity and Reality and His Messiahship.—Ch. xxi. 1-14.

1. The Disciples, while Waiting for Jesus in Galilee, Returned to their old Worldly Occupation; from which Jesus Miraculously Rescued Them

(1) Disheartened, they took up the Old Vocation, under the Lead of Peter, but Without Success

Ch. xxi.

The Seven

A Fruitless Night

1. After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. 2. There were together Simon Peter, and Thomas called Didymus [that is, *Twin*], and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing.

(2) Jesus Appeared and Miraculously Recalled Them to their True Vocation

4. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus.

5. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No.

6. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

(3) John Recognized Jesus, Peter Hastened to Him, the Others Hauled the Net

Proved to be Jesus

7. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord.

So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.

8. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

2. The Repast on the Shore Proved the Identity of Jesus and Reassured the Disciples

(1) The Sign and the Preparation of the Meal Revealed the Real Jesus

9. So when they got out upon the land, they see a fire of coals [Gr. *a fire of charcoal*] there, and fish [or, *a fish*] laid thereon, and bread [or, *a loaf*]. 10. Jesus saith unto them, Bring of the fish which ye have now taken.

11. Simon Peter therefore went up [or, *aboard*], and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

(2) Eating the Breakfast with Him made them doubly sure it was Jesus

Beyond Doubt

12. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.

13. Jesus cometh, and taketh the bread [or, *loaf*], and giveth them, and the fish likewise.

The Third Time

14. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

II. *John Relates finally the Inner History of how Jesus Restored these Disciples, beginning with Simon Jona, to their Place in the Work of His Kingdom; and Sketched for them their Future in that Work under the Leadership of Peter and John.*—Ch. xxi. 15-25.

1. *John relates how Jesus Restored the Backslidden "Simon Jona", and Portrayed his Future Work and Fate*
 - (1) *The Threefold Sifting of "Simon Jona", and his Threefold Mission*

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John [Gr. *Joanes*. See ch. i. 42], lovest [Love in these places (verses 15-17) represents two different Greek words] thou me more than these?

He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
 - First* 16. He saith to him again a second time, Simon, son of John, lovest thou me?

He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.
- Second* 17. He saith unto him the third time, Simon, son of John, lovest thou me?

Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

- Third* (2) *Jesus' Prediction of Peter's Future Fate,—all his Daily Acts an Object-Lesson*

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. Now this he spake, signifying by what manner of death he should glorify God.

And when he had spoken this, he saith unto him, Follow me.
- The Prediction* 2. *The Writer tells how Jesus Suggested John's Career in molding the Future Church, and how John Completed the Gospel Record*
 - (1) *Peter's Question Occasioned Jesus' Statement, made apart, of John's Future*

20. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee. 21. Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? [Gr. *and this man, what?*]

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.
 - The Single Duty* (2) *He also Corrected a Misapprehension that Arose from Jesus' Saying*

23. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?
 - The Mistake* (3) *He adds, in Conclusion, the Attests of John and his Associates to the Truth of the Gospel, and the Writer's Statement of its Selective Character*

24. This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.
 - The Full Life*

Exposition of the Scripture

The Theme of the Twenty-Sixth Study—

The Inner History of a Necessary Preparation for the Great Commission:—Jesus' subsequent Manifestation of Himself by an Extraordinary Symbolical Sign, to a Group of Seven Disciples in Galilee, Who had gone back to Fishing,—Restoring them to their Place in His Kingdom; Establishing His Identity and Reality as their Risen

Explanatory Notes and Suggestions

The Great Commission—the Marching Orders of the Church for the Conquest of the World—was given later on "the mountain" (probably the Mount of Beatitudes) where Jesus had arranged to meet the Disciples (Matt. xxvi. 32; Mark xiv. 28). That occasion was probably towards the close of His forty days on earth, and it was then that "above five hundred brethren at once" met Him (see 1 Cor. xv. 6). See Matt. xxviii. 16-20; Mark xvi. 15-18. Soon

Exposition of the Scripture

Lord; and Recalling them to their Future Work in the World under the Leadership of Peter and John.—Ch. xxi. 1-14.

Regarded as confined to a Group of Seven Disciples (embracing Simon Peter and Thomas), and as preliminary and preparatory to the Great Commission delivered later in Galilee to the Eleven and probably the 500 (1 Cor. xv. 6), and recorded by the Synoptics, this Study presents two points for consideration:

(1) The Symbolical Sign by which Jesus Recalled the Group of temporarily Lapsed Disciples to their Place in the Kingdom, and Proved to them that He was the very Risen Jesus, the Messiah (ch. xxi. 1-14);

(2) The Inner History of the Restoration of these Disciples by Jesus, and the outline of their Future in the Work for the World, under the leadership of Peter and John (ch. xxi. 15-25).

The way is thus prepared for the constructive interpretation of this great Scriptural Scene.

[The tendency of a speculative criticism has been, from the days of Grotius, to discredit either the genuineness or the Johannine authorship of this chapter or to deny both; making it a mere appendix by a later and unknown writer, and without canonical authority.

Lange's view seems to be the only sound, tenable and constructive one. Dr. Philip Schaff summarized Lange as follows:

"The last chapter is generally regarded as a mere Appendix. Dr. Lange views it as the Epilogue which corresponds to the Prologue (i. 1-18), and presents in typical outline the *post-resurrection history* of Christ, His perpetual Spiritual presence in, and guidance of, the Church; as the Prologue presents His *history before the Incarnation*, and the body of the Gospel His *Earthly history*".

It is hoped that the Constructive Study here presented will help to a better understanding of the Chapter as a part of the Conclusion of John's Gospel, in its relations to the Conclusions of the other Gospels.]

Explanatory Notes and Suggestions

after this Jesus must have gone up to Jerusalem for His Ascension.

This Appearance of Jesus by the Sea of Tiberias is readily seen to be a necessary preparation for the later one, and essential to the completeness of John's Gospel and the completion of the Gospel records.

(1) Simon Peter without it would certainly not have been ready for the place of Leader in the Gospel Work. There would have stood against him a disgraceful Three-fold Denial of Jesus (Matt. xxvi. 69-74; Mark xiv. 66-72; Luke xxii. 55-61) (to which John added a Fourth); without any word of repentance and restoration.

(2) His return to his worldly occupation (apparently tired of waiting for Jesus to come), leading away with him Six others of the Disciples, showed the necessity for drastic measures in dealing with the case. Jesus met the emergency, reassuring them through a great Symbolical Sign, and bringing them back to loyalty to the King and His Work.

The Fourth Gospel would be a *torso* without this part of the Conclusion, and the course of Simon Peter an Enigma.

["The only argument worth mentioning against the Johannine origin of chapter xxi. is derived from a few rare and unimportant expressions. . . . But these peculiarities are natural and easily explained from the context, and are more than counterbalanced by the number of Johannine words and phrases, . . . as well as by the unanimous testimony of the manuscripts and ancient versions, which contain the whole chapter as an integral part of the Gospel. The only question is as to verses 24 and 25, whether they are likewise by John, or an attestation by the hand of his surviving pupils and friends. Lange regards also these last two verses as Johannine with the exception of the phrase: 'And we know that his testimony is true'. They conclude the Epilogue, and correspond to the conclusion of the Prologue (i. 18), and the conclusion of the main body of the Gospel, ch. xx. 30, 31" (Philip Schaff).

I. John, in his Closing Chapter, narrates a most Extraordinary Manifestation of the Risen Jesus—at once a Sign of His own Supernatural Power and Authority and a Symbol of the "magnificent Success assured to the Mission of His Disciples"—by which He Established His Identity and Messiahship and Miraculously Rescued the Disciples who had Lapsed into Worldliness, and Recalled them to their Spiritual Work in His Kingdom.—Ch. xxi. 1-14.

Exposition of the Scripture

1. John relates that, while Waiting for Jesus in Galilee, a Group of the Disciples, embracing the Leaders, went back to their former Worldly Occupation; from which Jesus Miraculously Rescued them.—Ch. xxi. 1-8.

(1) Apparently disheartened by their long Waiting Six of the Disciples—the Fisherman Group—under the Lead of Peter, took up their Old Vocation; but without Success (ch. xii. 1-3).

It seems to have been a Lapse from Faith in the Messiah into a worldly life; temporary at least, but possibly the giving up of their Messianic hope.

(2) After they had Fished all Night (in vain), Jesus Appeared to them in the grey of the Morning, and Miraculously Recalled them to their True Vocation in the Kingdom (ch. xxi. 4-6).

(3) The Scene, the Miracle and the Memory forced John to the swift Conclusion, "It is the Lord"; the utterance of which led Peter to plunge into the Sea to reach Jesus quickly, leaving the others to follow with the Catch (ch. xxi. 7, 8).

2. The Breakfast that He prepared for and ate with the Disciples on the Shore, Jesus made the means of Reassuring their Faith, and of making them ready to be Recalled to their True Vocation in His Kingdom as "Fishers of men".—Ch. xxi. 9, 14.

(1) The Meal Jesus had already prepared on the fire of charcoal; combined with the Fish added from the great Catch safely landed by Simon Peter, started the direct appeal for Faith in Jesus Risen.

Jesus' Command, given to the Disciples, to bring of the fish now caught, Simon Peter carried out; thereby taking the initiative in preparing the way for Restoration.

(2) Jesus, in Eating the Breakfast with them, amid the Scenes so well known, and by the old familiar ways (except omitting the thanksgiving), Completed the Testing of their Faith,—a fitting object of this Third Appearance of Jesus to the Disciples in Groups, and marking its importance.

Explanatory Notes and Suggestions

It is significant that the Group is headed by the names of Simon Peter and Thomas. They were waiting together.

Verse 1.—"On this wise". After His Resurrection He appeared to them but *occasionally, unexpectedly*, and in a way quite *unearthly*, though yet *really* and *corporeal*ly. He was calling out and testing faith.

Verse 3.—"I go a fishing". I am going a fishing, i. e., going back to my old worldly business. They had waited long for Jesus to set up His Kingdom. The others followed the leader. That they "took nothing" marks the Divine disapproval. Jesus appeared on the shore at the critical moment; unrecognized at first; and at once took charge of the fishermen for His own purposes. Success followed obedience.

Jesus doubtless intended to recall to their minds the former miraculous draught of fishes; when at the same place He had first called them from this worldly business to be His Disciples (see Luke v. 4-11), to be "fishers of men".

Verse 8.—"And cast himself into the sea". Notwithstanding Simon Peter's haste to reach Jesus, no greeting word is recorded.

Verse 9.—"They see a fire of coals", etc. "By comparing this with 1 Kings xix. 6, and similar passages, the unseen agency by which Jesus made this provision will appear evident" (*Bib. Com.*).

Verse 11.—"Full of great fishes", etc. The key is found in the former miracle (Luke v. 1-11), which was *symbolical* of the success of their future ministry. Here is the same reference: the *multitude* and the *size* of the fishes caught, "symbolically foreshadowed the vast success of their now fast-approaching ministry".

Simon Peter himself was the first objective in this appearance of Jesus. Jesus would have *him* profoundly impressed by the Sign and the Scene, in order to compass his apparently long-delayed Repentance, and make his Restoration possible.

Verse 12.—"None of the disciples durst inquire of him", etc. So convincing was the *evidence*, that they would have deserved to be upbraided for unbelief.

Verse 14.—"To His disciples". That is, assembled in groups.

I. John relates finally the Inner History (with which the Other Evangelists seem to have been Unacquainted) of how Jesus Restored these Disciples, beginning with "Simon Jona", to their Place in the Work of His Kingdom; and Sketched for them their Future in that Work under the Leadership of Peter and John.—Ch. xxi. 15-25.

Exposition of the Scripture

1. The Evangelist begins with relating how Jesus brought to Repentance, and Restored and Reinstated the Backslidden "Simon Jona"; and Portrayed his Future Work and Fate.—Ch. xxi. 15-19.

It is manifest that before Simon Peter could take up his high task, there must begin the promised transformation (John i. 42) from "Simon Jona" into "Cephas". Before him lay the giving of the Great Commission, Pentecost, and the Comforter's revelations of the things of Jesus; from these were to come the Conviction and Character that made *the fickle man of impulse the stable man of principle*. Jesus here took up, almost as if *de novo*, this transformation, in which thus far so little appeared to have been accomplished.

(1) There is the Threefold Sifting of "Simon Jona", corresponding to his Threefold Denial of his Lord, and the Threefold Mission for the Church (ch. xxi. 15-17).

a. The First Inquiry of Jesus, bringing home to "Simon Jona" his foolish boast, and bidding him Feed His Little Lambs (verse 15).

Question: "Lovest (*agapao*) thou me more than these?"

Answer: "Yea, Lord, thou knowest that I love (*phileo*) thee".

Command: "Feed (*bosko*) my little lambs" (*arnia*).

b. The Second Inquiry of Jesus, with Peter's humble Answer, and Jesus' Charge to Shepherd (feed and guide and guard) His Sheep (verse 16).

Question: "Lovest (*agapao*) thou me?"

Answer: "Yea, Lord, thou knowest that I love (*phileo*) thee".

Command: "Shepherd (*poimaino*) my sheep" (*probata*).

c. The Third and Final Inquiry of Jesus, "Do you love (*phileo*) me even with that lower Love?", bringing Simon Jona to true Penitence; when Jesus bid him Feed His Sheeplings (verse 17).

Question: "Lovest (*phileo*) thou me?"

Answer: "Lord, thou knowest all things, thou knowest that I love (*phileo*) thee".

Command: "Feed (*bosko*) my sheeplings" (*probata*).

Explanatory Notes and Suggestions

The breakfast seems to have passed in silence,—Jesus desiring perhaps to let His manifestation do its full work, and the Disciples oppressed with the mystery of His coming.

Verse 15.—"Jesus saith to Simon Jona", etc. Breakfast over, Jesus Himself took the initiative in the all-important case before Him, in which He must do thorough work.

Three things should be noted here:

(a) Jesus every time used the old name, "Simon Jona" (see John i. 42): the harkening and timid, unstable and cowardly man still, notwithstanding the promise of transformation into Cephas; which must have cut to the quick. "Simon Jona" still needed to be "converted" before he would be fit to "strengthen" and lead "the brethren" (see Luke xxii. 32).

(b) The higher word for "love", *agapao*, affection based on higher qualities and rooted in conviction and choice, is to be distinguished from the lower term, *phileo*, expressing natural and personal affection; somewhat as in the Latin *diligo* differs from *amo*. See Trench. The former implies principle and permanence; the latter depends on natural affection and impulse.

(c) The lambs (*arnia*), the sheep (*probata*), and the sheeplings (*probata*, Tischendorf's choice in verse 17), are to be distinguished; as also the words "feed" (*bosko*) and "shepherd" or "tend" (*poimaino*).

With the aid of these distinctions and the tabular arrangement, one can readily study out the deeper meaning of this Scripture, now obscured by lack of English terms to translate the different Greek words, especially those for "love".

Verse 17.—"Peter was grieved because he said unto him the third time, Lovest (*phileo*) thou me?" Twice Jesus had used *agapao*, and Peter had answered with *phileo*,—sure that he had "a personal love of human affection" for his Master,—but implying hesitancy due to a consciousness of his own weakness. When Jesus dropped, in his third question, to Simon Peter's lower human level:—"Are you sure that you love Me at all, *even with this inferior love?*"—it again cut to the quick, and

Exposition of the Scripture

The ordeal was not too severe to accomplish the object of Jesus. It opened the way to the Reinstatement of Simon Peter.

(2) When Jesus had accomplished His Purpose with Simon, He Predicted to the Group the Future Career of that Disciple, beginning in active Work in the Kingdom and ending in Bonds and Crucifixion (ch. xxi. 18, 19).

The "stretching forth" of his "hands" indicated that he should "be bound, as a captive, or fastened, as a criminal, to a cross" (verse 19).

Jesus here reminded Peter of "the freedom and independence of his youth, in contrast with the close of his career when he "shall suffer himself to be guided by another, and without opposition shall permit himself to be led to the place of execution". Every free act of life would be to him a needed, steadying *object-lesson*.

2. The Writer now tells how Jesus Suggested, to Peter and John Apart, John's extended Career in Molding the Future Church; and how the Completed Gospel Records were authenticated by a Double Certificate.—Ch. xxi. 20-25.

(1) John's Following and Peter's Question occasioned the statement (made to them apart) of John's long "tarrying" (beyond the Destruction of Jerusalem) in Carrying out, by his Teaching and Counsel, the "Will" of Jesus in the Church (ch. xxi. 20-22).

Peter's desire to know John's Work instead of attending to his own, as indicating his natural weakness, Jesus Rebuked (verses 21, 22).

(2) This Statement concerning John's Future afterwards led to a Misapprehension which, for the good of the Church, the Evangelist found it necessary to Correct (ch. xxi. 23).

(3) The Writer adds, in conclusion, the Certificates of John and his Associates to the Truth of this Gospel, and the Writer's statement of its Selective Character (ch. xxi. 24, 25).

The final record is that, while all this is true, it is but a small portion of the truth that might have been written.

Explanatory Notes and Suggestions

Simon, though still modestly using *phileo*, broke down in heartfelt penitence, and appealed to the Omniscience of Jesus.

Verse 18.—"Verily, verily", etc. This is one of Jesus' most momentous "double verities", the sentence infolding the mission and fate of Simon Peter as the Apostle to the Circumcision.

"The particular form of this prediction, referring to common actions of daily life, would tend to keep Peter [the man of intense activities] constantly in mind of his sufferings and death. It is said that he was crucified with his head downwards [at his own request, as being unworthy to die as his Lord had died] at Rome, in the reign of the emperor Nero, A. D. 67" (*Par. Bib.*).

Verse 19.—"Follow me", etc. Not simply to the Cross, in the future, but *now*, apart from the other Disciples; as if for some further revelation.

As Peter followed Jesus, "the Disciple whom Jesus loved" followed also,—that these Leaders might receive, apart from the other Five, the last Message for their future work. John's intimacy justified his following.

Verse 22.—"If I will that he tarry till I come", etc. Peter's career of strenuous activity came to its tragic end several years before Jesus "came" in the destruction of Jerusalem. In contrast with this was John's quiet "tarrying" till after that event, and, from Jerusalem and Ephesus, by his Epistles, the Apocalypse and the Gospel, and by his presence, helping the Christians to the Faith and Life in Christ.

Verse 23.—"That the disciple should not die", etc. There was no ground for the misapprehension in what Jesus actually said. The reference in the "Coming" was to the nearer "Coming".

Verse 24.—"This is the disciple, etc. . . and we know", etc. This double affidavit is a fitting conclusion of the "Gospel of Witness". The "we" clause is doubtless the endorsement of John's Associates in Ephesus through whom his Gospel was sent out to the Churches. This evidence, accepted by the Church in John's day, has never been impugned. See January issue, 1908, page 55.

The International Lessons in Their Literary and Historical Setting

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It was announced in the December issue of "The Bible Student and Teacher" that, with the opening of the year 1908, the Systematic Study of the Gospel according to John would be taken up in a series of Constructive Studies, with the aim of bringing out its Scope and Unity as a Book. The special reason given for turning aside from the usual plan of following the course laid down by the International Committee on the Sunday School Lessons was, that the Lessons for the first half of 1908 were drawn in fragments from the Fourth Gospel, and covered substantially the same ground as those fully treated in "The Bible Student and Teacher" in 1905; so that it was not thought worth while to repeat what had been so recently given.

Moreover, an opportunity was thus afforded for applying the Natural, Con-

structive and Cumulative Method of the League to this Gospel as a whole. This was accomplished in twenty-six Studies *devoted directly to the Gospel itself*, the results of which will be made available in pamphlet or book form for future use in advanced Classes and in Schools.

That purpose having been accomplished, and the International Committee having returned to the Old Testament for the Lessons of the last half of 1908, it is proposed for the next six months to treat, as heretofore, "The International Lessons in their Literary and Historical Setting". It gives the management great pleasure to announce that they are to have the expert aid of Rev. Dr. Willis J. Beecher, who will furnish "Critical Details Connected with the Sunday School Lessons".

A. Preliminary Observations on the Place of the Lessons

I. The Scriptures of the Lessons can be understood only as they are connected with the movement of the History of Redemption in Israel.

1. This calls for a rapid survey of the Scripture involved.

As shown in "Bible League Primer No. 1", the Five Books of Moses are devoted to the First Stage of God's Revelation of the Religion of Redemption as the Law, namely, Its Origin and Organization in Charge of the Chosen People, or Its Historical Introduction into the World.

The remaining Books of the Old Testament are given to the Second Stage of the Revelation, namely, the Development of Law in Charge of Israel. They set forth the age-long Struggle of Divine Grace to bring man back to Obedience to God through the agency of the Law. This Movement is presented in Three Phases:

(1) The Embodiment of the Law in the National and Public Institutions of Israel in order to influence the outward National

Life—recorded in the Nine (or Twelve) Historical Books.

(2) Its embodiment in Books of Instructions and Devotion, in order to influence and mold the inner Religious Life of the People—in Six Poetical Books.

(3) Its embodiment in the Struggle of the Prophets to save an unfaithful People from total Destruction and to prepare a loyal Remnant with Faith in the Coming Messiah and the Gospel Salvation—recorded in Sixteen Books of Written Prophecy.

2. The Lessons for the half year are drawn from the First Phase of Development, that in the National Life as embodied in the Historical Books. These Books give the unfolding of God's Revelation of Redemption in Three Successive Periods of History and Experiment:

(1) Under the Strict Theocracy, in which Israel was in effect a Republic under the Direct Rule of God—Joshua, Judges, Ruth.

The Lessons for the last half of 1908 were drawn from this period and showed the failure of Israel under the Theocratic form of Government.

(2) Under the Theocratic Monarchy, in which God as Supreme Ruler was represented by a King who was His Agent and Mediator with the People—Samuel, Kings, Chronicles.

These Books are the story of the Trial and Failure of Israel under the Theocratic Monarchy.

(3) Under Foreign Domination, or Ruled by the Great Nations to which the returned Captives were subject, Jerusalem being only a Religious Center—Ezra, Nehemiah, Esther.

II. The Scripture of the Lessons can be understood only in the light of their Place in the Bible.

1. The Lessons to be taken up are drawn from the Historical Books of the Middle Period, the Theocratic Monarchy.

The Experiences of Israel during this Period are recorded in Three Double Books (Single in the Hebrew), Samuel, Kings and Chronicles, each of which has its distinct place in the Divine Movement of Redemption.

(1) *Samuel* (First and Second)—the Book of the Establishment of the Monarchy—exhibits the Reformation of Israel by Samuel after their dreadful Failure under the Theocracy, and the Inauguration of the Monarchy in the persons of Saul and David.

(2) *Kings* (First and Second)—the Book of Jehovah's Covenant with the Kings, —records mainly the Civil History of the Chosen People, in the Undivided Monarchy, under David and Solomon, and in the Divided Monarchy with both the Royal Lines of Judah and Israel,—exhibiting God's care over the Kings in fulfilment of His promise to David. It starts with the

established Kingdom, under David and ends with the last of the Kings of Judah.

(3) *Chronicles*—the Book of the Religious Covenant—records the Care of God over all the Lines of Descent from Adam to the Decree of Cyrus Restoring the Exiles to Jerusalem after the 70 years of Captivity,—being a Summary of the Religious History of Israel and the World. It omits the history of the Kings of the Ten Tribes, as not belonging to the Covenant People.

The distinctive places of these Books will be found sketched in "Bible League Primer No. 1".

2. The Book of Samuel—in which the Lessons of the Third Quarter are found—naturally falls into Three Parts, connected with the names of Three Men:

(1) *Part First*.—Samuel, the Prophet, Reformer and Judge, who Restored and Guided the discredited Theocracy (1 Sam. i.-vii.).

A Single Lesson in the Series for the last half of 1908, on "The Boy Samuel", was drawn from this part of the Book,—giving of course an entirely superficial and inadequate view of the Great Prophet and the Great Reformation.

(2) *Part Second*.—Saul, the King after the People's Heart, and The Founding and Failure of the Kingdom under him,—comprising an account of his Accession, Apostasy and Tragic Death (1 Sam. viii.-xxxi.).

This period of discipline was made necessary by the false views of Israel and their disloyalty to Jehovah.

(3) *Part Third*.—David the King after God's Heart, the Father of the Covenant Line of Kings, with the account of his Discipline in Preparation for the Throne, and his Accession and Reign, first over Judah and then over all Israel (2 Sam. i.-xxiv.).

B. The Exposition of the Lessons for July

The Lessons for July are drawn from 1 Samuel, and are devoted to the Career of Saul. The Topics are: "Israel Asks for

a King"; "Saul Chosen King"; "Samuel Warns Saul and his People"; "Saul Rejected by the Lord".

i. The International Lesson for July 5

The Topic of the First Lesson for July is "Israel Asks for a King". The Scripture selected in 1 Samuel viii. 10-22. The Golden Text is Proverbs viii. 15.

The Scripture of the Lesson furnishes no key to the situation, nor to the Conduct of Samuel and the People, even if extended so as to take in all of Chapter viii. The clue is found in what goes before, especially in Chapters iii. 1—vii. 17. A comprehensive view of the Scripture as thus extended becomes therefore a necessity.

In taking up this extended Scripture, the following Directions for Reading and Study are suggested:

1. *Go carefully over Samuel's Life and Work as Prophet and Judge, as Casting Light upon the Movement to Establish a Monarchy.*—1 Sam. iii. 1—vii. 17.

(1) *Light from Israel's Theocratic Past.*

In order to understand the Conditions and the Leadership of Samuel one should study Joshua, Judges and Ruth. In the course of the Lessons drawn from these Books it was found:

a. That when the Israelites were established in Canaan there was given them for their government the best written Constitution any People ever possessed.

b. That in the setting apart of the Levitical Cities and Cities of Refuge there was established an Ideal System of National Religious Education, with its Center in the Tabernacle in Shiloh, where Jehovah had set up His Throne as the God of Salvation on the Mercy Seat above the Ark of the Covenant.

c. That their Safety and Prosperity was made dependent upon their Loyalty to Jehovah and Fidelity to the Covenant, which should have led to obedience to Him (the one end for which the Law was given).

d. That they Failed utterly in this, and through their gross Sins brought Judgment upon themselves and Destruction upon their Institutions; so that the Book of Judges is the record of a Series of Apostasies, Chastisements, Judgments and Repentances, leading to four Manifestations of the Angel of Jehovah for their Deliverance.

e. The Degeneracy was most conspicuous in the Family of Eli, the High Priest, showing that no hope for future loyalty to Jehovah and Righteousness could be based on *Heredity in that Office*. It had been necessary for Jehovah to Call and Endow Samuel for a specific Mission, first as an aid to Eli in Shiloh, and later to take his place as the National Leader.

f. These earlier chapters in Samuel may be regarded (so Lange regards them) as a *continuation of Judges*, when Samuel came as the last Special Judge and as Prophet and Deliverer to Reform the People and Restore the Mosaic Institutions in which lay their only hope.

(2) *Light from Samuel's Early History.*

It is likewise necessary to study and grasp what is recorded in the earlier Chapters of the Book of Samuel, with the work of Samuel as Judge and Prophet. A brief outline of the Scripture of the opening chapters will furnish the key to such study. It embraces—

Section i.—The Birth of Samuel, his Consecration to the Service of Jehovah in the Tabernacle at Shiloh, and his Vocation as a Prophet, which he began to fulfil by his Prophecy of Judgment upon the House of Eli, and continued under his later Commission as the "Prophet of Jehovah" to Restore the Law and Religious Instruction in all Israel from that Center (or from Rama) (chs. i. 1—iv. 1 a).

Twenty years seem to have passed in this quiet work before the execution of the Judgment on the House of Eli.

Section ii.—The Infliction, by the Philistines, of Samuel's prophesied Judgment on the House of Eli and on Israel, with the Loss of the Ark, whereby, after twenty years of affliction, the People were brought to Repentance and prepared for Samuel's work as Prophet-Judge (chs. iv. 1 b—vii. 1).

(a) The Effort of Israel to throw off the Yoke of the Philistines, in which they profanely used the Ark of God, resulted in a double Defeat, and in Judgment upon the House of Eli (ch. iv. 1-22).

(b) The Falling of the Ark—the Mercy Seat of which was Jehovah's Throne—into the hands of the Philistines, while a

Chastisement of Israel, brought Supernatural Judgments upon the Philistines, that induced them after seven months to return the Ark to Israel; who, brought to repentance by 20 years of affliction (ch. vii. 2), were thus at length prepared to restore it to its place in the Tabernacle (chs. v. 1—vii. 1).

Section iii.—At this point the writer takes up Samuel's Special Work as Prophet-Judge, for the Deliverance and Reformation of Israel, and the Restoration of the Law and Religion (ch. vii. 2-17).

Samuel's Great Work in this capacity is summarized in this brief Scripture. It records:

a. His Prophetic Labors in connection with the Repentance and Reformation of Israel, without which the Restoration would have been impossible (ch. vii. 2-7).

b. The decisive Victory of Israel over the Philistines, under Samuel as Judge and Leader, in which they were freed from the Yoke and prepared for the Religious Restoration (ch. vii. 8-14).

c. A Summary View of Samuel's Life-Work as Prophet and Judge in Restoring the Religion of the Law, by his yearly Circuits from Ramah, where was the Central School of the Prophets, to Bethel, Gilgal and Mizpeh (where there appear to have been branch groups of the Sons of the Prophets) (ch. vii. 15-17).

(3) *Light from Samuel's Life-Work.*

This Summary of Samuel's Life-Work the Sacred Historian here gives in anticipation of what follows, to which it is to be considered the Key.

In Chapter viii., which immediately follows in the record, Samuel appears as an "old" man (about three score and ten) whose degenerate sons had been made judges of Israel in his place,—showing that a lengthy interval separates Chapter vii. from Chapter viii. This suggests the study of the Order of Events.

Order of the Events in Time.

With the aid of Professor Beecher's "Dated Events" the following dates can be fixed in their relations to Israel's Crossing the Jordan and to the Advent.

a. Eli began acting as Judge (1 Sam. i. 4) in the year 278 after the Crossing of the Jordan (A. T. J.), or B. C. 1181.

b. Samuel was born in the year 288 After the Crossing of the Jordan, or B. C. 1171.

c. The wickedness of Eli's Sons showed itself as early as 291 A. T. J., or 1168 B. C. (1 Sam. ii. 12-36),—showing that there was *no sufficient safeguard in a Hereditary High-Priesthood.*

d. The Call of Samuel was in 299 A. T. J., or B. C. 1160 (1 Sam. iii.), when he was 11 years old.

e. The Death of Eli and the Disaster to Israel, fulfilling Samuel's Prophecy, occurred in 317 A. T. J., or B. C. 1142 (1 Sam. i. 6).

f. Twenty years of Waiting intervened before Samuel took up his more active Public Work (1 Sam. vii. 2-4).

g. Samuel took up this more Active Work in 338 A. T. J., or B. C. 1121 (1 Sam. vii. 5-17).

h. The Movement of the People for the Monarchy probably culminated (1 Sam. viii.) about 356 A. T. J., or B. C. 1103; nearly twenty years after Samuel entered upon his work as Judge, and when the wickedness of his Sons, the Assistant Judges, had become so conspicuous (1 Sam. viii. 1-3) as to show that there was *no hope for the People in a Hereditary Judgeship.*

i. Saul was made King the following year, 357 A. T. J., or B. C. 1102 (1 Sam. ix.-x.).

2. *Study the Formal Request of Israel to Samuel for a King, with the Occasion that Gave Rise to it, and Samuel's Method of Dealing with it under Jehovah's Direction.*—1 Sam. viii. 1-22.

The Crisis in the affairs of Israel here reached, prepared for by the Failure (just sketched) of the People under the Ideal System of the Theocracy, was brought to its Culmination—after the long-continued oppression by the Philistines consequent upon the corruption of the People—by the Degeneracy of the Officials, the Sons of Eli and Samuel. Samuel by his victories had temporarily lifted the yoke from Israel, but great as were his efforts he had been unable either to revolutionize the false notions they had got from their heathen neighbors, or to stay the tide of corruption

and graft that ultimately engulfed even his own Sons.

Israel had been shown to be in need of two things:

(a) Long and sore Discipline, which was in preparation for them under Saul their first King.

(b) The Restoration of the National System of Religious Education, with the new and powerful influence of the Prophet added to that of the Levite,—to which work Samuel, relieved from the Cares of the Judgeship, was permitted to devote his later days. See paper on "The Schools of the Prophets".

(1) Take up the Occasion of the Request, in the Failure of the Official and (attempted) Hereditary Judgeship, through the Wickedness of the Sons of Samuel (1 Sam. viii. 1-5).

a. The fact of the Degeneracy of Samuel's Sons is made abundantly clear (ch. viii. 1-3).

The corruption and graft show the quality of the men and their unfitness for the place. Their appointment was probably the mistake of an old man under pressure of advancing years. There is no indication that it was either suggested or sanctioned by Jehovah.

b. The People urged the Corruption of Samuel's Sons as the first Reason for their Request for a King, but added their foolish and disloyal desire, that they might be "like all the nations", or heathen (ch. viii. 4, 5).

(2) Consider the Displeasure of Samuel, with his Appeal to Jehovah Who Directed him what to do (1 Sam. viii. 6-9).

a. Samuel's great Displeasure at the Request led Him to take the Case to Jehovah, the Covenant God, in Prayer for His Direction (ch. viii. 6). /

The "old" man naturally resented it as discrediting his own administration, and as a movement for his deposition from his office of Judge.

b. Jehovah directed him to hearken to the People, while at the same time protesting against their Disloyalty to the Covenant and warning them of the Consequences (ch. viii. 7-9).

Samuel was not like it clear that the disloyalty was not simply to him, but to Je-

hovah Who had brought them out of Egypt. He was also to show them, as a dissuasive from pursuing their purpose, the "manner" in which a King would deal with them.

(3) Study Samuel's Delivery of Jehovah's Message to the People, and the Reasons urged to Dissuade them from their foolish Desire (1 Sam. viii. 10-18).

a. Samuel, under the Divine Direction, drew a graphic picture of the Oppression and Extortion to which they would be subjected by a King—realized in their subsequent experience (ch. viii. 10-17).

b. He then forecast the bitter Cry of Oppression and Extortion that they would raise in their extremity (ch. viii. 18.)

(4) Study the Conclusion reached, in the People's changing their Request to a Demand; which Samuel rehearsed to Jehovah and received His Directions to make them a King (1 Sam. viii. 19-22).

Reasons that should have been sufficient to convince any rational mind seem only to have maddened the People; so set were they on the ambitious purpose.

a. The People returned with a Demand: "but we will have a King"; which Samuel again carried to Jehovah in Prayer (ch. viii. 19, 20).

The demand was "made in sin, from a disposition not well-pleasing to God".

b. Nevertheless Jehovah acceded to their Demand and Directed Samuel to make them a king (ch. viii. 21).

It was not claimed that there was anything inherently wrong in the monarchical form of Government. Indeed, Moses had made provision for it in anticipation, in Deuteronomy xvii. 14-20, and had made special provision against all the evils of which the Israelites are here again forewarned.

Just at that time the introduction of kingly rule was opportune; since the complete disintegration of the Tribes under the regime of the Judges had shown the need of some centralizing and consolidating agency to unify and nationalize the People and provide for their defense against their hostile neighbors.

Moreover, it had been demonstrated that they were unfit for the advanced form of

self-government that had been given them. An ideal system, in order to be workable, required an ideal people,—which Israel was not. The institution of the Monarchy brought a necessary Discipline to the People, while the release of Samuel from political duties placed him in position to provide for their requisite Religious Education.

The sin lay in their disloyalty to Jehovah and their senseless worship of the outward show and glare of Royalty. Here, as so often in the history of Israel, God made use of their sins for their providential correction.

c. Pending the development of Jehovah's Purpose, Samuel sent the Israelites to their homes (ch. viii. 22).

The Elders who had brought the request doubtless had Jehovah's decision explained to them, and were sent away with Samuel's promise to recall them. This was clearly the view of Josephus, who after putting the message from Jehovah into Samuel's mouth added these concluding words: "And I will send for you at the proper time, when I learn from the Lord whom He will give you as King".

The Finding of a King is narrated in the next Chapter.

ii. The International Lesson for July 12

1st. Place and Scope of the Lesson

The Topic of the Second Lesson for July is "Saul Chosen King". The Scripture assigned to it is 1 Samuel x. 17-27. The Golden Text is 2 Samuel xxiii. 3.

It is manifest at once that the selection is a mere disjointed fragment, wrenched from its place in such a way as to break up the continuity of the history and the progress of the movement of the Divine purpose. The Lesson should begin with the close of the First Lesson and end at the opening of the Third, so as to include Chapters ix.-xi.; as this is a unit of Scripture as well as of History.

Place in the Book and History.

This extended Scripture is found—as shown under the First Lesson—in Part Second of the Book of Samuel, which treats of—

The Founding and History of the Israelitish Kingdom under Saul's Rule (1 Sam. viii. 1—xxx. 13).

It embraces:

Division i.—The History of the Founding of the Theocratic Kingdom under Saul's Rule, and his early Successes under his Anointing from on High (1 Sam. viii. 1—xii. 25).

This covers the Period from 357 A. T. J., or 1102 B. C., to 359 A. T. J., or 1100 B. C.—3 years.

Division ii.—A brief History the Testing and Failure of Saul's Government as Theocratic King up to the time of his Breach of the Covenant and Rejection by

Jehovah and his Final Break with Samuel (1 Sam. xiii. 1—xv. 35).

This brief record covers the Period from 359 A. T. J., or 1100 B. C., to 381 A. T. J., or 1078 B. C.—22 years, or more than half of Saul's reign.

Division iii.—A more detailed History of Saul's Autocratic Kingdom from his Rejection to his Death (1 Sam. xvi. 1—xxx. 13).

This covers the Period from 381 A. T. J., or 1078 B. C., to 396 A. T. J., or 1063 B. C.—15 years, completing with the other periods Saul's reign of 40 years.

Progress of the Theocratic Movement.

The Scripture of the Lesson is found in—

Division i.—The History of the Founding of the Theocratic Kingdom under Saul's Rule (1 Sam. viii. 1—xii. 25).

It will be seen that this Division includes:

Section 1.—The Preparations for the Founding of the Kingdom (chs. viii.-ix.).

1. The Occasion for it, in the Desire and Demand of the People for a King (ch. viii. 1-22). (This was treated in the First Lesson.)

2. The Provision for it in Samuel's Providential Discovery of Saul and his Divine Appointment as King (ch. xix. 1-27).

Section 2.—Saul's Induction into the Kingly Office, and partial Recognition as King (ch. x. 1-27).

Section 3.—Saul's great Victory over the Ammonites, demonstrating his Kingly Qualities, and leading to his Recognition as King by all Israel and his Formal Coronation as Theocratic King by Samuel at Gilgal, with Samuel's Inaugural Address of Instruction and Warning (chs. xi. 1—xii. 25).

Scope of Extended Lesson.

The Scripture of the Second Lesson (as extended) embraces the latter half of Sec-

tion 1 of Division i., and the whole of Section 2.

The Topic of this Scripture (1 Sam. ix. 1—x. 27) is—

Samuel's Providential Discovery of Saul, and the Choice, Anointing and Partial Recognition of Saul as King.

The History all centers in this, and Jehovah in this way aids Samuel in keeping the Promise made to Israel in compliance with their Demand.

2nd. The Unfolding of the Lesson

The Points for Study appear in the Narrative. They comprise—

- (1) The Providential Discovery of the Man for the Place;
- (2) The Special Divine Training of Saul for the Place;
- (3) His Choice and Inauguration, and partial Recognition as King.

1. *Take up for Study Samuel's Providential Discovery of Saul, and his Learning from Jehovah that Saul is the Man Chosen to meet the Demand of the People for a King.*—1 Sam. ix. 1-27.

In selecting a King for Israel Jehovah descended to their level and needs, and gave him the kind and measure of preparation which his character and their condition called for.

(1) He was portrayed as a Man with the Physical Basis for a Popular Hero, but absorbed in Worldly Business, and without Religious Knowledge or Aspirations (1 Sam. ix. 1-10).

a. Son of a "mighty man of wealth", and in stature and bearing fit to be a King (ch. ix. 1, 2).

He was a Samson without Samson's knowledge of the world and his initiative, and worst of all without his godly lineage. No one ever more urgently needed to be made "another man", to fit him for his new position.

The choice of an unknown man from the least of all the Tribes guarded against the jealousy of the two Great Tribes, Ephraim and Judah, between which Benjamin was situated.

b. Saul's absorption in Worldliness, and his ignorance of Israel's Religion and Re-
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ligious Life, was shown in the search for his father's lost asses, which was nevertheless made the occasion of his Introduction to Samuel and God (ch. ix. 3-10).

Saul would have given up the search, but for his servant, who informed him of "the Seer" of whom Saul had never heard, and led him to go up to the City and inquire of Samuel.

"The prophet Samuel had been a public man, as we say, long before Saul was born. And, but for Saul, we would have said that there could not possibly be a child, or a youth, or a grown-up man in all Israel who had not often sat at Samuel's feet and drunk in his divine words. But Saul had inherited from Kish an inborn and an absorbing love of cattle and sheep; and till they were lost, Saul had no errand to Samuel's city" (*Whyte*).

(2) Samuel, informed by Jehovah that Saul was now to be chosen King, set about Revealing to him his Future, and Developing in him Kingly Ideas and Aspirations (1 Sam. ix. 11-24).

a. The Greeting of Samuel prepared Saul, by the Prophetic Information that the asses were found, for the Revelation of Jehovah's Purpose to make him King,—which seemed to Saul an Impossible Proposal (ch. ix. 11-21).

b. By giving Saul the Place of Honor at the Feast of the Sons of the Prophets, Samuel awakened in him Royal Aspirations (ch. ix. 22-24).

c. In the extended private conference that followed at night on the housetop, Samuel secretly revealed to Saul the "Word of God" concerning him, and, having secretly Anointed him King, sent him on his way homeward (chs. ix. 25—x. 1).

2. *Study the special Divine Preparation of Saul for his Place—by bringing God and Religion into his Life, while giving Samuel the Prestige needed for the guidance of the New King—before he is publicly Proclaimed King.*—Ch. x. 2-16.

(1) Samuel sent Saul away with the fore-announcement of Three Divine Signs, that were to Confirm to him what the Prophet had Revealed to him concerning his Future, and bring him into connection with God and the Religious Life in Israel, thereby, in a sense, transforming him (1 Sam. ix. 2-16).

a. The three Divine Signs were to open a new world to him (ch. ix. 2-8).

(a) The First, that of the three men from his own Town, as an exercise of Omniscience, brought him face to face with God (verse 2).

(b) The Second, the men going to Bethel, revealed to him the existence of the sacrificial system (vv. 3, 4).

(c) The Third, the Company of Prophets in Gibeah, brought him under the influence of the Religious Education and Life in which Samuel was the Central Figure, and which, by its inspiring power, made "another man" of him (vv. 5, 6).

b. Saul was shown the meaning of the Signs, namely, that God would be with him in prosecuting the Royal Task to which he was called; but he was given a Special Warning against usurping Priestly Functions when he should become King (vv. 7, 8).

(2) The Fulfilment of the Signs that very day gave Saul the Divine Confirmation of his call to be King,—which he received with becoming modesty, and recognized by an act of Worship (1 Sam. x. 9-16).

a. In "Prophesying" Saul entered into the discouragements or songs of the Sons of the Prophets; which greatly amazed those who knew the irreligious character and habits of himself and his family (ch. x. 9-12).

The making of Saul "another man" does not necessarily signify his regeneration. On this point Dr. Alexander Whyte says:

"Matthew Henry in two or three words makes clear to us all the obscurity of

Saul's 'other heart'. 'Saul', says the most sensible of commentators, 'has no longer the heart of a husbandman, concerned only with corn and cattle; he has now the heart of a statesman, a general, a prince. When God calls to service He will make fit for it. If He advances to another station, He will give another heart; and will preserve that heart to those who sincerely desire to serve Him'. So He will. But that is just what Saul, another heart and all, did not sincerely desire to do. And here hangs the true key to the whole of Saul's sad history".

3. *Study the Public Choice and Inauguration of Saul as King by Samuel at Mizpeh before the assembled Israelites.*—1 Sam. x. 17-27.

(1) When Saul had gone through this preliminary training, Samuel assembled the People who had rejected Jehovah as their Ruler, and, after impressing upon them the greatness of this Sin, led them in the solemn Choice of a King by Lot,—in which Saul was chosen (1 Sam. x. 17-21).

(2) Samuel then Installed the Chosen King into the Royal Office, laid down the Program of the Kingdom, and dismissed the People and their King, to whom they accorded only a divided Allegiance (1 Sam. x. 22-27).

a. Saul, who had modestly hidden himself, when found and anointed called forth by his majestic stature and bearing the hearty plaudits of his People (ch. x. 22-24).

b. Samuel, having written the Program or Constitution of the King in a book and laid it up before Jehovah, dismissed the Assembly (ch. x. 25).

c. Saul returned to Gibeah to find the People divided into two parties, and showed a Royal Restraint in dealing with his opposers (ch. x. 26, 27).

As Saul, who had just been lifted from obscurity, had as yet performed no heroic action, it was natural that such contempt and opposition should show itself. The new knight had yet, so to speak, "to win his spurs", i. e., to justify by kingly deeds his title to royalty. The record of how he did this follows in the Scripture of the Third Lesson.

iii. The International Lesson for July 19

1st. Place and Scope of the Lesson

The Topic of the Third Lesson for July has been stated to be "Samuel Warns Saul and his People". The Scripture assigned to it is 1 Samuel xii. 1-25. The Golden Text is 1 Samuel xii. 24.

The Unit of History and the Topic.

As this is merely a fragment from the conclusion of Section 3 of Division i. of Part Second of the Book of Samuel, the understanding of which conclusion depends upon what precedes, it is better to take up the study of the entire Section (1 Sam. xi. 1—xii. 25).

(1) As already suggested, it was necessary that Saul, an unknown man, should vindicate his possession of Kingly Qualities before he could expect full recognition as King. The attack of Nahash, the Ammonite, upon Jabesh Gilead gave Saul the needed opportunity for such vindication. His Victory led providentially to the complete establishment and general recognition of his Kingdom. He had showed himself able to lead Israel against their enemies, which was one reason for desiring a King.

The Victory led to the Solemn Renewal of the Kingdom at Gilgal, which was the formal establishment of Saul as the Theocratic King by Samuel over all Israel,—the concluding feature of which was Samuel's withdrawal from Political Leadership, and his Farewell Address setting forth the duties of King and People in the Theocratic Kingdom. These are all parts of one great transaction, and should therefore be included in the Third Lesson, of which the Topic is—

Saul's Formal Installation as Theocratic King ("before Jehovah"), and Samuel's Instructions and Warnings on Withdrawal from Leadership.

The following Points for Study Suggest themselves:

a. Saul's First Royal Deed—as Leader

of all Israel in Crushing the Ammonites who attacked Jabesh-Gilead—rousing the People to enthusiasm.

b. The Assembly of Israel at Gilgal by Samuel on the Appeal of the People in behalf of Saul, and the Establishment of Saul as the Theocratic King over all Israel.

c. Samuel's Address of Instruction and Warning in turning over the Leadership to Saul, now fully accredited as the Theocratic King.

New Elements to be Introduced.

(2) This Scripture requires for its interpretation an understanding of the new order of things here introduced. There were two new factors: (a) The Theocratic King who as the Representative of Jehovah, was to rule and lead Israel; (b) The Prophetic Order which was to take charge of the Religious Education of the People.

"While the age of Eli and Samson is passing away, a new period, commencing with Samuel, approaches, during which the theocratical state is destined to attain to the highest degree of prosperity. The gifts which God had bestowed on his people through Moses and Joshua—a country, independence, supreme political power vested in the people, laws and a religion—had, nevertheless, through the fault of the people, not led to that complete development of the Theocracy, which they were fitted and designed to produce. That development had been hitherto sustained by the people in their civil capacity, and by the priesthood; both were found to be no longer suited as its vehicles, and hence, *two new influences now appear*, represented by the institution or order of the prophets, and by the Royal dignity. The word of the Lord was precious (rare) in those days; there was no open vision (1 Sam. iii. 1). Prophecy, which had previously influenced the development of the kingdom of God in isolated cases only, henceforth appears as a leaven permanently operating in the state; of this change Samuel was the author" (Kurtz).

2nd. The Unfolding of the Lesson.

The Critical Event, the formal Establishment of the Theocratic Monarchy, calls for careful study as one of the most important in the history of Israel. It will be

seen to involve the solemn Renewal of the National Covenant with Jehovah, on the very spot where the People in entering the Promised Land under Joshua had made

their original Covenant with Jehovah under the Theocracy.

1. *Study Saul's First Victory as the Leader of All Israel, over Nahash the Ammonite at Jabesh-Gilead, by which he Demonstrated his possession of Kingly Qualities, Roused national Enthusiasm, and United Israel.*—1 Sam. xi. 1-11.

(1) The Occasion for Saul's demonstrating his possession of Royal Qualities was furnished by an attack upon Jabesh the capital of Gilead, and the brutal terms Offered by Nahash the Ammonite (1 Sam. xi. 1-3).

Owing to the opposition with which Saul met, though he did not at once retire to private life, yet, as Professor Beecher has said, he "began his reign in a very unassuming and inconspicuous way". He wisely waited for an opportunity to show what was in him.

The attack upon Jabesh, the Capital of Gilead, beyond Jordan, 40 miles away, furnished the required occasion. This attack was made by the fierce descendants of Lot's incestuous offspring, always enemies of Israel, whom Jephthah had overcome, and it meant the renewal of their claim to the possession of the country East of the Jordan. The remoteness of the People of Jabesh obviated jealousies on the part of the West Jordan Tribes. The brutal demands made by Nahash were intended to avenge the Ammonites for their defeat by Jephthah, by making them a "one-eyed" people, a standing reproach "on all Israel" because they had not the courage to help them. He took advantage of the accession of the new King, when Israel was as yet unorganized, to regain what the Ammonites claimed as their territory.

Jehovah used the attempt of the Ammonites, to rouse and unite all Israel, and to give the Theocratic King a powerful impulse towards the accomplishment of his task as Jehovah's representative.

(2) When the men of Jabesh appealed in Faith to Saul, as the representative of the Theocracy, he called all Israel to the Rescue, and sent a prompt reply to Jabesh, —the entire movement being inspired and impelled by Jehovah, the invisible Head of the Theocracy (1 Sam. xi. 4-9).

The "Spirit of God" on Saul and "the fear of Jehovah" on the People made this all possible for the Theocratic King, and brought all Israel together. Note the impressive message sent, and the greatness of the army gathered, showing the rapid increase of Israel in numbers.

(3) The men of Jabesh, on receiving Saul's Message, sent their Answer to Nahash, who in absolute confidence that he had them in his grasp accepted their terms; but a day later Saul, by a Night March from Bezek on the Jordan, Surprised and Annihilated the Ammonites, and thereby showed himself Fit, in a military way, to be the Theocratic Leader of Israel (1 Sam. xi. 10, 11).

This opportune deliverance was gratefully remembered by the men of Jabesh-Gilead, who after Saul's defeat and death at Mount Gilboa, made a perilous foray across the Jordan, and in the dead of night rescued the dismembered bodies of Saul and his Sons from the walls of Beth-Shan, and gave them honorable burial in their own city; for which they were publicly commended by David. See 1 Sam. xxxi. 8-13; 2 Sam. ii. 5.

2. *Study the Assembly of all Israel at Gilgal, the place of hallowed Theocratic Memories, on Samuel's Call; the Coronation of Saul as Theocratic King ("King before Jehovah"); and the Renewal of the Religious Covenant with Jehovah.*—1 Sam. xi. 12-15.

When the People Called upon Saul to avenge himself on his enemies, the sons of Belial who on his accession had treated him with contempt, he recognized the victory as Theocratic (as Salvation from God) and freely and generously forgave them (ch. xi. 12).

At the People's Call, Samuel assembled Israel at Gilgal, the scene of the Covenant in the days of Joshua, where with sacrifices before Jehovah the Covenant was renewed, and Saul, whom Samuel had before anointed, crowned Theocratic King amid the rejoicings of all Israel (ch. xi. 13-15).

3. *Study Samuel's Concluding Address of Instruction and Warning as he turned*

over to Saul, now fully accredited as Theocratic King, his political Leadership as Judge, while promising still to retain his functions as Prophet and Intercessor.—1 Sam. xii. 1-25.

This has been compared with Washington's Farewell Address when he laid down his office as Commander of the American Army. As in Washington's case so in Samuel's there remained a great work though in a different sphere.

The concluding appeal of Samuel to the People was for *loyalty to Jehovah and their Covenant with Him*. The plea urged was the one that has been shown fundamental to the Old Testament Religion, and indeed to all Religion and Life: "Obedience to Jehovah is Life; Disobedience is Death". Never was it urged more earnestly than on this occasion.

The form of this Scripture is not that of *continuous address*; but rather that of *dialogue or discussion*, which has the practical advantage of calling both parties into active participation.

Samuel's main purpose was not to give a parting address; but to impress upon King and People *their future duties in their new condition under the Theocratic Monarchy*. It is Samuel's dealing as the Prophet of Jehovah with the People of Jehovah.

In this transaction there are *Four Sections* to be studied:

(1) In the *First Section*, Samuel passes in review his previous Official Life as a Judge of the People, calling upon them to testify, in the presence of Jehovah and Saul, His Anointed, that he had *filled his office blamelessly and righteously before Jehovah*; to which they cheerfully responded (1 Sam. xii. 1-6).

This vindication was made necessary and its form decided by the evil conduct of his sons, which had led to the call for a King and the practical rejection of Samuel (see ch. viii. 1-7).

(2) In the *Second Section*, he rehearsed the great Deliverances of Jehovah through the ages, in the light of which to set forth *their ingratitude to Jehovah and disloyalty to the Covenant*, especially in their demand for a King which was a Rejection of the Authority of Jehovah (1 Sam. xii. 7-12).

Samuel's vindication of Jehovah has its analogue in Stephen's speech to the Jews in Acts vii.,—contrasting the unfailing faithfulness of God with the never-failing perverseness of Israel.

(3) In the *Third Section*, Samuel turned to the present and the future and, calling attention to the fact that Jehovah had hearkened to their worldly demand for a King, he exhorted both King and People *to put themselves in the right relation to Jehovah, the invisible Head of the Theocracy, by faithful Obedience to His will and word*,—which exhortation was enforced by a Supernatural Sign (1 Sam. xii. 13-18).

"If the People with their King will maintain the right relation to God in fidelity and obedience to His will, the hand of the Lord will be *with* them both; in the contrary case, it will be *against* them both" (Lange).

(4) In the *Fourth Section*, Samuel in consideration of the terror and penitence of the People called out by his exhortation and the Sign from Heaven and voiced in the Prayer of the People that he Implore Jehovah's Mercy, *concluded his address with a word of consolation and encouragement—conditioned still on their obedience and fidelity to Jehovah*—promising that he will still continue his ministry in their behalf as Prophet and Intercessor (1 Sam. xii. 19-25).

The whole ends with a repetition of *the promise to obedience, and the threatening against disobedience* (vv. 24, 25).

So the great Assembly dissolved and the Theocratic King and People—with their mutual and respective duties under the Theocratic Monarchy made abundantly and luminously clear, and the issues of Obedience and Disobedience impressed by a Sign from Heaven—apparently entered auspiciously upon their future career.

The *Test* that awaited them in the near future furnishes the Topic of the Fourth Lesson.

iv. The International Lesson for July 26

1st. The Place, Scope, and Divisions of this Scripture

The Topic of the Fourth Lesson for July is—"Saul Rejected by Jehovah". Its Scripture is 1 Sam. xv. 1-35. The Golden Text is Joshua xxiv. 24. This fragment needs to be put in its proper historical and literary setting, in short, to be restored to its place in the whole of which it is a part.

The Unit of Scripture to be Studied.

(1) By referring to the Book of Samuel it will be seen that this selected portion, on *the Rejection of Saul*, merely follows as a Conclusion from a previous Double Testing and Failure of Saul as the Theocratic King. The Lesson should be so extended as to take in *the Tests and Failures that brought about the Rejection*.

By turning to the Lesson for July 12, it will be seen that the Unit of Scripture in which these incidents are found is Division ii. of Part Second of Samuel, taking in 1 Samuel xiii. 1—xv. 35. The Content of this historical and literary whole of Scripture was stated to be—

A brief History of the Testing and Failure of Saul's Government as Theocratic King, up to the time of his Breach of the Covenant and his Rejection by Jehovah and his Final Break with Samuel.

The Study of this Extended Scripture is necessary, since *the only key to the Rejection* is found in Saul's Failure to stand the Divine Test.

Approximate Dates of the Events.

(2) The Sacred Writer, who is not attempting a chronological statement, but setting forth *the cardinal incidents in the earlier period of the Theocratic Monarchy*, does not give the definite dates of the events; so that the time-order seems obscure.

Dr. Beecher's "Dated Events"—which embodies the best results of historical and

critical study—will aid in understanding the scope of the narrative and the time-relations of its events, and in arriving at the best divisions for its study.

(a) Saul was anointed King (1 Sam. ix.-x.), 1102 B. C. (357 A. T. J.).

His victory over Ammon is set down to the same year.

(b) The Renewal of his Kingdom, or his Coronation over all Israel (1 Sam. xi. 14—xii. 25), took place 1101 B. C. (358 A. T. J.).

The establishment of his Capital at Gibeah (perhaps rather a military camp) belonged to the same year (1 Sam. xiii. 1, 2).

A long interval of silence follows upon ch. xiii. 2, during which David was born (B. C. 1092).

(c) The war with the Philistines (involving Saul's first failure) probably began (1 Sam. xiii. 3, 4), and their great invasion disarmed the Israelites (1 Sam. xiii. 5-23), 1088 B. C. (371 A. T. J.).

(d) Jonathan's victory (1 Sam. xiv.) probably occurred in 1085 B. C. (374 A. T. J.), and Saul's wars with Zobah, Edom, etc., the following year.

(e) The war with Amalek (1 Sam. xv.) (with Saul's final Failure and Rejection) was probably in 1078 B. C. (381 A. T. J.), and the Break with Samuel (1 Sam. xv. 35) occurred the same year.

David was probably anointed by Samuel (1 Sam. xvi. 1-13) the following year, 1077 B. C. (382 A. T. J.), being thus designated as Saul's successor.

These notes and dates give the proper perspective to the events of Chapters xiii.-xv., which are all that is found recorded of the first 24 years of Saul's reign of 40 years.

2nd. The Unfolding of the Scripture of the Lesson

This Scripture—as the Story of Saul's Testing, Failure and Rejection as the Theocratic King—suggests the Points for Study.

1. *Study the Enigmatical Heading which marks the Turning-Point in Saul's Career*

as Theocratic King, and is followed by 13 years or more of Silence.—1 Sam. xiii. 1.

These words have been the *crux* of interpreters; but one fact is clear: "They stand between the bright and the dark portions of Saul's story".

Up to the beginning of Chapter xiii. Saul has done nothing but what is praiseworthy; here he enters upon an opposite and downward career. The Theocratic King becomes an Autocratic King.

a. What do the Words mean?

It has been usual to explain this verse by a "corrupt text", the falling out, through the carelessness of the copyists, of the numbers originally inserted, etc. Even the Revised Versions proceed upon these assumptions, the British inserting "30" in brackets, and the American "40"; while both interpolate an unauthorized "when" in the translation and in entirely different ways. These are *attempts at interpreting and amending rather than translating*.

Urquhart offers an explanation that deserves careful consideration:*

"There is no 'when' in the original. The Hebrew consists of two simple and clearly expressed statements:

'A son of a year (was) Saul at his reigning;

And Two years he reigned over Israel'.

"The next verse is a quite independent sentence, and begins: 'And Saul chose for himself three thousand from Israel' etc.

"Our passage, therefore, must mean that Saul was one year old when he began to reign, and that his reign lasted only two years! There can be no doubt that this is the *form* employed, and that the *words* can only have this meaning. But what are we to make of the statement? The usual conclusion is, that the writer could not have made a statement of the kind, and that the manuscripts must have suffered. Indeed, this is one of the passages which critics have had in view when they said that the text of Samuel is in a very corrupt state. It is imagined that here figures must have dropped out, and that we should conclude that originally the words ran that Saul was—say thirty—years old when he began to reign, and that he reigned twenty-two years, and not two only. But the MSS. have had this reading for twenty-two centuries at least. It was the reading which the authors of the Septuagint translation found in their copies in 300 B. C., and it has continued to be the reading of the manuscripts from that time to the present".

b. Explanation Based on Their Meaning.

The conclusion is that the key to the verse is found in the *prophecy of Samuel*,

when he anointed Saul (1 Sam. x. 6), that he should become "*another man*", fulfilled in verse 9, when "God gave him another heart".

"The wise, resolute, and successful career, recorded in the 10th and 11th chapters, were the result of that unction from on high. Saul was a *new man*. The words with which the 13th chapter opens have now a meaning which all can see. *This change had endured one year when the victory over Nahash the Ammonite was won. It endured two years more—and then it ended.* The Spirit of the Lord was in some way grieved, and even quenched. A veil is drawn over many of these sad after years; and, when it is lifted, we see Israel brought low, and the Philistines ravaging the land. The glorious morning promise has been swallowed up in darkness; and in what remains of Saul's career we see him passing from rebellion against God to persecution of the Lord's Anointed, the man after God's own heart".

Starting out, not from the date of Saul's natural birth, but from the greater anniversary of his transformation, the meaning appears to be:

(1) Saul (after his transformation) reigned one year in the spirit of the Theocratic King (1 Sam. xiii. 1 a).

This was the year during which, under the direction of Jehovah, he won his great victory over the Ammonites, and united all Israel in himself as King and representative of the Theocracy.

(2) Saul reigned two years—another year—in something of the same temper,—but here the record breaks off (1 Sam. xiii. 1 b).

Saul's defection from Jehovah, in substituting his self-will for Jehovah's will seems to have begun early. Hence the blank of 13—some say 20—years in the Theocratic History.

2. Study the record of Saul's General Testing in the fulfilment of his War-Mission, showing the Development in him of Royal Ambition and human Self-will, which led to Failure in Faith and in Obedience to Jehovah, and resulted in the Rejection of his Family as the line of Kings and perpetual Warfare with the surrounding Peoples while he lived.—Chs. xiii. 2—xiv. 52.

*See "The New Biblical Guide, or Recent Discoveries and the Bible", by Rev. John Urquhart, Vol. V., p. 171.

In chapter xii. Samuel had made plain that *the only way for the Theocratic King and People to attain success in their mission was through Loyalty to the Covenant and Obedience to Jehovah*. In addition to the evidence of the blank years—with nothing Theocratic to record—that they had made failure in this respect, the changed condition of things existing when the narrative is resumed shows the influence of intervening disaster and deterioration, since the day of Samuel's victory over the Philistines and the glorious beginning of Saul's reign. The Philistines were again in Control, and the few soldiers under Saul and Jonathan were shut up in two strongholds. This made necessary the long-continued wars here entered upon, in which Saul was tested as Theocratic King and found wanting.

It is barely possible to summarize this extended Scripture, and suggest lines of Study.

(1) The Slaughter of one of the Philistine Garrisons in Geba, near Saul's Capital, by Jonathan, *the Representative of Faith and Loyalty among God's People*, roused all the Philistines, who in great force invaded, subdued and disarmed Israel; in connection with which Invasion Saul's conspicuous Failure in Faith and profane Usurpation of the Priestly Office led Jehovah to send Samuel to announce to Saul that He had Rejected him as *the Head of the Line of Theocratic Kings* (1 Sam. xiii. 2-23).

The long interval that had elapsed is shown by the fact that Saul now has a full-grown son, able to hold military command. The presence of such large body-guards is probably an indication that Royal Ambition had taken possession of Saul. The fulfillment of Saul's prophetic warning (ch. vii. 11, 12) had already begun (verse 2).

The failure of Israel to rally to Saul's standard shows that his prestige was gone (verses 4-7).

That Saul had lost his early modesty, and was no longer depending upon Jehovah for direction in his wars, was shown by his flagrant sin in assuming the functions of Priest; for which his Family were justly excluded from the Throne of Israel (verses 8-14).

The Israelites were left helpless (verses 15-23).

(2) The Discomfiture of the Philistine Host—begun by Jonathan, without the knowledge of Saul, but with Faith in Jehovah's power and miraculously aided by Jehovah—was prevented from reaching its complete proportions by Saul's unwise order to the army to abstain from food (verse 24); by his sacrificing on the first altar he built to Jehovah (vv. 33-35); and by his failure to obtain a response from the Priest with the Ephod, because of his foolish sentence of death upon Jonathan (1 Sam. xiv. 1-46).

(3) The writer summarizes the long-drawn out, bloody, but inconclusive wars of Saul with the neighboring Peoples during the remaining years of his reign; and gives the chief names in the Family of Saul (1 Sam. xiv. 47-52).

2. *Study the Narrative of the Special Testing of Saul as Theocratic Leader, by Jehovah in the Command to Destroy the Amalekite hordes to the south of Palestine; his disobedience to which led Jehovah to Reject Saul personally, as demonstrating his unfitness to be Theocratic King, and was followed by the Withdrawal from him of both Jehovah and Samuel.*—1 Sam. xv. 1-35.

This final Test brought out most completely Saul's limitations, especially on the religious side:

"Had Saul's change of heart only held, had his conversion only become complete, Saul would have been one of the greatest of all the Old Testament men. Saul was not a common man. He was a choice young man, and a goodly; there was not among the children of Israel a goodlier person than he; from his shoulders upward he was higher than any of the people. He had a splendid body and a stately gait, and the very sins of his soul had a certain lurid grandeur about them also. After God gave Saul another heart his life was full for a time of the finest promise".

"He was elected and crowned King over Israel, but he was as ignorant all the time of the God of Israel as he was of Samuel, the great prophet of the God of Israel. The Spirit of God came upon Saul for outward and earthly acts, but

never for an inward change of heart. Saul prophesied, whatever that may mean; what he said has not been thought worthy of preservation; but after he had so prophesied he relapsed and remained the same man he had been before. The truth is, another heart, prophetic spirit and all, Saul all along was little better than a heathen at heart. . . . At the same time, in giving Saul another heart, the God of Israel gave Saul the greatest opportunity of his life to make himself a new heart. God suddenly made a break in the ungodly and heathenish life of the son of Kish. So much so that Saul for the moment was almost persuaded to become an Israelite indeed" (*Whyte*).

(1) Jehovah sent His Command to Saul by Samuel to Destroy utterly the Amalekites, the enemies and corrupters of Israel; which Saul failed to Execute (1 Sam. xv. 1-9).

(2) Jehovah sent Samuel to Call Saul to Account; who announced to the King that because of his Rebellion and Apostasy *Jehovah had Rejected him from being King because he had rejected the Word of Jehovah* (1 Sam. xv. 10-23).

(3) Samuel exposed Saul's pious Falsehoods and his Subterfuges; rejected his offered Bargain to Worship Jehovah if His Prophet will remain with him; and, when Saul revealed his real character, not by repenting of his sin, but by asking the Prophet to return to his Capital with him *to help to keep up his royal credit with Israel*, assured him that Jehovah's Sentence of Rejection was Irrevocable (1 Sam. xv. 24-31).

(4) Samuel concluded his Mission to Saul by executing, in the name of Jehovah, the Sentence upon Amalek which Saul had wilfully and disobediently neglected; and then judicially and finally withdrew from all connection with the Apostate King (1 Sam. xv. 32-35).

Saul by disloyalty to Jehovah, in becoming an Autocratic King had ceased to be the Theocratic King. The Anointing and Preparation of his Successor follow.

C. The International Lessons for August---in Part

The selections of Scripture for the Lessons for August are from Division iii. of Part Second of 1 Samuel, the Theme of which has been stated to be—

The History of Saul's Kingdom from His Rejection as Theocratic King and his Break with Samuel, until his Death in battle with the Philistines (1 Sam. xvi.-xxi.).

The leading personages are Samuel,

David, Saul and Jonathan. From one point of view the period is occupied with the execution of the Divine Judgment upon Saul for his Apostasy; from another, with the Choice of his Successor, David, and his Divine Preparation for the Place.

The Topics of the Lessons are: "David Anointed at Bethlehem"; "David and Goliath"; "Saul Tries to Kill David"; "Friendship of David and Jonathan"; "David Spares Saul's Life".

i. The International Lesson for August 2

1st. The Place and Scope of the Lesson

The Topic for the First Lesson for August is "David Anointed at Bethlehem". The Scripture assigned to it is 1 Samuel xvi. 1-13. The Golden Text is 1 Sam. xvi. 7.

It is manifest that at the best these fragments give a very imperfect view of the important portion of Scripture from which they are taken, and of the Choice and Preparation of David for the Founding of a New Dynasty, which is its principal Theme. It will be necessary to study the fragments

in their relations to the narrative as a whole, and to the purpose of God in this new movement of Redemption in Israel's behalf.

The Life of David as recorded by Samuel falls into Three Periods:

Period i.—The Choice of David and his Preparation and Discipline as the Founder of the New Dynasty—extending to Saul's Death (1 Sam. xvi.-xxxi.).

Period ii.—David's Reign over Judah,

until he gained Authority and was Anointed King over all Israel (2 Sam. i. 1—v. 5).

Period iii.—David's Reign over all Israel (2 Sam. v. 5 to the end).

Division iii., of Part Second is taken up in setting forth this Divine Work of the Preparation of David for the New Dynasty in Connection with the Closing Career of the Rejected and Doomed Saul.

It embraces *four Units of Scripture*, which may be regarded as *Four Sections*:

Section 1.—The story of David's Early Life and Preparation for Founding the New Dynasty that is to supersede Saul's Family Line (1 Sam. xvi. 1-23).

Section 2.—David's Providential Development for his Future Office of Theocratic King,—in which he is made the Popular Hero of Israel by his Victory over Goliath in the Philistine War, and taken by Saul into his Official Household and made the

General of his Army (1 Sam. xvii. 1—xviii. 5).

Section 3.—David's Providential Discipline for Theocratic Leadership, through Saul's Jealousy and Persecution (1 Sam. xviii. 6—xxvii. 12).

Saul's murderous jealousy is shown to have been caused by hearing the praises of David sung; and it forced David to flee into hiding and exile for a period, in which Saul makes *four series of Attempts on his Life*.

Section 4.—The Providential Removal of Saul by the Divine Judgment to make room for David as the true Theocratic King (1 Sam. xxviii. 1—xxxi. 13).

This gives the History of Saul's Last War with the Philistines in which Saul and Jonathan were defeated and slain, and David, who had generously refrained from avenging himself, at last delivered from his implacable enemy.

2nd. The Unfolding of the Scripture of the Lesson

One who desires to secure an intelligent grasp of this portion of Samuel will find it better to take up *the Units of Scripture* found in these Sections. The First Lesson for August will thus be extended to take in Chapter xxvi. 1-23. The Topic will be—

The Choice and Anointing of David to be the Founder of a New Dynasty of Theocratic Kings, and his Providential Introduction into Saul's Court as the beginning of his Preparation for the Office.

1. Study Samuel's Commission from Jehovah to Anoint a Son of Jesse to be the Theocratic King in Saul's stead; and its fulfilment in the Choice and Anointing of David, and his Confirmation by the descent on him of the Holy Spirit.—1 Sam. xvi. 1-13.

(1) Jehovah recalled Samuel from his useless sorrowing over Saul who had been rejected, and sent him to Bethlehem, to Jesse, the descendant of Boaz and Ruth, to find a Successor of another order (1 Sam. xvi. 1-5).

a. "Samuel mourned for Saul in view of the great gifts of grace he had received, but had nullified and lost by his disobedience

and impenitence; in view of the Lord's honor which he had violated; and in view of the people, for whom he had by his conduct turned God's blessing into a curse"; he was bidden to go and anoint a successor (xvi. 1).

b. When Samuel hesitated because he feared Saul's vengeance, Jehovah gave him a mission of Sacrifice to this covenant family, involving a religious service with which they were doubtless familiar; but the Elders of the City trembled on his appearance lest he might be the bearer of evil tidings (ch. xv. 2-4).

(2) The calling together of Jesse's family, including his grown-up sons, the solemn sacrifice and consecration service, and the rejection of all these sons by Jehovah, followed (1 Sam. xvi. 6-10).

When Saul was chosen, he was a man after the people's heart. It was necessary that his successor should be a man of entirely different order, and with a distinctly religious training. "How remarkably the noblest and loveliest Theocratic piety was nourished in this family, even in the degenerate time of the Judges, appears in the history of Ruth and Boaz" (*Lange*).

Jesse was a grandson and heir of Boaz, who, according to the Book of Ruth, was

"a mighty man of wealth". We are told very little about Jesse, but there was evidently an intimacy between him and Samuel.

The settled religious character and habits of Jesse appear from the proposal of David to Jonathan, that he be permitted to run to Bethlehem to "a yearly sacrifice there for all the family" (1 Sam. xx. 6). What a contrast with Kish, the father of Saul!

(3) Samuel's question, after his Disappointment because Eliab was not chosen, led to the calling of the Shepherd-Boy from the field; when He was Chosen and Anointed, and Confirmed by the Descent upon him of the Spirit of Jehovah (1 Sam. xxii. 11-13).

It is necessary to divest oneself of various erroneous views concerning David:

First of all, he lived in an age of books and culture. Ramah was but a few miles to the north of Bethlehem, where the young man doubtless received instruction in the School of the Prophets under Samuel, both before and after his anointing. Moreover, one must divest himself of the idea so common, that the position of David was somewhat similar to that of the New England rustic, on a farm of ten or twenty acres, caring for a score or two of sheep. Jesse had inherited the great wealth of his grandfather and had probably added to it. David had the care of the great herds, and the assistance probably of many herdsmen; so that he had abundant leisure for study and music and poetry. Indeed, it is the general view that to this early period of his shepherd life, we owe many of the Psalms that reflect his quiet shepherd life; such as Psalm viii., Psalm xix., Psalm xxiii., etc. The young man was a student and scholar as well as a poet, and withal a genius under the special guidance of Jehovah. The thought of him as a rustic, having charge of a few sheep, probably had its origin in the irony of his

brothers when he visited them in the camp of Saul.

Andrew Murray calls attention to some "great words about the choice of David" which summarize what Jehovah found in him:

"Jehovah hath sought him a man" (1 Sam. xiii. 14).

"I have found David my servant" (Psalm lxxxix. 20).

"He chose David to be His servant" (Psalm lxxviii. 70).

"Jehovah hath appointed him to be a prince" (1 Sam. xiii. 14).

"I have provided him a king" (1 Sam. xvi. 1).

Chosen by Jehovah, he was a man of piety from his youth up.

2. *Study the contrast in the Darkening of Saul's Mind by the Departure of the Spirit of Jehovah; which is providentially made the Occasion of David's Introduction to the Court of Saul and the beginning of his Royal Training for Theocratic King.*—1 Sam. xvi. 14-23.

(1) Saul's Providential Affliction led to the Proposal of his Servants that he bring a Player to the Court, to soothe him by music and song (1 Sam. xvi. 14-17).

(2) One of the Servants (a young man), on request, proposed David, the son of Jesse, for this Position; for whose remarkable gifts and powers he was eager to vouch (1 Sam. xvi. 18).

(3) Saul immediately sent a Messenger to Jesse, who, at the King's command, sent David to him; whom Saul made his armor bearer, and the Court favorite, and whose Skill relieved the King's Madness (1 Sam. xvi. 19-23).

David was thus introduced to the King, the Court circle and the Nation, and initiated in the knowledge of the forms, customs and principles of Royal Life and Civil Government at Saul's Capital.

ii. The International Lesson for August 9

1st. *The Setting and Proper Scope of the Lesson*

The Topic of the Second Lesson for August is "David and Goliath". The Scripture assigned to it is 1 Sam. xvii. 1-xviii. 5; or the briefer portion usually printed, to

which attention is commonly confined, 1 Sam. xvii. 38-49. The Golden Text is Psalm xi. 1.

As seen by the outline of Division iii.,

given in the First Lesson, the *extended portion* is the proper Unit of Scripture for study. In the title "David and Goliath" the Providential Purpose is obscured by exalting the military glamour. The real Topic of the Scripture is—

The Exaltation of David by Jehovah, through his Deliverance of Israel, to the Place of Popular Hero of Israel, and His consequent confidential Official Position at the Court of Saul.

Saul's New War with the Philistines was used by Jehovah as the occasion of the Victory and Exaltation; while a special visitation upon Saul, consequent upon Jehovah's departure from him, was the occasion of David's transfer to the Court of Saul. The entire history of David has back of it and in it the Divine will and purpose.

The approximate *dates of the events* will help to bring out the *true perspective of the history*. According to Dr. Beecher's "Dated Events"—

a. David was born 1092 B. C. (367 A. T. J., i. e., After the Crossing of the Jordan).

This is a fixed date arrived at by reckoning back from a subsequent fixed date in the history. The three dates that follow ("b", "c" and "d") are merely approximate conclusions from such data as are available.

b. David was anointed (1 Sam. xvi. 1-13) in 1077 B. C. (382 A. T. J.)—being then 15 years old.

c. David went to Saul with his harp (1 Sam. xvi. 13-23) in 1074 B. C. (385 A. T. J.)—being then 18 years old.

d. The battle of Ephes-dammim, in which David slew Goliath, is set for the following year, 1073 B. C. (386 A. T. J.)—David being then 19 years old.

Saul's jealousy was aroused and his persecution of David began, in the same year.

e. The defeat and death of Saul (1 Sam. xxxi.; 2 Sam. i.) occurred in 1063 B. C. (396 A. T. J.), a definite date—David being then 29 or 30 years old.

Dr. Beecher suggests that perhaps a year may need to be added to David's age at these conjectural dates. From the Anointing of David by Samuel to his Victory over Goliath there appears to have been an interval of only 4 years.

2nd. The Unfolding of the Scripture of the Lesson

The Points for Study are suggested by the Theme of the Lesson—

David's Providential Development for the Place of the True Theocratic King.

Everywhere in David's Career the recognition of Jehovah and of His purpose for Israel is as conspicuously present, as it is absent in the closing Career of Saul.

1. *Study the gathering of the Two Armies for Battle in the Valley of Sorek, and the Challenge of the Giant Goliath of Gath, striking Terror to Saul and all Israel.*—1 Sam. xvii. 1-11.

(1) This was an Invasion by the Philistines, who were making their way from the Philistine Plain along the Mediterranean up through one of the six Wadys that cut through the Shephelah (or foot-hill region) that separates the coast lands from the mountains of Judah. The armies were

on the opposite sides of this ravine (1 Sam. xvii. 1-3).

(2) The Champion, a giant of irresistible strength and clad in what was claimed to be impenetrable armor, came forth from the Philistine Host and—after the ancient fashion—Challenged any one in the Army of Israel to meet him in Single Combat—thereby dismaying and demoralizing Saul and his followers (1 Sam. xvii. 4-11).

2. *Study the Providential Arrival of David at the Camp at the Critical Hour, as a messenger from his Father to his Brethren in the Army of Saul, and his Proposal, in the strength of Jehovah, to Accept the Challenge of the Giant,—to which Saul Agreed.*—1 Sam. xvii. 12-40.

(1) The narrative graphically relates the Arrival of David at the Camp with supplies for his Brethren early in the morning,

just as Goliath came forth with his Daily Challenge (1 Sam. xvii. 12-23).

(2) The writer depicts the Scene of Terror and Flight that followed the Challenge, and rehearses the colloquy of David with his contemptuous Brethren and with the People, consequent upon his question, in Theocratic mood, What shall be done to the man that kills this "uncircumcised Philistine" who "defies the armies of the living God?" (1 Sam. xvii. 24-30).

(3) These words, Reported to Saul, led the King to send for David, who, by making evident to the King his Trust in Jehovah, obtained Permission to Accept the Philistine's Challenge, and, rejecting Saul's cumbersome armor, went to the Combat with his Staff, Shepherd's Bag and Sling (1 Sam. xvii. 31-40).

3. *Study the Record of the Combat, the Death of the Giant, and the Great Victory of Israel that followed.*—1 Sam. xvii. 41-54.

(1) Take in the Details of the Graphic Account:—the Contempt of the Giant for the Stripling, and his Cursing and Doom of David "by his gods"; David's Counter Challenge in the name of Jehovah Sabaoth, of the Armies of Israel, who would that day demonstrate that "the battle is Jehovah's" (1 Sam. xvii. 41-47).

(2) Take in the Meeting and the Victory:—the Advance of the Two to the Combat, and the Death of the Giant by the smooth stone from the brook, slung with unerring aim to the one unprotected spot; the Beheading of Goliath with his own sword; the Flight of the Philistines, the Exultant Shout of the men of Israel and Judah and their Pursuit and Slaughter of the Philistines; and David's bearing of the Head of the Giant to Jerusalem and his armor to his own tent (1 Sam. xvii. 48-54).

Jerusalem—contrary to the assertions of some of the critics—was already in possession of Judah. Says Lange:

"This is no anachronism, since only the fortress of Jebus on Mount Zion was then in the hands of the Jebusites, the city Jerusalem being already in possession of the Israelites (Josh. xv 63; Judg. i. 21)".

The Victory was Complete and it made David the Popular Hero in Israel. The Songs of the women exalted him even above the King.

4. *Study the Immediate Consequences of David's Exploit in relation to his Future Place as Theocratic King:—His Introduction to Saul's Family and Official Household, and his Appointment as General of the Army.*—1 Sam. xvii. 55—xviii. 5.

(1) Saul's Inquiry of Abner, the General of his Army, when David was going to battle, who the stripling Hero was, led Abner to bring David before Saul, and prepared the way for him into Saul's Official Household and his Marital Connection with his Family (1 Sam. xvii. 55-58).

The critical assumption, that this narrative of Saul's meeting with David (ch. xvii. 55-58) shows that "Saul is ignorant of David's person and family", and therefore contradicts chapter xvi. 14-23, is entirely without foundation. There is no evidence that these two accounts "come from really different and discrepant sources", as Nägelsbach asserts.

"It is only necessary to admit that David's absence at home had been long (and there is no exact chronological datum), that Saul had rarely seen him except in moments of madness, that Abner had been absent from Court when David was there, and that the personal appearance of the latter had changed (suppositions which, taken singly or together, are not improbable), and Saul's ignorance becomes natural. These old narratives, giving brief and partial views of occurrences, may well sometimes seem to contradict each other" . . . "though not necessarily discrepant in the sense that both can not be true" (Lange).

It also appears that this critical objection is beside the mark, since the fact is "that Saul here inquires after David's father, and not after David himself".

(2) The acquaintance of David and Jonathan led to a mutual Affection and Covenant, and David's Success in all the Enterprises on which the King sent him resulted in his permanent residence at Saul's Court as General of the Army, in which office he was universally recognized (1 Sam. xviii. 1-5).

David was thus exalted when he was yet barely of age, to the Foremost Place of Influence in Saul's Kingdom. It was Jehovah's wonderful work in training him for his great future. The study of the Les-

son from this point of view will make it plain that Jehovah inspired its writer to make this record—in a purely literary way the most wonderful account of a Single

Combat ever penned—for a purpose infinitely different from that of exploiting the Combat of "David and Goliath".

Critical Details Connected With the Sunday School Lessons

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Our critical conclusions depend on our judgments concerning details. In matters of history the details of human conduct are of especial importance, and, in judging of these, philological experts have no advantage over others. The object of this series of notes is to call attention to certain particulars in the biblical history, and to suggest that readers form their own judgments upon them. This is possible for any intelligent person, and the doing of it will lead to sounder views than are otherwise attainable.

Samuel's Interest in History.—In his address on the occasion of the renewal of the kingdom (1 Sam. xii.), he bases what he has to say on a recapitulation of the history of Israel from the time when Moses and Aaron led the people out of Egypt up to the date of the address. Less in full, so far as the record shows, he pursued the same method at the assembly when Saul was designated as king (1 Sam. x. 17-19). He is interested in "that which Amalek did to Israel" in the time of the exodus (1 Sam. xv. 2). He talks about historical localities, Rachel's sepulcher for example (1 Sam. x. 2). His disciples, notably Nathan and David, have the same habits (2 Sam. vii. 6 ff; xi. 21; cf. xxi. 2). Such phenomena as these have an obvious bearing on the question whether the books of Judges and Samuel were written by Samuel and his disciples. Writing was common in Israel then and earlier (1 Sam. x. 25; xxi. 13; 2 Sam. xi. 14; Jud. viii. 14). It is difficult to believe that men of these habits would allow the history of themselves and their predecessors to go unrecorded. And if they recorded it, their record would certainly be made, as the record in Judges and Samuel is made, from the prophetic point of view.

Samuel's Administration.—The record of it is so brief that one might fail to notice how remarkably important and successful it was. For twenty years after the death of Eli (1 Sam. vii. 2) Samuel preferred the unofficial position of prophet and influential citizen. Then he became judge, that is, chief magistrate of Israel (vii. 5-12). Note some of the particulars:

First, he exercised his executive and judicial functions from four centers: Ramah, Bethel, Gilgal and Mizpah (vii. 16-17). This was a good geographical distribution provided the Gilgal in question was the one in the Jordan valley, and the Mizpah was the one in Gilead; otherwise the circuit may have been locally narrow. In any case he is presented as chief magistrate of the whole nation (vii. 3, 5, 15; viii. 4, etc.).

Second, he remained judge of Israel all his life (vii. 15). After Saul became king the judge was no longer chief magistrate, but he was prominently associated with the king in the government (xi. 7, 12; xiii. 8 ff; xv. 1 ff). Even after Samuel withdrew from Saul's government he was in a position to be feared as well as honored (xvi. 4; xxv. 1).

Third, "all the days of Samuel" (vii. 13) means all the days that Samuel was chief magistrate. It is a different phrase from "all the days of his life" (vii. 15). When Samuel assumed the chief magistracy the Philistines attacked Israel (vii. 7). It was their policy to prevent national unity in Israel (cf. 2 Sam. v. 17). Samuel defeated them in a great battle, and afterward maintained the superiority of Israel till after he yielded the chief magistracy to Saul (vii. 7-14). This state of affairs lasted as long as Saul remained amenable to the counsels of Samuel. When Saul broke loose from the prophet the Philistine successes began

again (1 Sam. xiii. 3 ff; especially xiii. 8-15). At first the Philistines subjugated Israel almost without resistance, but afterward Saul maintained the struggle against them until the disaster at Gilboa.

Fourth, a great piece of statesmanship on the part of Samuel, but one concerning which no details are given, is recorded in the clause, "and there was peace between Israel and the Amorite" (vii. 14). Israel had not exterminated the Canaanite and Amorite tribes, but lived side by side with them in the same regions. This had been hitherto a cause of discord and weakness. Now a *modus vivendi* was established. As to its nature we can perhaps draw inferences from the condition of things that existed in the times of David and Solomon, and from the fact that these tribes were ultimately absorbed into Israel.

Fifth, we have some data for estimating the degree of the prosperity which Samuel thus brought to Israel. When Saul became king he raised an army of 300,000 or more men in less than a week (1 Sam. xi. 8). Later, for the expedition against Amalek, he mustered 200,000 men or more. Doubtless these were military thousands, and not strictly a count of individuals. Very likely most of the thousands were not full, and many of them were far from full. But when you have discounted the numbers as much as you judge that they need, the raising of these armies shows that the territory then occupied by Israel must have been very populous, and therefore very prosperous, and that there was effective organization. A like inference is to be drawn from the unprecedented magnitude of the preparations made when the Philistines attempted to reassert their supremacy (xiii. 5).

Sixth, it is in accord with this that the elders who urged Samuel to make a king base their urgency, not on existing disasters, but on those which they think they foresee in the future.

The National Place of Sacrifice.—According to the Bible accounts only Shiloh and Jerusalem ever attained to the full dignity of being the national place of sacrifice provided for in Deuteronomy xii. (Ps. lxxviii. 60-72; Jer. vii. 12-14; xxvi. 6-9). The record says that the Tent was set up

in Shiloh in Joshua's time, and was still there when Eli died (Josh. xviii. 1 ff; 1 Sam. i. 3 ff). Then it greatly emphasizes the idea that David's conquests brought about the condition of rest requisite for the existence of a national place of sacrifice, and that Jehovah then chose Jerusalem as that place (2 Sam. vii. 1 ff; and many parallels). All scholars agree in saying that this is the account found in the Scriptures as we have them, though the men of the Wellhausen school deny that the account is correct. They say that the idea of a single national place of sacrifice first arose in the times of the later kings of Judah, and that the parts of the narrative which speak of such a place as existing earlier were written by late authors who carried back into the earlier story the ideas of their own times. As bearing on opinions like these it is interesting to observe that in Samuel's time Gilgal is clearly regarded as a national place of sacrifice (1 Sam. x. 8; xi. 14, 15; xiii. 4 ff; xv. 21 ff), though just as clearly it is not regarded as on the same footing with the Shiloh of Samuel's childhood. In those times we find the consciousness of the idea of a national place of sacrifice, coupled with the consciousness that no existing place meets the demands of that idea.

The Highplace Worship.—The law for a national place of sacrifice (Deut. xii. and parallels) forbids the offering of certain kinds of sacrifice at any other place. It is alleged that Samuel participated in sacrifices at Mizpah, Ramah, Gilgal and Bethlehem (1 Sam. vii. 9-10; ix. 12 ff; x. 8; and parallels, xvi. 2 ff), and that this proves that Samuel knew nothing of the Deuteronomic law. This argument would be more conclusive if Israel had possessed in Samuel's time the appointed national place of sacrifice—the place chosen by Jehovah "to cause his name to dwell there" (Deut. xii. 11, et al). Up to Eli's time, according to the record, Shiloh had been that place; but later in Samuel's time that place did not exist, and the prohibition based upon it seems to have been therefore in abeyance. It should be added that the sacrifices at Ramah and at Bethlehem were probably of the sort expressly exempted from the prohibition in the law (Deut. xii. 15, 21).

Did Samuel Perform Priestly Acts?—It is commonly said that he did, and many allege that his doing this is in contradiction with the pentateuchal laws, and proves that those laws were not then in existence. To this it might be plausibly replied, that when he performed priestly acts it was by divine revelation, and that ordinary regulations are in abeyance in the presence of a direct revelation from Deity. But is there in fact any record that Samuel ever took upon him the functions of a priest? The genealogies make him to be of Levite descent, so that there is nothing illegal in his being an attendant at the sanctuary. His wearing an ephod (ii. 18) does not count; for a little boy's vestments are not to be confused with the official vestments of the high priest. At the sacrificial feast at Ramah (ix. 13) Samuel's function was to "bless the sacrifice" when the guests were ready to eat; all the priestly functions, if there were any, had been performed before Samuel's part began. In all the instances at Mizpah and Gilgal Samuel is a high government official, and the natural implication is that he availed himself of the services of professional priests, so far as these were needed. The same statement applies to the sacrifice at Bethlehem, though that may have been merely local, with no need of a priest. In fine, the assertions that Samuel acted as priest are without foundation.

The Appeal to the Pentateuch when Saul was Made King.—The narrative leading up to the transaction quotes from precepts in Exodus that are repeated in Deuteronomy. Samuel's sons turned aside "after lucre", otherwise translated "unjust gain", and "took bribes" and "perverted judgment". These three phrases are quoted (Ex. xviii. 21; Ex. xxiii. 8 or Deut. x. 17; xvi. 19, 27, 25; Ex. xxiii. 6 or Deut. xvi. 19; xxiv. 17; xxvii. 19). The demand of the elders, "Make us a king to judge us like all the nations", is in the phraseology of Deut. xvii. 14-15. They follow the Deuteronomic precept in asking that Jehovah will make the king, acting through the prophet as his representative. In the subsequent proceed-

ings they still follow the law in taking a citizen as king, and not a foreigner. Earnest as are Samuel's objections, he has no fault to find with the legal correctness of the methods they employ. In fine, the account as we have it implies that certain laws now found in Deuteronomy and other parts of the Pentateuch were in Samuel's time the ancient laws of Israel. One must first manipulate the record if he wishes to make it teach anything different from this.

The Part Taken by Samuel is Consistent.—Some allege that the statements made concerning Samuel and the monarchy contradict one another, and are therefore not to be trusted. One set of sources, it is said, represented Samuel as favoring the monarchy, and another set represented him as opposed to it.

It is perfectly clear, of course, that the personal story of Saul and the asses (1 Sam. ix. 1—x. 16) is a different piece of composition from the narratives of public history that precede and follow it; and it may be that there are other traces of the use of different sources in the account we now have of Samuel. To say that is one thing, and to say that the account is self-contradictory is another thing. To say that Samuel's course is inconsistent is to miss the point of some of the finest character-sketching that can be found in literature. From beginning to end Samuel clearly sees the wrong-headedness, and therefore the wrongness, of Israel's demand for a king; but he also sees that it is a matter in which it is best that Israel take the responsibility and go wrong rather than be by coercion relieved of the responsibility. For right-minded persons problems of this kind are the most difficult that ever arise; but they are not infrequent. Parents have to meet such questions in dealing with their children; friends have to meet them in dealing with friends; leaders have to meet them in dealing with the public. Happy is the person who can be as wise and as true as Samuel was in solving problems of this kind.

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Notes Editorial and Critical

In the old-fashioned days of familiarity with the Classic English Literature, every one had the pleasure of reading in "The Spectator", that fine specimen of Addison's "humor", the Sir Roger de Coverly Papers. The strange thing about it is that some of the things written sound as if they might have been prepared for to-day's most advanced philosophico-religious magazine. Here, for example, is one of the widest up-to-date generalizations, with the ink apparently still so fresh as to call for the use of the "blotter". Sir Roger said:

"There is nothing new, nothing true, and there is much to be said on both sides of every question, and it makes no difference".

There it all is, in black and white: the assumption that the depths have been sounded; that there is no truth, but merely matters of opinion, "judgments of value"; that the questions, philosophical, religious and Christian, that have stirred the ages are after all only academical, yet, remaining as of old, and still to remain, matters of debate, without possibility of arrival at certainty in any of them; in fine, that since "science" and "criticism" have combined to blot out both God and His revelation in the Bible, what were once regarded as life-and-death issues

have lost all meaning and importance for sensible people, and have practically become matters of sheer indifference!

Could anything be more "modern"? And does not the recurrence of the conditions that Sir Roger found to mark an age that exalted man above God and decency above godliness, profoundly emphasize the need for such a manifestation of the Divine Power of the Gospel as shall bring back to man the lost sense of God, and make him shudder when the *zeitgeist* moves him to speak lightly of what concerns his eternal destiny, in the eighteenth-century infidel phrase, "It makes no difference"?

* * * * *

The distinguished Professor Orelli of Basel is reported as saying:

Critical is more astonishing to me than the *Credulity* readiness with

which even diligent explorers in the field of Old Testament criticism attach themselves to the dominant theory and repeat the most rash hypotheses as if they were part of an unquestioned creed".

That is by no means an overstatement of the case. Where there is one man like Professor Orr, possessed of broad scholarship and a mastery of the principles of logic, philosophy,

Biblical criticism and systematic theology, there are to be found a thousand whose brains are "empty, swept" of these things, and "garnished" for the reception of any so-called "intellectual" or "scholarly" applicant that may appear. Lack of depth and breadth and constructive grasp is the rule.

* * * * *

The "Liberals" are perpetually urging a Creedless Church upon men as the ideal condition

A Creedless Church and final goal of Christianity. That

will easily resolve all difficulties, settle all differences, and speedily bring in the day when the theological lion and the religious lamb shall lie down together. Principal Forsyth has lately given his view of the Creedless Church in words that Christians, especially Protestants, will do well to ponder. He says:

"A church of free thought would be no church at all, but the most sectarian of sects, and the most scholastic of schools. There is something almost boyish in the aggressive use of a pulpit for a free-thought propaganda. What is certain, if the history of Christianity proves anything, is that, without the theology of an atoning cross, criticism of Christ or laudation of him gets the better of worship or even reverence; Christian faith can not survive; and Christian ethic has no foundation in God. Subjective faith can not last without objective. Faith as a frame of mind can not endure without a faith in which to believe. We must always have what our fathers had—the grace of God, its ground in Christ, and its grasp in faith. If the World's moral need were

ever driven to choose between a rationalized, sentimentalized Protestantism and Rome, it is to Rome it would fall, because of the objective and evangelical element which rationalism destroys but which Romanism only perverts. If Protestantism is to live on, it can only do so by a maintenance of those dogmatic principles which are so strong an element in Roman-Catholic ascendancy. A creedless church must, sooner or later, turn out a dead church".

Least of all should American Christians permit themselves to be beguiled by such proposals from the "Liberal" camp. In the experiment of New England Unitarianism they have had absolute demonstration that a Creedless, Crossless Church is a "Dead Church".

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Of a quite contrary mind seems to be *The Interior* of Chicago. That

Contrasted Views journal was started to defend and advocate the strictest theology and

orthodoxy. Its early editors were Rev. Drs. Ebenezer Erskine and Francis L. Patton. It was practically founded and endowed by the elder Cyrus H. McCormick, of reaper fame,

First View in the interests of the strictest Calvinism. One is almost startled by

the fact that of late one of its favorite editorial diversions is "poking fun" at the "Shorter Catechism" from which it derived all the healthy virility and vim it ever had. Now it would shut it out of Presbyterian Sunday Schools as entirely unfit for use, looking upon the old-fashioned folk who continue

to use it as moss-backs, if not idiots. How much of such teaching will it require to produce a "Creedless Church"? Will the sons, after they have repudiated the Creeds of their fathers, go on to discard their religion and their virtues?

On the contrary it is reported that the Methodist missionaries in China are requiring the Chinese candidates for church membership to know the catechism, Lord's Prayer, ten commandments, general rules and the twenty-five articles of faith, by heart; and to give the parables and miracles of the Lord with explanation of attending circumstances, and also a general outline of Life of the Lord.

Here is the contrast: the Missionaries find the inculcation of the Bible and the creeds the only way of lifting Paganism up to Christianity; the Liberal would-be leaders of the churches, by undermining the faith of Christendom, are doing their utmost to sink Christianity to the level of the paganism, the "horrible pit", out of which it has been lifted by the Bible and the Gospel!

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W. H. Bennett, M.A., D.D., Litt.D., has written "The Life of Christ According to Mark".

In his book of years ago, written in conjunction with Dr. Adeney, he gave the modern Critical View of the Books of the Bible. In his present work, dominated by this false Critical View, he embodies three total and fatal misconceptions.

The very title of the work shows a complete misapprehension of the Gospel according to Mark. There is no "Life of Christ according to St. Mark". From the view-point of the biographer the Second Gospel is at most a memoir, presenting some facts in the Public Ministry of Christ for a purpose. It is in general a Gospel, a message setting forth the glad tidings of salvation. It is strictly speaking, as learned from history and tradition, Mark's record of the preaching of Peter to the Roman, the man of power and action, in which he sought to hold up such aspects of the life and work of Jesus as were calculated to lead the Roman to accept Jesus as his Savior. This is not at all a "Life of Christ".

Mr. Bennet's misconception of the Character of Jesus is absolute. In his view the Jesus of Mark was a sympathetic teacher of high ethics, whose character was marked by self-possession, quiet confidence, and strength of resource; who lived in an atmosphere of prayer, and so recuperated his energies, when they were severely taxed in responding to the appeals of the sick and suffering.

Mark's Jesus was anything but that sort of a personality. The Evangelist starts out with these words: "The beginning of the gospel of Jesus Christ, the Son of God" (ch. i. 1); and then sets Him forth as "the Son of God", the Almighty Worker and Conqueror, engaged in the Conquest of the World. "The Son of God" (*Theos*=*Elohim* of the Old Testament) carries in it the essence and the manifestation of the Divine Energy. The Supernatural element—which Dr. Bennet tries so

hard to blink or to obliterate—is the very marrow of this Gospel; divested of it what remains is even worse than the play of Hamlet with the Prince of Denmark left out.

At the author's blighting touch Jesus shrinks into a Jewish peasant, who entered the Temple when he had reached manhood, not as "His Father's House", but "with the curious interest of a provincial"; and who "enlarged the scope of his mission after the experience of incidents like the appeal of the Syrophenician woman" (p. 102). The work is, in short, an attempt, of the most superficial order, to furnish a purely naturalistic explanation of a career and of events that are nothing if not Supernatural.

Equally total is the misapprehension and perversion of *the Teachings of Jesus*. If Jesus

Not Merely was merely "a
Ethical sympathetic teacher of high ethics"

who held up to sinful humanity an unattainable ideal, if He died solely as a martyr, then His so-called Gospel is no gospel at all, but simply added another death-knell to that sounded long before by the Law of Moses. There is no *Salvation* in it for lost sinners.

The tendency, already adverted to,

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"Nicodemus Vindicated"

REV. HENRY G. WESTON, D.D., LL.D.

[Nicodemus is brought forward three times in the Gospel according to John: as an inquirer of Jesus by night concerning the mission of Jesus Himself; a defender of Jesus in the Sanhedrin; and as an avowed follower of Jesus joining with Joseph of Arimathea in the burial of the body of Jesus. He has been subjected to criticism deserved, or undeserved, in connection

to gloss over the Supernatural element in the Gospel, leads not only to the explaining away of the miraculous, but also to the ignoring or substantial denial of the Deity of Christ and all the Evangelical doctrines that rest upon it. Let one notice, e. g., how the doctrine of Christ's Sacrificial Atonement disappears under the author's manipulation and misinterpretation of Mark's narrative of Jesus' great symbolical embodiment of that doctrine for all time, in the Sacrament of the Lord's Supper (see p. 224)!

And yet one finds a critic who, while acknowledging all these fatal failures, commends the work to his readers, and declares that "the author has made a valuable contribution towards a better understanding of the Gospel message"! How is that to be explained? Have well-known English words lost their meaning? Or has the critic become a dishonest or venal propagandist of the "New Theology"?

The facts show that there need be no hesitation in declaring that there can be nothing sufficiently "valuable" in such a work to make it worth the while of any intelligent Christian to waste his time over its fallacious and misleading teachings. Better devote the time to the study of the Gospel itself.

with the first incident. In "Watchword and Truth" for June, Rev. Dr. H. G. Weston, of Crozer Theological Seminary, in a translation and word-explanation constituting a brief but luminous exposition of John iii. 1-8, comes to Nicodemus' defence against "undeserved reproach" for his conduct in that instance.—*Editor*.]

If the first word in this chapter had been translated, as it should have been, Nicodemus would have been spared a great deal of undeserved reproach. It is the Greek adversative "but", rightly so rendered in the 26th verse of the preceding chapter. There were many in Jerusalem who believed in Jesus, whom Jesus did not trust, BUT there was a member of the Sanhedrin to whom he opened the dearest secrets of God's heart. Nicodemus came to Jesus by night because the night was the only time in which he could inquire concerning the great things which this Teacher sent from God could explain. The blessed truths in this chapter of all chapters were not revealed to a sneak or a coward. Our Lord knew what was in man and to whom He could reveal God's infinite mercy and love.

"But there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Him by night, and said to Him, Rabbi, we know that thou hast come from God as a teacher, for no one can do these signs that thou art doing, unless God be with Him. Jesus answered and said to him, Verily, verily, I say to thee, unless one be born from above

(a) he cannot see the kingdom of God. Nicodemus says to Him, How can a man be born when he is old? He can not enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say to thee, unless one be born of water and Spirit, he can not enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Wonder not that I said to thee (b) Ye must be born from above. The Spirit (c) breathes where it will, thou hearest its voice, but knowest not whence it comes, or whither it goes; so is every one that is born of the Spirit".

(a) This word, translated "from above", is found fourteen times in the New Testament. Except in these two verses it is translated "again" only once (Gal. iv. 9).

(b) Notice the change in number here—say to *thee*, *ye* Jews, children of Abraham, must be born from above.

(c) This word [translated "wind" in the Authorized Version] is used more than twenty times by John, and only in this instance is it translated by any other word than Spirit. The assertion in the text is that the author and the product partake of the same character. The assertion in the received translation is not true, and, if it were, has no relevancy to the subject under discussion.

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A Criticism of Professor Sanday—and the Editor

REV. D. J. ROBERTS, PEABODY, KANSAS

[The "approval", spoken of in the criticism that follows, and the characterization of Professor Sanday as a "constructive critic", as occurring in the June number of *The Bible Student and Teacher* (p. 424), are found, not in an editorial, but in some paragraphs quoted from an "Open Letter" by Bishop Doane on the recently reprinted "English Circular". We do not sympathize with Bishop Doane's views of "Con-

servatism", as we took occasion to say in the July issue (p. 28).

Dr. Sanday's work on John was commended to our readers as containing one of the latest discussions of the Johannine question; but without thought of endorsing all his views. He is "conservative" in most of his statements regarding John's Gospel, as compared with more radical critics, e. g., Briggs and McGiffert, whose

views we heard him refute in the Lectures as he delivered them before Union Theological Seminary. Occasion was taken in this magazine some time since, by Professor Joseph D. Wilson, to expose Dr. Sanday's erroneous views of Daniel, which were shown to be baseless and the result of lack of familiarity with the latest facts,—which was, to say the least, a piece of carelessness in investigation.

In our general statements we find it necessary to assume that our readers—largely clergymen—are, like Rev. Mr. Roberts, more or less familiar with the writers and works referred to, and abundantly able to discriminate for themselves.

The paper here printed is the substance of a letter to the Editor, and is given as casting light on the later views of Dr. Sanday as expressed in his books. We take it for granted that the citations are accurate, as we have not been able to verify them. Some of the utterances would indicate astounding progress in the acceptance of "advanced views" which we believe to be without rational or critical foundation.—*Editor.*]

On page 424 of the June number, Dr. Sanday is spoken of with approval, and called a "Constructive Critic". Also on another page his work on the Fourth Gospel is offered for sale by the Bible League Book Co. At the foot of the page certain "needed cautions" on page 60 of the January number are referred to;—but on looking to the page in question no caution is given respecting Prof. Sanday's writings. The only possible impression made by these notices is, that Prof. Sanday must be a reliable guide for the Biblical Student to follow.

As a reader of *The Bible Student*, and a believer in the Bible as the inspired Word of God, I feel called upon to express my regret that you should represent this man's opinions so favorably to your readers.

I have before me one of his latest books—"The Life of Christ in Recent

Research"—and in the first lecture I find the following (p. 18):

"The narrative of the Pentateuch culminates in two great events, the Exodus from Egypt and the giving of the law from Mount Sinai. What are we to say of these? Are they historical in the sense in which the Second Book of Samuel is historical? I think we may say that they are not: If we accept—as I for one feel constrained to accept, at least in broad outline—the critical theory now so widely held as to the composition of the Pentateuch, then there is a long interval, an interval of some four centuries or more, between the events and the main portions of the record as we now have it. In such a case we should expect to happen just what we find has happened. There is an element of folklore, of oral tradition insufficiently checked by writing. The imagination has been at work".

"If we compare, for instance, the narrative of the Ten Plagues with the narrative of the revolt of Absalom we shall feel the difference. The one is nature itself with all the flexibility and easy sequence that we associate with nature. The other is so constructed upon a scheme which is so symmetrical that we can not help seeing that it is really artificial. I do not mean artificial in the sense that the writer, with no material before him, sat down consciously and deliberately, to invent them in the form they now have, but I mean that as the story passed from mouth to mouth, it gradually and almost imperceptibly assumed its present shape".

"In like manner as to the giving of the law from Mount Sinai The literal truth was that God spoke to the heart of Moses; the poetic truth was that he spoke in thunder and lightning from the crest of Sinai".

I will not enumerate the errors in the above remarks. The substance of it is that the Pentateuch is utterly unreliable, and not to be received as even history—and if not to be trusted in human affairs it must be far less so about things which are beyond the power of man to test. Of course Prof. Sanday has no use for the old

view of verbal inspiration. He makes short work of that. What he thinks of the institutions of the Mosaic Economy may be judged from the following (p. 13):

"If the cancelling of contracts and the reversion of property in the year of Jubilee had been carried out, society must have been utterly disorganized".

Holding such opinions as these it is evident that Professor Sanday can not be regarded as a "Constructive Critic" of the Old Testament; and when we recall our Lord's endorsement of the Pentateuch as the work and writings of Moses (John v. 46), it is very plain that he is no better on the New Testament, as far as the infallibility of the Lord Jesus Christ is concerned.

But perhaps Professor Sanday is sound upon St. John's Gospel. Let us see. In the lecture upon Miracles (p. 221) he says:

"I believe that the author of the Fourth Gospel was an eye-witness; and, if he was an eye-witness, that is a fact of no small importance in its bearing upon miracle. But, even if it were so, we must remember that an interval of from fifty to sixty years

had passed between the events, and the time at which he wrote. During all those many years he must have heard his own stories told by others besides himself; they might easily have received slight accretions which he could not well distinguish from the original facts of his own consciousness. He was also in any case a writer of vivid imagination. We may add, not only so, but a writer stimulated in this particular direction. St. John held tenaciously to the belief that he had found the Way, the Truth and the Life. He believed that the Master whom he loved was none other than God. Would it be strange if that belief, held so intensely, had affected somewhat his story of miracles, to the extent of heightening some of their details? The possibility is one that I do not think we can exclude. The intellectual habit of the evangelist, though truthful, was believing rather than critical".

If this is a defence of St. John, I should like to know what an attack upon his credibility would be like. An attorney who would represent his principal witness to the jury in this way, as a garrulous old man, a storyteller possessed of a vivid imagination, would unquestionably lose his case! It makes a common person like myself tired to have such an advocate held up as a defender of the truth.

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"Out of Uncertainty and Doubt into Faith"

EXPERIENCE OF HOWARD A. KELLY, M.D., LL.D.

It is a widely accepted tradition that physicians and surgeons are peculiarly liable to become skeptical in matters of religion. The common theory is that those estimable and indispensable gentlemen, Drs. Saddlebags, Saw-bones and Scalpel, the three S's, dealing so constantly and exclusively with *the body* of man, where with their nostrums and instruments they never find such things as

souls, are forced to the materialistic conclusion that *man is merely a material organism*. The inevitable follows, of course: If *no soul*, then no foundation for Christianity whose supreme object is professedly to make provision for the soul.

It is probably true that, in some of the earlier stages of their preparatory studies, medical men often find themselves swept off their feet by this irre-

sistible materialistic tendency. We are glad to testify, however, that substantially all the distinguished men we have known in the medical profession have been men of profound Christian faith. Attention has lately been called to one of these men who gives an account of the way in which he was brought back from skepticism to faith.

Dr. Howard A. Kelly, of Johns Hopkins Hospital, Baltimore, is known as one of the most distinguished surgeons in this country. Dr. King, who is also a member and warm practical supporter of the Bible League, has recently given, in *Appleton's Magazine*, the story of his reclamation from skepticism to Christian faith. We commend his paper to our readers as eminently worthy of attentive reading and consideration. We append some extracts from it to indicate its main points.

Dr. Kelly's paper in the June "Appleton" is entitled "My Faith". In setting it forth he is led "to consider three subjects which ought to touch the secret springs of a man's life:

"What I believe.

"Why I believe.

"What my faith means to me".

Here is the condition out of which Dr. Kelly has come:

"I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions.

I was once profoundly disturbed in the traditional faith in which I had been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gain-say them, not knowing Hebrew nor archeology well; and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

"So I floundered on for some years trying, as some of my higher critical friends are trying to-day, to continue to use the Bible as the word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold".

Dr. Kelly's way out of this condition was *by applying to the Bible the Experimental Method*. Happily for a race of lost sinners—many of whom are subject to severe intellectual limitations—the Bible and its religion are susceptible of being put to the scientific test of experiment by the average, yes, the ignorant, man; so that it is a religion adapted to the *common people*, of whom—as Abraham Lincoln used to say—the Lord thinks so much that He has principally made up the world of them. The method has the advantage of being just as available for the learned as for the unlearned. And so Dr. Kelly tried it with result:

"One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best

method, I took a concordance and looked out 'Word', when I found that the Bible claimed from one end to the other to be the authoritative word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions.

"I found that Christ himself invites men (John vii. 16, 17) to do this.

"I now believe the Bible to be the inspired word of God, inspired in a sense utterly different from that of any merely human book".

It will be observed that Jesus, in prescribing this method, was careful not to leave any loophole for the introduction of any "New Theology" through the devices of rationalistic criticism, or of the so-called Christian consciousness, or by the conceit of the self-willed religionists. He made His "Teachings" "from the Father", in the Scriptures, the touchstone and criterion of everything. Hence Dr. Kelly's Confession of Faith has not an anti-Biblical or an un-Biblical—or even a non-Biblical—note in it. Here it is:

"I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary; that all men, without exception, are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God himself came down to earth, and by shedding his blood upon the cross, paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Savior is born again spiritually as definitely as in his first birth, and, so born spirit-

ually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with him forever. I believe no man can save himself by good works, or what is commonly known as a 'moral life', such works being but the necessary fruits and evidence of the faith within.

"Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as he went away from the earth, and I look for his return day by day.

"I believe the Bible to be God's word, because as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is really food for the spirit as bread is for the body".

And Dr. Kelly finds his faith confirmed by finding, by the Experimental Test, that the Bible completely meets and satisfies every need of any and every soul as sinful, human and immortal; thereby accrediting and demonstrating itself to be *the Divine Revelation of the one only Universal and Absolute Religion*. On this he says:

"Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to

me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

"It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon him that he might in infinite love be one with his people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

Dr. Kelly's third point deals with *what his Faith means to him practically*. That is after all the vital question. In this he expresses the central features of the Christian life: absolute submission to the will and word of God; unwavering trust in God:

"What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives

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Enterprise of the Unitarian Propaganda—An Object Lesson

A lady, Mrs. Samuel Milliken, a member of the League, sends to the Editor a clipping from a late number of "The Interior", containing a summary of the Report of the Publishing Department, at the eighty-third Annual Meeting of the American Unitarian Association. The summary in "The Interior"—given below—is headed "Unitarian Publicity and Propaganda".

me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

"And if faith so reveals God to me I go without question wherever he may lead me. I can put his assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly if opposed to him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust him though I should have to stand alone before the world declaring him to be true".

Dr. Kelly's method and course are to be commended to all those who would effectually and finally dispose of their doubts and find permanent rest and satisfaction in God. It is the only reasonable thing to do, and God has never been known to fail any one who honestly and persistently made use of them.

ganda". The lady remarks pertinently that "it would seem to suggest a field for orthodox literature to combat this systematic effort to spread Unitarianism".

Read it carefully and decide for yourself.

"The American Unitarian Association at its eighty-third annual meeting

heard a satisfactory report that its publishing department for the first time in years had paid its own expenses. The department is devoting itself principally to the publication and distribution of tracts. Its plan is to put out a new Unitarian tract every month, and the members of the church are urged to take part in the postoffice mission, a plan for circulating these tracts effectively. Last year 380,000 tracts of more than 250 titles were circulated *free of cost to the recipients*.

"A secretary of publicity has lately been appointed, and he has worked out a plan for using advertising space in various publications for the dissemination of Unitarian doctrine. The space when purchased is devoted to 'paragraph pulpit work'—the presentation in a concise compass of some one Unitarian principle or thought. Contracts for such advertising have been placed already with thirty-two daily papers and twenty-one weeklies with a combined circulation of over 600,000. The Philadelphia Public Ledger, The Cleveland Plain Dealer and The San Francisco Call are the leading dailies thus far taken up by the system.

"An even more striking application of this plan is the buying of space for the 'paragraph pulpit' in several student papers at great university centers—The Daily Cardinal at the University of Wisconsin; The Daily Sun at Cornell University; The Daily Gazette at the University of Kansas and The Daily Whig at Queen's University in Canada.

"Rev. John P. Forbes made report of his tour of the university towns of the West where he lectured on Unitarianism at the expense of the 'Bill-

ings foundation', which is devoted to the extension of Unitarian conceptions of religion among students. The wealth of the denomination and its resources for such aggressive movements were indicated by the report of the treasurer, who showed that in ten years the permanent endowment of the association had increased from \$282,000 to \$1,176,000".

This startling Report does indeed suggest "a field for orthodox literature" to counteract these baleful influences—*baleful*, we say, for Unitarianism has never touched vital Christianity except to blight it! Its teaching concerning Christ is the central feature of the "Anti-Christ" of the Apostle John, and is no more *Christian* now than when he wrote.

There are some definite, decisive things that ought to be done, and that immediately and on the largest scale, to counteract the evils that have been wrought by the ceaseless and long-continued Unitarian, Rationalistic and Agnostic Propaganda.

(1) The Grounds for the Belief of Evangelical Christendom that Jesus Christ is the Eternal Word, the Son of God, very God, Incarnate, must be presented over again in a Literature fitted to reach and convince reasonable men everywhere.

Men everywhere—especially the young men being mistrained and perverted in the Educational Centers of the Nation—must be brought back, or brought up, by right methods of systematic Bible Study, to Correct Views of the Bible, as God's Word Written, and as the Revelation of the Eternal Divine Word for the Redemption of the World, the Power of God unto Salvation.

(2) For the production and dissemination of this Literature of the Divine Christ, and the carrying forward of this work for the Divine Word Written, on a scale commensurate with the needs of the hour, there is demanded gifts, from those whom Christ has made *the stewards of His riches*, as much more munificent than the Billings and kindred Foundations, as Evangelical Christendom is mightier and richer than Unitarianism.

(3) The Bible League is organized to take up and carry forward this Evangelical Propaganda for the Christ

and the Christian Revelation; but its efficiency and progress depends upon the cooperation and support of the Christians of Christendom.

Who is ready, at God's Call, to aid, with brain and soul and life, in carrying forward these enterprises on which hangs the *fate* of Christendom?

Who is ready, at the same Divine Call, to furnish the financial foundations, on the broad scale required, without which the work so imperatively demanded can not be done?

Is there not in this Unitarian Propaganda an Object-Lesson that should be heeded by Trinitarians?

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"The Third Year of Jehoiakim"

PROFESSOR JOSEPH D. WILSON, D.D., REFORMED EPISCOPAL THEOLOGICAL SEMINARY, WEST PHILADELPHIA, PA.

The Book of Daniel opens with the words, "In the third year of Jehoiakim, King of Judah, came Nebuchadnezzar, King of Babylon, unto Jerusalem and besieged it; and the Lord gave Jehoiakim, King of Judah, into his hand", etc. Evidently the writer by the "third year" indicates the *beginning* of the deportations to Babylon. There were several deportations of captives, and the sacred vessels were not all taken at once (Jer. xxvii. 19-22). The final deportation occurred under Zedekiah, B. C. 587. Some of these deportations are mentioned by Jeremiah and some in the book of Kings. The writer of Daniel was acquainted with the words of Jeremiah. He refers to them, not as hearsay but as having read them (Dan. ix. 2). He can not, of course, have been ignorant of the successive deportations, and his opening sentence (Dan. i. 1, 2) comprehends the whole.

No one supposes that he means that all the captives and all the holy vessels were carried away in the third year of Jehoiakim, but that at that date Daniel himself, with the young nobles his companions, was deported.

But while there is no doubt as to the *meaning* of the writer, some persons nowadays think that he was *mistaken*. If he was mistaken, then it is conjectured that the writer could hardly have been Daniel himself, or any one writing under his supervision.

The grounds of the insinuation, that the writer of Daniel is mistaken in naming Jehoiakim's *third* year; are as follows: In Jehoiakim's fourth year, Jeremiah foretold the captivity, its duration—seventy years—and the desolation to come upon the land (Jer. xxv.); and in Jehoiakim's fifth year a fast was proclaimed in view of the threatened disasters (Jer. xxxvi. 9).

With these dates plainly written in Jeremiah, how could the captivity, in any sense, have begun in the third year of Jehoiakim?

In considering this matter, it is well to bear in mind that the writer of Daniel knew what Jeremiah wrote as well as we do. He knew what Jeremiah said in Jehoiakim's fourth year, and he knew what happened in that king's fifth year; but, notwithstanding, he places the beginning of the captivity in Jehoiakim's third year. He is unaware of any discrepancy.

This disposes of the imaginary fabricator of Daniel in the Maccabean age; for no fabricator would begin his romance with a contradiction of Jeremiah. The "pious Jew of the Maccabean age who fabricated Daniel" has had his vogue long enough. He exists now only through the unwillingness of critics to revise their theories even when they are proved fallacious.

The writer of Daniel, I repeat, fully aware of Jeremiah's words, dates the beginning of the captivity in Jehoiakim's third year. The reason is because it *was* in the third year. The events recorded as of the fourth, fifth and subsequent years really came afterward.

The first deportation, made up of young nobles, was hardly a captivity in the usual sense of the word. The young men were introduced to Babylon as prospective members of Nebuchadnezzar's court. They were to be fed from the King's table, educated at his expense; the purpose stated being that when properly trained they should "stand before the king". Nebuchadnezzar wished to make friends of the Jewish people. As a wise ruler he would reward loyalty to himself, and

this act was an earnest of his wish. At the same time the presence of these youths "of the royal seed and of the princes" was a guarantee of good behavior on Jehoiakim's part. Practices of this sort were not uncommon in ancient times, nor are they uncommon to-day. That the young nobles' residence in Babylon became really a captivity was due to Jehoiakim's bad conduct, persisted in against the earnest protests of Jeremiah and other good men.

A glance at the history and the political situation will help towards a determination of the date of the first deportation.

The kingdom of Judah lay between two great empires, — Egypt on the southwest, and Assyria, afterwards Babylon, on the northeast. While not necessarily involved as a combatant in the military operations of these rivals, its friendship was a matter of importance to both. Alone it could not stand against either of them, but as an ally it could delay or annoy the adversary. So long as the two great empires were nearly equal in strength, it was not the policy of either of them to destroy Judah, but by fear or by favor to maintain it as a friend. King Josiah favored Babylon, and, when Pharaoh Necho in 609 B. C. advanced from Egypt against Babylon, Josiah ventured to interpose with his army at Megiddo (2 Kings xxxiii. 29; 2 Chron. xxxv. 20). It was a heroic but rash attempt. He was defeated and slain.

The people of Jerusalem at once made Jehoahaz, third son of Josiah, King. They thus passed by Jehoiakim (Eliakim), the second son, who would legitimately have succeeded his father—the first born son presumably

being dead. This action of the people was doubtless for the purpose of continuing the pro-Babylonian policy of good King Josiah. After Megiddo, Necho continued his march to Riblah in the land of Hamath, north of Palestine, and possibly to the Euphrates (2 Kings xxiii. 29, 33). He ventured no farther, however, but returned to Egypt. It is not impossible that in the conflict at Megiddo his army was severely handled; at all events, he prudently retired, having accomplished nothing against Babylon. But while he did not strike Babylon, he sought to leave behind him a friendly power in Jerusalem. He deposed Jehoahaz after he had reigned three months, and placed Jehoiakim upon the throne. He punished Jerusalem by a heavy fine, exacted not from the royal treasury but from the people (2 Kings xxiii. 33-35). With this money, and Jehoahaz as a prisoner, the fruits of his inglorious campaign, he returned to Egypt.

Conditions at Jerusalem are not difficult to understand. For years there had been an Egyptian party in Jerusalem; that party was now strengthened by one of its own members on the throne; and, moreover, the strict legitimists must have been pleased. But on the other hand there was irritation towards the Egyptian for the heavy fine which he had imposed; and the religious men of the city, favoring the policy of good King Josiah and listening to the voice of the prophets, preferred friendship with Babylon. Jeremiah was outspoken. In the beginning of the reign of Jehoiakim (Jer. xxvi. 1) he foretold disaster and exhorted to reform before it should be too late.

In 605 B. C., i. e., four years after

setting up Jehoiakim, Necho came again against Babylon. What had occurred at Jerusalem in the interval? Was Nebuchadnezzar, the able and astute commander of the Babylonian army, indifferent to the attitude of the Kingdom of Judah? Was it not to his interest to secure its friendship in view of the coming conflict? In 609 Josiah, though defeated, had secured Babylonia from invasion. If Jehoiakim should take a stand like that of his father Babylon would be safer. We can not accuse Nebuchadnezzar of neglecting the chance to get Judah on his side as a buffer state. To suppose that he allowed four years to pass without an endeavor to conciliate Judah is to do violence to all the probabilities. A sentiment in his favor existed in Jerusalem. It needed but a show of force to bring Jehoiakim into alliance with him. Jehoiakim's personal preference was undoubtedly for the Egyptian who had placed him on the throne; but personal preference must give way to the presence of force. It was in that interval of four years, I apprehend, that Nebuchadnezzar visited Jerusalem and secured the subservience of Jehoiakim, and it was in that time that he took away the young nobles. He may have called them guests; they were hostages. The "third year" of Jehoiakim fits in this period.

The statement in 2 Kings xxiv. 1 is that King Nebuchadnezzar came to Jerusalem, and Jehoiakim became his servant three years and then turned and rebelled. To me it seems probable that this was between 609 and 605 B. C., i. e., between the first and second invasions of Necho. With Necho in Egypt and Nebuchadnezzar at hand, Jehoiakim would act wisely,

however unwilling at heart, in yielding to Babylon; but when the tramp of Egypt's armies was heard in 605 B. C. Jehoiakim would as surely abandon his pretence and take sides with the Egyptian. Jeremiah protested earnestly (Jer. xxv.), but in vain. The sequel is well known. Necho marched on to Carchemish on the Euphrates and there met disastrous defeat. Thereafter, the Kingdom of Judah existed by sufferance of the King of Babylon, who according to Berosus (Jos. cont. Ap. i. 19) recovered Celosyria and Phoenicia. This was in 605, the fourth year of Jehoiakim, which was the first year of Nebuchadnezzar as King. We can fix this date because Berosus says that, learning of his father's death, Nebuchadnezzar with a few followers hurried home to Babylon to secure his succession to the throne *across the desert*. He must then have been in Palestine, and as he recovered Syria, it must have been his before. The account of Berosus is much condensed, and overmuch stress need not be laid upon it; but, taking it for what it is worth, it harmonizes with the opinion that all the states of Syria had been in subordination to Babylon before the battle of Carchemish, that all or some of them went over to Necho when he appeared, and that they returned again to Babylonian allegiance upon Necho's defeat and the approach of the conquering Nebuchadnezzar,—in other words, that these weak nations did what good sense dictated and what they were compelled to do.

Commentators and critics pass lightly over the three years' subjection of Jehoiakim above noted, but as a rule seem to consider it as occurring after the battle of Carchemish. I think it was before, and that Jehoiakim's vacillation in adhering first to Necho who placed him on the throne, then to Nebuchadnezzar upon Necho's first retreat, then to Necho when with a second army he appeared in 605, was dictated by policy in the face of mighty armies with which he could not hope to contend.

However, wherever we place the three years' subjection of 2 Kings xxiv. 1, there is no good reason why the deportation of the young nobles should not have been made in the third year of Jehoiakim. Such a deportation is in line with the statesmanship of Nebuchadnezzar.

There are *two possible objections* to this theory:

The first is that Nebuchadnezzar is called "King", when in fact he did not succeed his father till the following year. There is little validity in this. The account was written after he became King.

The second objection is based on the supposition that an Egyptian army remained at Carchemish from 609 to 605 B. C. There is no evidence of this. Necho himself appears to have gone back to Egypt soon after setting up Jehoiakim (2 Kings xxiii. 31-35), and an isolated detachment at Carchemish would have been in a perilous position with the energetic Nebuchadnezzar in easy reach.

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Dr. Orr on "The Resurrection of Jesus"

REV. PARKE P. FLOURNOY, D.D., BETHESDA, MD.

The battle now rages around the cradle and the grave—the cradle, a beast's manger, and the grave, a sepulcher of an honorable counsellor. Dr. Orr, who has so ably contended in his notable volume, "The Virgin Birth", has, in several numbers of *The Expositor*, called attention to the credibility of the New Testament accounts of "The Resurrection of Jesus". His introductory article (*Expositor* for March, 1908) dealt with the synoptic problem, and its bearing on the accounts in the Gospels of the resurrection of our Lord. In the May number, the visit (or visits) of the women to the tomb on the third day, chiefly occupies his attention, presenting, as it does, those statements in which critics have found difficulties in the way of accepting the narratives of the Evangelists. In the June number he presents the post-resurrection appearances to the Apostle in evidence of the reality of the Resurrection.

The exigencies of both time and space forbid much beyond the quotation of some of Dr. Orr's own expressions to show the drift of his argument.

I. As to the alleged discrepancies in the accounts of the Evangelists, Professor Orr remarks that "The contradictions imputed to the Evangelists are trifles compared with those of the critics among themselves". We need not dwell upon this, except to note that these differences among the critics are absolutely irreconcilable and, in some cases, directly contradictory. Whatever else may be said of the nar-

ratives in the Gospels, this can not be said with truth.

Proceeding to the investigation of these narratives, we find that they all agree on *one cardinal fact*—they all represent the resurrection as having taken place *on the third day*.

"There is no doubt", says Professor Lake, "that, from the beginning, the Resurrection was believed to have taken place on the third day". This being allowed as incontrovertible by the critics themselves, it may be dismissed without discussion, and taken as a *settled fact*.

The next subject on which attention is to be fixed is *the visit of the women to the sepulcher*. As to this, many *differences of statement* are made by the Evangelists, and some critics hold that they are absolutely irreconcilable. It must be acknowledged that there is no little difficulty in reconciling them—a thing observed quite generally where the most truthful witnesses give independent accounts of a very important and, especially, very exciting occurrence; but Dr. Orr maintains that there are *no contradictions*.

We shall be obliged to confine ourselves, in the present paper, to the investigation of these alleged contradictions.

(1) The first of these is in *the number and names of the women who came to the tomb*.

John speaks only of Mary Magdalene (John xx. 1), although, as Dr. Orr remarks, the "we" in the second verse—"we know not where they have laid Him"—clearly indicates the presence of others. Luke does not give

any names, but speaks of "the women also, which came with Him from Galilee", who "beheld the sepulcher, and how His body was laid" (xxiii. 55); and then (xxiv. 1), says, "now upon the first day of the week, very early in the morning, they come", etc.

Mark speaks of "Mary Magdalene and Mary, the Mother of James, and Salome" as coming (xvi. 1). Mark also speaks of Mary Magdalene and Mary the mother of James as witnessing the burial (xv. 47); and in the next verse of Mary Magdalene and Mary the mother of James. This Mary seems to be Matthew's "other Mary" and the same who is called, also, "the mother of James and James".

But, however this may be as to this matter of the number and names of women, Professor Orr remarks: that "Matthew speaks of Mary Magdalene and the other Mary coming to the sepulcher, and omits the name of Salome, which Mark includes"; and that "there is no contradiction here".

"Luke mentions Mary Magdalene and Joanna and Mary the mother of James and the other women with them". But the name of Salome is omitted by him. Joanna is named (Luke xxiv. 1, 10).

John speaks of Christ's "mother and His mother's sister (probably Salome, so Meyer, Alford, etc.), Mary, the wife of Clopas, and Mary Magdalene", as in view of the cross; but only mentions as at the sepulcher, Mary Magdalene, "of whom he had something special to tell". "The 'we', however, implies the presence of others".

There is "the same group of women in the background in each". "Mary Magdalene and 'the other Mary' are

(Vol. ix—7)

the prominent figures in each". "There is no need for supposing that they came together".

It is then pertinently asked, "Is there really any difficulty of moment in these various narratives?" There certainly seems to be none that is insurmountable; and, on the other hand, a clear indication, as Strauss so emphatically declares, that each writer was ignorant of what the others had written.

This remark applies, of course, only to the Synoptists. John, as in all cases, takes for granted what the other Evangelists had written, and here only needs to make special mention of Mary Magdalene, only indicating the presence of others by repeating her words, "*we* know not where they have laid Him".

(2) We now turn to another set of statements, where, at first sight, the difficulty of reconciliation seems greater—the *time of day* at which the visit of the women to the tomb occurred.

It must be remembered that different members of this group may have arrived at different times; and that in one place, the time of setting out to go may be referred to, while in another, the time of arrival may be noted.

The most marked discrepancy seems to occur where Matthew says, "late on the Sabbath day" (xxviii. 1), and Mark, "when the sun was risen". But when we find that Matthew adds to his "late on the Sabbath day" or "in the end of the Sabbath" (A. V.), the explanatory and more definite designation of the time, "as it began to dawn toward the first day of the week"; and then find Mark saying (xvi. 1, 2) "when the Sabbath was

past, . . . and very early in the morning, the first day of the week, they came unto the sepulcher, at the rising of the sun" (A. V.); we find no contradiction between the statements of the two Evangelists. The only apparent discrepancies are, not between the statement of the two Evangelists, but between the two statements of Matthew as compared with each other, and the three of Mark, with one another. Of course, the disagreement in each of these cases is only apparent.

Dr. Orr quotes Meyer on Matthew xxviii. 1, as saying:

"Consequently the point of time mentioned here is substantially the same as that mentioned in Luke xxiv. 1, and John xx. 1", and remarks:

"If contradiction there be, it lies chiefly in St. Mark's own apparently inconsistent clauses, 'very early' and 'when the sun was risen'".

(3) Upon the next point, the *stone rolled away*, and the *empty tomb*, we can not, and need not, dwell. These are facts, as Dr. Orr remarks, "about as well attested as facts can be, with the belief of the whole Christian Church behind them".

3. The last point dwelt on in Dr. Orr's article in the May number of *The Expositor* is "*The angelic vision and message that the Lord had risen*".

Of the differences in the accounts, the chief is, that, while Luke and John tell of *two* angels, Matthew speaks only of "the angel of the Lord" who descended from heaven and rolled away the stone and sat upon it; Mark, of a young man sitting on the right side, clothed in a long white garment".

But we must remember that there may have been different stages in this

wonderful transaction, one angel appearing at one moment and a second at another. This seems the more probable from the fact that different places and attitudes are assigned in the different accounts.

But while there are differences there is, as Dr. Orr says, "at least, essential agreement":

"All the Synoptical narratives agree that, while the women, perplexed and affrighted, were at or within the tomb, they received a vision of angels; that they were invited to see the place where He had lain; that they had given them a message to take to the disciples".

Dr. Orr speaks of A. Meyer, and those who, like him, endeavor to explain away the appearance of the heavenly messenger and substitute mere naturalistic occurrences, as "manufacturing history out of moonshine". They hold that the women were mistaken, and did not see what they thought they saw and reported to the disciples. He pertinently asks:

"But will any one believe that such a mistake of a few women is really the foundation on which the Church has built its Easter hope; or affords an adequate explanation of the revolutionary effects in the faith and hope of the disciples, which, according to all the narratives, were wrought by the experiences of that Easter morning? If so, he has a strange notion of causes and effects".

It is probably true that no man could take these accounts just as we have them, and arrange from them a history of the events in which nothing was liable to criticism, from the fact that we can not know, from these fragmentary notices, all that occurred. Could we know all the facts of the

case all these apparent inconsistencies would disappear.

To illustrate: A man, well known to the writer, was a Confederate Soldier from May, 1861, until the surrender at Appomattox Court House in 1865. Now, if two obituaries of this man should be written, one stating that he was a soldier for this period, which the writer certainly knew because he was with him during the whole of his service in that unhappy strife; and the other obituary stating that he studied at a theological seminary during a whole session of the institution in the years 1861 and 1862, many readers would say that these accounts were inconsistent and incredible. If these readers, however, knew of one fact, all appearance of inconsistency in the two accounts would vanish. He was a prisoner on parole during that session and spent it at the theological seminary, having been

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captured at Rich Mountain in July, 1861, and then paroled and not exchanged till a year had passed.

4. We can not go on to consider Dr. Orr's article in the June number of *The Expositor*, in which he gives a fresh and original treatment of "The Post-Resurrection Appearances to the Apostles"; but it is well to remember that these men, who were so skeptical as to regard the accounts of the women as "idle tales", were so thoroughly convinced by these appearances, beginning on this first day of the week and continuing at intervals for forty days, that Christ was risen indeed, that their lives were devoted to witnessing to the reality and deep significance of this marvelous event on which the faith of the Christian Church has rested through all the ages since it occurred.

The Collapse of the Higher Criticism

REV. WILLIAM H. BATES, D.D., GREELEY, COLO.

The collapse of the destructive Higher Criticism, like that of every ism that is without a substantial foundation, is inevitable; and the day of the collapse of this particular ism

is hastening.

The foundation of destructive criticism is two theories, both of which are found to be unproved and unprovable assumptions.

I. *First Foundation:—Late Origin of Writing*

The first theory is that of the late date of writing. Writing was unknown in the Mosaic age, it is said. The early Israelites could not read or write. Writing for literary purposes was not devised before the classical period of Greek history, beginning with about B. C. 520.

This theory had its origin in the speculations of Frederick August Wolf (1759-1824), professor in the

University of Halle, Germany. In 1795 he published his *Prolegomena* to Homer in which, assuming that writing was unknown in the remote Homeric times, he taught that the *Iliad* and *Odyssey* could not have been produced by him, but those poems were made up of ballads, troubadour songs, sung memoriter by wandering minstrels, the collection being made by Pisistratus, B. C. 520, who reduced

them to writing and put them into form. Thus, Homer was not a person, but a name which stood for a golden age of the true spontaneous poetry of genius and nature. For more than fifty years after Wolf's publication, belief in the late date of writing for literary purposes was one which no person who pretended to critical scholarship ventured to dispute. Indeed, in the school-days of some of us still living, we used to hear the belief in the existence of the man Homer derided as "uncritical" and "unscholarly".

The application of this theory to the Old Testament is plain. If writing for literary purposes was unknown until the time of Pisistratus, i. e., until the time of the Jewish exile and the later Old Testament prophets, of course the Pentateuch could not have been written by Moses nearly a thousand years before; and the other early literature of the Old Testament could not have been brought into existence at the dates traditionally attributed to it, but had its production at the late period which his theory demands.

Halle is wiser than it was. Even Prof. John Fiske, of Harvard, says: "The Wolfian theory may now be regarded as a thing of the past; it has had its day and been flung aside. If Wolf himself were living, he would be the first to laugh at it. Its original prop has been knocked away, since it has become pretty clear that the art of writing was practiced about the shores of the Aegean sea long before 1100 B. C. . . . The ballad theory is dead and buried". Wolf's assumed date in regard to writing will have to be pushed back more than a thousand years.

This theory fares even worse in its application to the Scriptures than to the classics. For many years explorations have been going on in the Orient, and archeological proofs of the antiquity of writing, in various modes, have been accumulating from "finds" in Egypt, Assyria, Babylonia, Palestine, Crete and other places. The climax of invincible demonstration began to emerge some twenty years ago. On the eastern bank of the Nile, about midway between the modern towns of Minia and Assiut, is Tel-el-Amarna, which marks the site of an ancient city. Here, in 1887, cuneiform tablets were unearthed, the decipherment of which has not only completely revolutionized our conception of the history of the ancient Orient, but has made the assumption of ancient Oriental illiteracy henceforth unthinkable.

Dr. A. H. Sayce in his recent book, "Monument Facts and Higher Critical Fancies", says:

"Centuries before Abraham was born (about B. C. 2061) Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose-writers, and of the literary works which they had composed" (p. 29).

"The Babylon of the age of Abraham was a more highly educated country than the England of George III." (p. 35).

"Not only was there a widespread literary culture in both Egypt and Babylonia which had its roots in a remote past, but this culture was shared by Mesopotamia and Asia Minor, and more especially by Syria and Palestine" (p. 40).

"We have learned many things of late years from archeology, but its chiefest lesson has been that the age

of Moses, and even that of Abraham, was almost as literary an age as our own" (p. 43).

"The Mosaic age, therefore, instead of being an illiterate one, was an age of high literary activity and education throughout the civilized East" (p. 40).

"Egypt, where the Israelites dwelt so long and from which they fled, was a land of writing and literature, and the Canaan which they invaded was even more so".

"Moses not only could have written the Pentateuch, but it would have been little short of a miracle had he not been a scribe" (p. 42).

II. Second Foundation:—Documentary Hypothesis

The second theory is that of the Composite Structure of the Pentateuch and of other Old Testament books, called the Documentary Theory. This is due to Jean Astruc (1684-1766), a French physician, who in 1753—forty-two years before the publication of Wolf's *Prolegomena*—published his "*Conjectures sur la Genèse*", in which he pointed out that the name of God in some Genesis passages is Elohim, and in others Jehovah. From a difference in the use of the Divine Name he inferred a difference in authorship.

This has yielded the popular documentary theory. There were documents E by an Elohist, and J by a Jehovist author. Afterward P by a Priestly writer, and D by the Deuteronomist, were discovered. A Redactor, compiler, editor, whose work was called R, was then produced. Astruc "conjectured" that Moses collected 12 different memoirs, or fragments which he first arranged in 12, and afterwards in 4 columns. These, by subsequent transcribers, were fused into one straight story. But Vater has had

"Not only could the Hebrew leader have compiled a code of laws; we now see that it would have been incredible had he not done so" (p. 71).

"Wherever archeology has been able to test the negative conclusions of criticism, they have dissolved like a bubble into the air" (p. 25).

From the foregoing it is clearly apparent that whatever of the higher critical structure rests upon this theory is without any supporting foundation. It can only be kept up, if kept up at all, by what Prof. Philip Schaff called "intellectual ballooning". Collapse impends.

sufficient creative intelligence to discover 38 components entering into Genesis!

This second theory, which, so far as difference in authorship is concerned, is a pure invention for which there is no external authority whatever, and it has fared quite as hardly as the first.

The late Professor W. H. Green of Princeton, who was Chairman of the American Old Testament Revision Committee, had, in the August and September numbers of *The Homiletic Review* for 1898, two articles on "Elohim and Jehovah in the Pentateuch", in which he presented a perfect solution of the problem of the use of the Divine names. Going over the entire Pentateuch, he gave a scholarly and perfectly satisfactory reason why, in each instance, the one name for God was used rather than the other. At the close of the first article (p. 171) he says, what could just as pertinently have been said at the close of the second:

"An examination of the facts thus

far has shown that the critical hypothesis of different documents is not required to explain the different uses of the Divine names, and is not in accord with that use. It presupposes a superficial, mechanical, and unsatisfactory solution, while it overlooks or disregards the real key to the whole matter, which readily offers itself in the signification and use of the words themselves".

And elsewhere he also says that this theory finds no support in the Pentateuch itself, but is "simply the creation of learned ingenuity and a lively imagination". He dug a pit, into which the only thing that has kept the higher criticism from falling out of sight has been the frequent application of "ballooning" expedients.

It may be asked, What refutation has been made of Professor Green's articles? None at all. No answer has even been attempted, so far as we know; and wisely so, for they are simply unanswerable.

Nor is this all. In *The Homiletic Review* for July, 1907, Professor Sayce has an article on "The Documentary Theory of the Pentateuch: a Test Case", in which he treats the theory from both the historical and philological points of view. From the historical point of view he shows that "The documentary theory of the Pentateuch, on the historical side, rests upon an exploded assumption" (p. 10); and from the philological viewpoint he says: "As the second alternative given above is a chronological impossibility, it follows that the documentary theory breaks down under the first scientific test that can be applied to it" (p. 12). And he else-

where says: "In the 'critical' theory of the origin of the Biblical narrative, archeology thus compels us to see only a philological mirage".

Thus both theories are seen to be utterly groundless.

Indeed, in the domain of sane scholarship it has come to pass that because of the groundless assumptions, the inflated and fatuous assertions, of the boasted, destructive criticism, there are not only none to do it reverence, but not a few can hardly conceal their contempt for its unscholarly utterances.

For instance, Prof. Joseph D. Wilson, of the Reformed Episcopal Theological Seminary of Philadelphia, has a recent article on "Rationalistic Criticism—Is It Sincere, or Is It Silly?" He flatly says that its theories "from top to bottom, are nothing but pedantry and pretence".

And worse yet is the judgment of Dr. W. L. Baxter, of St. Andrew's, Scotland, in his book, "Sanctuary and Sacrifice", in which he pays his respects, or disrespects, to Wellhausen's "Prolegomena to the History of Israel". It has been said, "When Wellhausen is answered, there is practically no one else of the modern rationalistic critics of the Old Testament who remains unanswered". The late Dr. A. H. K. Boyd, formerly known in literature as the "Country Parson" essayist, writes to Dr. Baxter: "I have enjoyed the bright and incisive way in which you have gone for Wellhausen. As far as I can judge, you have made mince-meat of him".

And Dr. Baxter says this: "The Higher Criticism may not be 'the greatest of modern crimes', but it is certainly the biggest and most pre-

tentious windbag that was ever filled with vacuity”.

It is plain, then, that the day of the collapse of this particular ism is hastening. We advise the great rank and file of Christian believers to be no more troubled by it and to take no more concern for it. Genuine scholar-

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Firm Biblical Faith and Eloquence

THE NEW YORK EVENING POST

The church cannot afford to still the voice of her prophets. Christianity has been preëminently the preached religion. Its Founder sent forth the apostles to preach. All through the history of the Christian Church, the living utterance of spiritual men has been the great corrector and quickener. Inspired preaching has in it the greatest power known to man—that of a kindled personality. It is the most potent fascination which anything exterior in the church can wield—more vivid than music, more direct than even grand architecture and fit adornment of the temple. With the right man in the pulpit, allowed time for brooding thought and careful

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Jonah's Earlier and Later Prophecies

MR. JAMES BOWRON'S INQUIRY ANSWERED

The following letter of inquiry has come to us from that center of Southern industrial enterprise, Birmingham, Ala., from one who, while a leader in a great number of its most important business undertakings, is at the same time and with equal earnestness active in the work of the Church and the Young Men's Christian Association. One of the most cheering signs of the times is the

ship will finish it. Pride of intellect on the part of those committed to it, and publishers who have great sums invested in putting forth its literature, may somewhat delay the day; but the collapse is inevitable if the law of cause and effect continues to operate.

choice of form, nowhere else can speech be so clothed upon with power. We believe that the dearth of great preachers is only temporary. The high themes are there; the human heart remains the same; the opportunity and the aspiration appeal to lofty natures as of old. A time of theological break-up is apt to be sterile in eloquence. Doubt chokes full utterance. But when the servants of the church find their mental footing firm again, we shall once more hear the sincere and moving human voices which, from the beginning till now, have best carried Christian truth into the hearts and lives of men.

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growth of intelligent interest in the great Biblical questions.

I am an earnest sympathizer with the objects of the American Bible League and am reading up all the back numbers of *The Bible Student and Teacher*. On page 176, of date September, 1905, Rev. John Urquhart says:

"Jonah knew what the Assyrian

conquest meant", etc. . . . And in the 9th chapter of Hosea "They shall eat unclean things in Assyria".

Did not Jonah live a century before Hosea? *What* prophecy of the Assyrian Captivity had been uttered by *any* one when Jonah lived?

I am not asking for controversy but for information. I teach an adult Bible Class, and maintain the old time views of truth; but do not wish to use a statement if it is erroneous, for then it would come back like a boomerang.

There were two periods in the recorded prophetic activity of Jonah:

The *first period* was that of his *unwritten prophecies*, beginning perhaps during the reign of Jehoahas, or at the latest with the opening of that of Jeroboam II. He is mentioned in 2 Kings xiv. 25 as having predicted—perhaps in the days of Jehoahas—the extension of the Kingdom of Israel to its former boundaries,—a prediction accomplished through the valor and prudence of Jeroboam II. He was probably, in his early life, a contemporary, and probably a disciple, of Elisha, and thus *the earliest of the Prophets* whose written prophecies

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"What's In a Name?"—A Correction

The question, "What's in a name?" has not, I suspect, been satisfactorily settled. There is something in one's own, however, which to him makes it preferable to any other. In the July number of The Bible Student and Teacher, in connection with the article "Early Tests of Christ and Christianity", a name appears which should be mine but is, except in part. On the cover it occurs as *Albert S. Williams*, within as *Elbert S. Williams*. My name is *Elmer S. Williams*. Will you kindly make correction in the next issue?

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have come down to us. To this early period belongs the prophecy concerning Assyria antedating the mission of Hosea.

The *second period* was that of his *written prophecy*, placed among the *Minor Prophets*.

Professor Beecher says ("Dated Events", p. 138):

"The writer of the book of Jonah has presented accurately the values of the historic situation. . . . The writer in Kings places Jonah early enough so that he promised the successes which Jeroboam achieved. Probably these began early in his reign. The preaching of Jonah may have been a large factor in them".

In this later work Jonah was probably contemporary with the other Prophets for Israel during the Assyrian Period—Hosea and Micah—and with some of those for Judah. For the places of the Prophets see "Bible League Primer No. 1". It is coming to be quite generally recognized, that those who providentially grouped the Minor Prophets in the Canon knew the dates quite as well as the modern mechanics of "reconstruction"; so they put them in the right places chronologically.

We cheerfully comply with the above request, regretting that the blunder was made in typewriting the name. The Rev. Elmer S. Williams is, we understand, pastor of the Baptist Church in Randolph, Mass., and the paper was prepared for and read before the Boston Baptist Ministers' Conference. Our regret is lessened by the fact that it gives an opportunity to call attention again to a fresh and excellent treatment of an important subject in the July issue of the magazine. Read it carefully, if you have not already done so.

Anglican Reform

REV. JOHN McDOWELL LEAVITT, D.D., LL.D., EX-PRESIDENT OF
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Our English *via media* was an expedient. It was a temporary bridge over a perilous chasm. Time has vindicated and exhausted its utility. The first articles of King Henry in 1536 exposed its divergence from Protestantism. Remission of sin was not always and everywhere through personal faith in the Blood of the Divine Christ, but bestowed in Baptism by priests in the apostolic succession. Cranmer, Latimer, Ridley, Hooper, possibly Jewell and Parker, would have harmonized the English Church with Paul and Luther. Cromwell, Cecil, Walsingham and Lord Bacon, were all, most probably, English Puritans. But Henry was immovable, and the perils of Elizabeth made extremes impracticable. She was in daily danger from pistol, poison and dagger. If we may credit Froude her proposed assassins were blessed by the Pope. Nothing saved her but her masculine courage and female dexterity. In her realm Catholics outnumbered Protestants. Hence the necessity that both should be comprehended in the creed and worship of a National Church. Compromise was inevitable. Anglicanism was the expression of the practical and conservative and dominating British genius, and has given cohesive strength to the British Empire. Is our age sounding the knell of its *via media*? In England and America its bridge seems disintegrating at both ends. Here the fragments tumble to Papacy and there to Protestantism, while the venerable structure trembles, exposed to tempests more furious than those of oceans.

Let us review the situation!

We have seen that the Bishop of Western Michigan reports clerical apostasies and immoralities in his Diocese which make a picture darker than Bishop Meade's colonial portraits. In a secular monthly the Bishop of Michigan publishes an article giving the world what we may style the Ingersoll view of prophecy and miracle. A member of our American Epis-

copate would reduce Christianity to the standard of Paganism, and refer both to that human soul his articles describe as born in corruption. Jehovah and Jupiter he evolves by the same process. In our metropolitan Diocese we have clergymen who preach and teach and print every form of hypercritic infidelity, from a God all matter to a Bible all man. Passing to the other extreme, a morning paper reports that seven of our clergymen have seceded from Protestantism to that Popery denounced by our Homilies with withering argument and blazing eloquence. And in our Seminary a Professor is organizing a society to reconcile our Episcopal Church with Trentine canons and the Vatican decree, and educate us to worship saints, to multiply images, to adore the altar elements, to send our wives and daughters to priests for confession, to convert our married clergymen into unscriptural celibates; and for the supremacy of Scripture to substitute the self-asserted infallibility of popes who damn the whole world which denies their pontifical claim.

In England the condition is worse than in America.

Since the secession of Newman, Manning and Wilberforce, British Clergymen and laymen have swarmed in thousands to Rome. The *Via Media* has resembled an ancient highway, pointing to the golden mile-post in the Forum, alive with returning armies to the imperial city. Three secret organizations have been working to mould Anglicans for the Pope:—The Society of the Holy Cross; The Order of Confederate Reunion; and The Confraternity of the Blessed Sacrament. All are animated by one supreme object. They would bring England back to Rome. To them Protestantism is a deadly schism, and Luther an incarnate demon. Why violate their vows and their manhood by holding their livings and drawing their salaries? Because, these shepherds say, they have not yet sufficiently fattened their flocks for transportation. After studying the evidence we will state

our impressions. To us these clergymen seem perjurers. Their crime that of the son stabbing his mother; the soldier striking down his flag; the assassin smiting in the dark. We have recently read the biographies of Gladstone, and of Archbishops Benson and Temple, Bishop Creighton and Lords Selborne and Coleridge and Acton, and we recall the immortal works of Lightfoot and Westcott and Alford. What scholarship! What statesmanship! What magnanimity! The faces of these men interpret their lives. They were created by the Almighty to be builders of Empire and defenders of Church. Stupendous the descent from these illustrious Englishmen to their countrymen in the Anglican Societies! We sink into a lower order of existence after perusing the damaging testimony; we feel that thousands of British clergymen have sacrificed that British integrity which we have been taught to admire as the heritage and glory of the British people. They have made an alien priestly infamy their own. On them is the prophetic mark of the apocalyptic image. As we write there will rise before us the face of Esau who sold his birthright, and of Judas who sold the Christ!

The result of these clerical treacheries is to make the English people more Protestant than ever. Purcell's life of Manning has left an impression time will never deface. Spies and weaklings relieve Anglicanism and disintegrate Romanism. Let each man go where he belongs! Better that the laboring mountain cast forth its poisonous exhalations. But Anglican discontents and secessions arm and invigorate Dissent for Disestablishment.

We propose to inquire into the causes of the evils disturbing the Church of England.

Christianity was an organized democracy. Scripture shows the original constitution of the Church. Sovereignty was in clergy and laity together. Clergy and laity united in themselves the whole wisdom of the Christian Commonwealth. Clergy and laity composed that first council of Jerusalem which is a model for all time. "Apostles, Elders and Brethren" met to discuss and decide the momentous question

of circumcision. Popes soon began to plan their own sovereignty. The martyr Polycarp acknowledged their supremacy by a visit to Rome. Each ecumenical council witnessed some assertion of the papal claim. Emperors accentuated the ambition of pontiffs. Valentinian gave liberty of ecclesiastical appeal to the Holy Father. Theodosius declared the Roman religion a standard for the universal church. Justinian confirmed a decree of Gratian which made the pope supreme. Crowned by a pontiff, Charlemagne, by his imperial power, supported the ecclesiastical sovereignty of Rome. During the middle ages popes and emperors warred with each other. But eventually the Roman pontiff triumphed, and realized his ideal when Innocent III. bestowed crowns on England, France and Germany. Long before his ascendancy had disappeared every visible trace of the Scriptural democratic constitution of the Church. Laymen were excluded from all legislation. In no ecclesiastical assembly had the people vote or voice. Europe was ruled by a tattered aristocracy under the sovereignty of the pope. Prelates composed cabinets. Diets supplanted legislatures. Bishops governed as princes and ruled as warriors. With its laymen eliminated from all legislation, the Catholic Church is now a prelatical aristocracy ruled by a papal autocrat.

In the opposite extreme Henry VIII. revolutionized England. That tyrant and his Commons wrought changes without parallel in history. No man was ever confronted by greater obstacles. He triumphed over lords and clergy and pope. He led his people like a flock. He manipulated the Commons. When a reformatory measure was passed in Parliament it was nullified by Convocation. Ecclesiastics defeated civilians. England was torn by deadly strifes between prelates and people. A royal remedy was discovered. Parliament decreed that no canon of Convocation should be valid without the signature of the King! The blow was in the heart and the wound fatal. Two centuries elapsed before the death-spasm. Passing the times of Star Chamber and High Commission, in the year 1717, Convocation enacted its last canon and expired. It survives in name, but resembles the wind-cave

of Æolus; or our American Church Congress, profuse in words and impotent for laws.

Our world thus beholds evolved by History two ecclesiastical opposites, each reversing Scripture! The Arctic Latin Church with laymen eliminated from legislation; and the Antarctic Anglican Church with laymen sovereign in its legislation. The result! Polar chill in the atmosphere of Christendom!

Human guilt! Is it a universal fact? Assuming it, is the Bible true or false? Redemption presumes curse. Salvation presumes sin. Remission presumes guilt. Regeneration presumes degeneration. Resurrection presumes death. Amid a world of pain and doubt, Scripture presumes in each man's heart an unrest in the present which is fire and worm, and the dread of a future leading to judgment. History confirms the Bible. Intuitions of nature become the problems of theology. Almighty God in Scripture gives his own sovereign answer to our mortal doubts, yearnings and inquiries. From creation to judgment He offers pardon and purity to Humanity. What Jesus styles Remission, Paul calls Justification. Each term means forgiveness from the Omnipotent Creator of the Universe. In my naked personality I am brought before Godhead. Blazes upon me the everlasting holiness. Amid a light which dazzles angels, sublimely a mortal stands approved. Reversed his curse, with him now the smile and infinitude of Almighty God. Paul says that faith in the Blood of the Divine Christ is accepted for righteousness in Remission, while the Holy Ghost works our Regeneration and attests our Sonship, and cries in our hearts "Abba, Father". This is the glorious liberty for which Christ made us free. It admits no intermediary. It allows no exception. It rejects all participation. In salvation slave and peasant have the same needs as pontiffs and emperors. Curse and cross equalize humanity. Heaven sweeps into glory all earthly distinctions.

Such was the Gospel of Paul! Instead of political emancipation he offered spiritual liberty. His message was release from the guilt and power of sin into the freedom of an everlasting salvation. When

Paul died, a fetter was ready for his Gospel. For three centuries battle raged between carnal slavery and spiritual liberty. Under the saintly and eloquent Cyprian Prelacy and Sacerdotalism triumphed. Priest and Bishop and Sacrament came between each soul and Christ. Under Augustine and Chrysostom the glory of the liberty of the Gospel passed into a twilight resembling that of the sun in his eclipse. The most splendid of occidental writers, and the most illustrious of oriental orators, and the most saintly men of their times tied Justification and Regeneration to Baptism. A priest by water begat a soul to everlasting life! A priest had a power above emperors and angels! A priest in sacrament recreated man in the image of God! Hence priest was magnified in an efflorescence of oratory which reminds us that the classic age had been left behind. As a result medieval darkness, bondage and corruption!

Luther revived Paul. Reformation came to restore the liberty of the Gospel. Germany gave it teachers and England martyrs. But Anglicanism was compelled to its inevitable chain. What it declared in Article and expounded in Homily, it nullified in Office. Instead of Christ and Paul and Luther it followed Cyprian and Augustine and Chrysostom. Greek and Latin Fathers from force of custom, guided rather than Scripture. The Justification of the article, with Regeneration, were conferred by an Apostolic Priest in Baptism. Hence that Anglicanism which effeminized Reformation. It was transferred to our American Prayer Book. Between Low Church, which accepted article, and High Church, which emphasized office, for a century, war rent our Protestant Episcopal Church. Diocese was against Diocese; Bishop was against Bishop; Clergyman was against Clergyman; Society was against Society; Convention was against Convention. The views of the two parties are contradictories. Reconciliation is impossible between a doctrine affirming that Remission is by a Priest *only* in Baptism, and a doctrine affirming that Remission may be *always* without a Priest in Baptism. Yet each opposite doctrine is bound to the other in our Episcopal Prayer Book.

Behold an eagle spreading its wings above a Lectern! Sublime image of our Salvation, and the flight of each believer in freedom to Christ our everlasting sun! Chain the bird to the Font! You symbolize Anglicanism! End the strife of centuries! Complete the Reformation! Restore the Gospel of Paul! Break the baptismal fetter! Let the eagle soar into the aerial regions of light and liberty and glory!

More than now, never did our Church need the vigilance of our Bishops and the wisdom of our Conventions. Hypocritical clerical infidels are not her sole menace. Rome is said to be organizing in our metropolitan seminary. Even now it may have within its walls, under their English names, the three secret associations which would lead Anglicanism to the Pope, and blot out Protestantism forever.

That we may know our peril we will turn from America to England.

We transport ourselves to Pater Noster Row in London. A crowd stands before a bookstore. Curious and amazed they are staring into a window! What strange objects are displayed! A broad piece of bristling horsehair to be clasped about the body! Intricate wire which is a maze of points! Thongs of knotted ropes and polished steel to lacerate the flesh! Barbed wristlets and anklets to make an agony exceeding that of a chained slave! Who buy and use these tortures? On the proof English Clergymen! Graduates of universities, like medieval monks scourging sin from soul! Lust beat out by self-torture of the flesh! The religion of England sunk down into the superstitions of flagellant anchorites and fanatical idolaters! From the light of our century humanity rolled back into the midnight of the middle ages!

Let us now visit a London Church! It is Corpus Christi Day. Near the chancel towers aloft an image of our Saviour. In staring admiration men are lying on the floor. Who grovel there? Englishmen? Or are we in the city of the Pope? Those abject worshippers are Anglican clergymen. Not long since their lips, now repeating idolatries, were saying the English Communion Office—"Thou shalt not

make unto thee any graven image—thou shalt *not* bow down to them and worship them". In this spiritual degradation seem united perjury, infidelity, rebellion, and idolatry. Our century sees our most cultured humanity in the gloom of an abyss of monkish debasement.

The movement began in a creed of pious fraud. Newman organized his British monastery by quoting and following a precept of Clement Alexandrinus—"A Christian fully persuaded of the omnipotence of God, and ashamed to come short of the truth, is satisfied with the approval of God, and his own conscience, and speaks the truth, *except where careful treatment is necessary, and then as a physician for the good of his patients, he will lie.*"

One of the great leaders of the movement, an intimate of Newman, emphasized the Greek Clement with a British energy. He spoke with the chivalry of a knight-errant of falsehood. Ward said, "make yourself clear that you are right, and then *Lie* like a Trooper." Was the priest better than his creed? We hope that he never defiled his lips with the profane falsehoods of a swaggering soldier.

Are the theories and practices described about to be transplanted from England to America? Our Protestant Episcopal Church may witness the horsehair flesh-band; the whizz of the lacerating scourge; the agonizing anklets, and the idolatrous image adored by grovelling clergymen. To meet the crisis we do not doubt the wisdom of our Episcopacy and our Conventions. Nor do we presume to be their oracle. We dare not assume a prophetic mantle. An individual opinion we may venture to suggest, for which we have heretofore published reasons we will not now repeat. The writer would end the war of centuries by radical changes made through our constitutional authorities.

I.—Eliminate Priest from Prayer Book.

II.—In the Baptismal Offices omit the thanksgiving for regeneration by the Holy Spirit.

III.—Grant to all Rectors of all parishes the right to invite to all services reputable ministers who receive Holy Scripture as a revelation of Salvation recorded by in-

spired men, and the sole universal rule for the faith and practice of Christendom.

But as our American Church would never make any changes in her constitution so revolutionary, without the co-operation of the English Church, we will now inquire whether Anglicanism has the practical power to legislate in a movement so momentous.

Take away from our Church her General Convention! Take away her Diocesan Conventions! Take away her judiciary!

Transfer to Congress her sovereignty! Let her stand helpless to pass a canon or try an offender! Our American Church would then picture the Anglican Church. Practically impotent to legislate is a Communion wide as the British Empire, with its vast endowed wealth, and surpassing scholarship; its palaced Bishops and peerless universities; its lords and princes and monarchs. Its Convocation a corpse and Parliament its life. A Lay Head! A Lay Legislature! Lay Courts! An ecclesiastic Lay Monstrosity! Bishops ashamed to ask a lay parliament for canons, and a lay parliament ashamed to exercise spiritual rule! Hence embarrassment and impotency!

To obtain laws without humiliation one eternal problem! Archbishops lecturing and beseeching where they should command and prosecute! Government impossible! Paralysis chronic! Temptation to forget the miserable dependence in lordly assertion; in glitter of wealth and pomp of grandeur, and ostentation of ceremonial!

The giantess Mauretania speeds over the Atlantic, outracing the winds. As if in play her turbine wheels drive through the waves this mighty mass of iron populated like a city. Her propellers stop. She tosses on the ocean a helpless hulk, obstructing commerce and passed by small craft, each exulting in speed and freedom. A Mauretania, impotent by accident, represents the Anglican Church in its legislative imbecility, surrounded by dissenting bodies sovereign in their spiritual government.

What a tangle of contradictions woven by the capricious necessities of History! In the British Parliament, Jews with jurisdiction over Christians and Catholics over Protestants! Atheists making laws

for Christ! Infidels defenders of the Faith! Laborites, socialists and anarchists legislating for the Church with orthodox lords and apostolic bishops! Anglican Prelates resemble waxen figures, robed and mitred and jewelled, glittering in costly magnificence and assuming an independent dignity, yet moved by wires pulled by children and enemies.

The present ridiculous and humiliating and uncomfortable situation, was yet a historical necessity. Henry VIII., a lustful tyrant, was an illustrious statesman. He was the leader who understood his commons and his country, and who had the wisdom and the courage to free England from the Pope. In his age he alone could have accomplished this supreme end. And the means he adopted seem the only possible. But if Parliament made, Parliament can unmake. Over the Church of England Parliament is sovereign. Then from Parliament must come relief. But who shall first move in a work of Reform? Jews? Atheists? Infidels? Laborites? Socialists? Anarchists? Lay Lords? Or the King? Who should take the initiative in liberating from its political bondage the glorious old Church of England? Her Primate!

The Archbishop of Canterbury is the true, lawful and natural leader of the Anglican Communion. He should be the apostle of her spiritual independence. He should assert the authority of our Lord Jesus Christ, Head of Church and Universe. He should break the fetter which binds the kingdom of earth to the Kingdom of Heaven. He should devise a plan transferring from Parliament to CONVOCATION the Scriptural sovereignty of the Church of England. In recent British legislation he has a precedent. Parliament modelled the Church of Ireland after the democratic apostolic council of Jerusalem, and arranged all questions of endowment. The Synod of that Communion consists of her Bishops with 208 clerical and 416 lay deputies.

More illustrious than all his predecessors from Augustine to our century, that Archbishop of Canterbury, Primate of all England, who conceives and carries through

Lords and Commons measures which achieve the sovereignty of the Anglican Church! He must know the genius and needs of the British Empire. He must think for millions of our humanity. He must be a guide to the future of Christendom.

Anglican Reform may lead to Greek

Reform, and Latin Reform, and Protestant Fellowship in one universal Church; and prepare for that final millennial baptism of the Holy Ghost which will restore earth to a Paradise, brighter in immortal bloom than Eden, and where Christ shall be the Tree of Life with an everlasting fruitage of holiness and felicity and glory.

Scriptural Identification of the Christ with Jehovah

REV. J. GLENTWORTH BUTLER, D.D., BOONTON, N. J.

The name "Jehovah" explicitly affirms God's Eternal Being, and expresses His covenant relation with His people as their Redeemer. "His essential name", says Delitzsch, "is Jehovah, and consists in this, that He is the God of salvation who in the might of free grace pervades and overrules all history. This name is for His people a fountain of exultation."

1. *Evidential Points from New Testament Use of Old Testament Statements*

(1) Compare Isa. vi. 3 with John xii. 41. Isaiah sees the glory of Jehovah; John affirms that it was the glory of Christ.

(2) John xix. 37 declares that the word of Jehovah spoken by Zechariah xii. 10, "They shall look upon Me whom they have pierced", was fulfilled in the piercing of the side of Christ.

(3) Hebrews i. 10-12, citing Ps. cii. 25-27, "assumes that this passage ascribes Creatorship to the Son of God. This obviously implies that God as revealed to His people under the name Jehovah, the great 'I AM', was really the Eternal Son" (*Cowles*).

(4) Moses declares that Jehovah led Israel through the wilderness. In 1 Cor. i. 4, 9, Paul affirms this of Christ. And Stephen (Acts vii. 38) declares that Christ was with His "Church in the wilderness".

(5) "The Psalmist, lxxviii., affirms, 'They tempted and rebelled against the Most High God.'" With reference to the same events Paul writes, 1 Cor. x. 9, "Neither let us tempt Christ, as some of them also tempted Him. Therefore Christ is the Most High God" (*Jones of Nayland*).

2. *Evidences from Titles Applied to Christ.*

(1) *Messiah*, meaning *Anointed*, referred to, Ps. ii. 2, and Dan. ix. 25, has *Christos* as its Greek equivalent. Both alike refer to the long promised Divine Redeemer, denoting His Kingly authority and Mediatorial character. Christ distinctly claimed to be the Messiah, Son of God, John iv. 26, Mat. xvi. 16, 17, and xxvi. 63, 64.

(2) Furthermore, the expression "*Son of Man*", which Christ appropriated to Himself, is taken from Daniel third and seventh chapters. Of this expression Meyer says:

"Its simple meaning is, *The Messiah*, Christ, inasmuch as in *Him* the Messiah was *come*, was, in the realization, that *Son of Man* whose form was seen in Daniel's vision".

(3) In the histories of Abraham, Jacob, and some of the Judges we read of God as manifested in the form of man. In many interviews He is referred to as "the Angel of Jehovah". In some, as with Moses at the bush, He explicitly identifies Himself with Jehovah. Those to whom He makes His presence known recognize and offer worship to Him as God. And the Biblical writers unreservedly call Him Jehovah. "Now," writes *Dr. Barry*, "Since 'no man hath seen God' (the Father) 'at any time', and 'the only begotten Son, who is in the bosom of the Father, He hath revealed Him', the 'Angel of the Lord' in such passages must be He who is from the beginning the 'Word', *i. e.* the Manifestor or Revealer of God, and those appearances must be 'foreshadowings of the Incarnation'."

We add *Gerlach's* clear and compact summary on this point:

"Throughout the whole of Old Testament there runs the distinction between the hidden God and the Revealer of God, Himself equal with God, who most frequently is called 'the Messenger, the Angel of the Lord', 'Malachi-Jehovah,'—one with Him, and yet distinct from Him. This Messenger of the Lord is the Guide of the patriarchs; the Caller of Moses; the Leader of the people through the wilderness; the Champion of the Israelites in Canaan; and also, yet further, the Guide and Ruler of the people of the covenant; or, as He is called (Isa. lxiii. 9), 'the Angel of His Presence'; by Malachi, as the Messenger of the Covenant. This Angel of the Lord often in the Old Testament speaks as Jehovah, and His appearing is regarded as that of the Most High God Himself. Nay, God says expressly of this Angel, 'My name—*i. e.*, My revealed Being—is in Him'. In the New Testament the expressions, 'The Word', 'Son', 'Express Image', 'Brightness', betoken the same, *viz.*, the countenance turned to man, the Revealer of the invisible God. The future appearance on earth of the God-man is gradually prepared for in the Old Testament in two ways: on the one hand, there is promised a mighty and glorious human Ruler over all (in later times called 'Messiah'—the Anointed of the Lord), to whom at the same time in His human nature, Divine names, attributes and works are ascribed; on the other hand, the personal distinction in the Godhead, the Revealer of the invisible God as a separate person, is more and more clearly made known."

3. Evidential Points from the Disclosures of Christ

(1) In exact correspondence with these manifold Old Testament manifestations of the "Angel of Jehovah", distinct from yet one with Him, is the disclosure of Christ in the Gospel and Epistles of John. The discourses and extended colloquies of the Gospel to the end of chap. 17 are studded with explicit affirmations of His distinction from the Father yet perfect equality and oneness with Him in nature, in power, and in working, and of His exclusive office work as the Revealer of all truth respect-

ing the Father and the Holy Spirit, each one of which stands forth as proof of His Jehovahship.

(2) "The word LORD, equivalent to the JEHOVAH of the Old Testament, and correspondent to it in the Septuagint version, is constantly applied to CHRIST in the Acts, where it is found nearly a hundred times, and is like a sacred key-note of the whole, ever sounding forth His divine Lordship in the ear of the world. It is 'the LORD JESUS' who is said by Peter to have come in and gone out among them. It is He who chooses Matthias; He who sends the Holy Ghost; He who adds believers daily to the Church; He who works miracles by the hands of His apostles. To the LORD JESUS, Stephen, the first martyr, looks up and prays at the hour of death. It is He who calls to the persecuting Saul from heaven" (*Bp. Wordsworth*).

"The Lord of Glory", an able work of Professor Warfield, of Princeton Theological Seminary, recently published by the American Tract Society, is devoted to the exhaustive presentation of this New Testament usage.

(3) At the close of His ministry when announcing the coming of the Holy Spirit in the fullness of His manifestation and power, Christ distinctly claimed to be the source of all spiritual truth, while He as distinctly disclosed the office-work of the Spirit in the complete unfolding and expression of that truth by inspired revelation to the New Testament writers. His words on this point are clear and plain:

"The Holy Spirit, whom the Father will send in My name, shall teach you all things and bring to your remembrance all that I have said unto you. He shall not speak from himself. . . . He shall take of mine and declare it unto you".

And in His prayer:

"I have given unto them the words that Thou gavest me".

Hence Bernard says:

"The teaching of the Lord includes the substance of all Christian doctrine. It would be easy to show that the intimation of every truth revealed to the apostles by the Spirit came first from the lips of the Son of man".

And the Revelation itself closes with a Book in which Christ from the throne is

the speaker. From all the words of Christ the fact appears that the Father has given to the Son and the Son has conveyed by the Spirit the words of truth and life. To these truths the Spirit adds nothing, but takes and opens and applies them in their fullness of meaning and power, and so is the immediate author of the God-breathed Word of Revelation.

If Christ be Jehovah, as appears above, then the Son and Spirit of God sustain the same relation to the spiritual truths of the Old Testament. Christ is the original source or speaker; the Holy Spirit as inspirer of the writers opens and amplifies their fullness of meaning as recorded.

4. *This Identity of Christ and Jehovah a Timely Topic for Study*

In the interest of reverence and truth, and of loyalty to Him "who loved us and gave Himself up for us". This Scriptural exaltation of the Christ, as the Divine Actor and Revealer of the Godhead throughout both Testaments, calls for fresh and profound consideration by all thoughtful believers. It demands special study by some present-day writers who deal speculatively with the nature, teaching and work of Christ. For lack of thorough consideration some have ventured to ascribe limitations to His knowledge or power, which throw a shadow upon His true Deity. We do not refer to those modern critics who, on the assumption of a superior knowledge and scholarship, dare to ignore or belie the testimony of Christ to the inspiration of the chief Old Testament writers, and so undermine and destroy the faith of weak believers; but to some who cherish and teach an evangelical faith in Christ's Godhead and Redemptive work.

Recently two of these teachers have incautiously affirmed that He who was the Jehovah of the Old Testament, the Divine Actor and Speaker in organic oneness with the Father and the Holy Spirit, and

so Himself the source and Revealer of all truth and promise recorded, under the inspiring influence of the Holy Spirit, by Old Testament historians, psalmists and prophets,—that *He* derived His knowledge from the study of their pages; and this, too, in the front of these oft-repeated, majestic expressions of the Christ: *I SAY, I AM* the way, the truth and the life, &c., *BELIEVE IN ME*, each one of which utterances discloses and affirms His true Deity and right to speak as God. And other writers have ventured without data for induction to suggest the fanciful notion of Kenosis, or, in absolute ignorance of the working of a Divine mind, to treat of, if not to formulate, a *psychology of the Christ!*

The ultimate ground and sole Scriptural basis of all this speculative thinking is an inferential assumption of a confessed limitation of His knowledge by Christ in the single brief clause noted by Matt. xxiv. 36, and by Mark in like connection. Concerning this only unexplained statement it may surely be said: In view of the strong qualification of Christ's meaning in His last words, Acts i. 7; in the face of manifold New Testament declarations of His Godhood and unbounded wisdom and knowledge, and of innumerable evidences of His Divine discernment and knowledge; and especially in recognition of the fact that in direct connection with these unexplained words appears His absolute foreknowledge of the events here spoken of touching His coming in both their typical and ultimate reference,—in consideration of these points and facts that minimize the essence of the difficulty, it would seem that no sane mind could possibly deduce from this isolated expression a generalized implication of limitation of the knowledge of the Son even in His subordinate mediatorial capacity. Assuredly it can furnish no foundation for the speculative structures that have been built upon it.

The Doctrine of Salvation in the Epistle to the Hebrews

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It is not the purpose of this article to attempt a critical study of the Epistle to the Hebrews. It intends rather to confine itself to the doctrine of salvation as presented in that book.

Sin is a problem. Man is corrupted by sin, condemned by sin, dominated by sin, and lost by sin. Sin, then, is an ever-present fact involving a problem that demands solution. And it demands solution on the line of deliverance. Man needs to be saved from sin and its effects.

In the book of Hebrews God is seen recognizing and meeting the sin-problem. He takes the question in hand for solution and deals with it effectually. But *how?* Through CHRIST. Him He appoints as priestly Mediator for the very purpose of dealing with the sin-problem and conquering it. As Denney says:

"In the Epistle to the Hebrews, as everywhere in the New Testament, sin is a problem, and the burden of the book is that God has dealt with this problem in a way answering to its magnitude. He has appointed His Son a priest with this very end in view, that He should make propitiation for the sins of the people (ii. 17)" (*Death of Christ*, p. 218).

In this epistle such words as sin, transgression, iniquity, disobedience, unbelief, infirmity, occur some forty times. Sin is represented as deceitful (iii. 13), as hardening the heart (8, 13) and as displeasing to God (10, 17). Men are represented as provoking and trying God (iii. 8, 9, 16), as not knowing the ways of God (10), as falling away from grace and from God

(xii. 15; iii. 12), as erring in their hearts (iii. 10), as having an evil heart of unbelief (12), as having sinned (iii. 17) and been disobedient (iii. 18; iv. 6, 11; xi. 31). The epistle speaks of men's transgression and disobedience (ii. 2), of their sins and iniquities (viii. 12), of the sin that doth so easily beset us (xii. 1). Even the priests were sinners, compassed with infirmity (v. 2; vii. 28), and needed to offer sacrifices for their own sins as well as for those of the people (v. 3; vii. 27). The sacrifices they offered did not remove the consciousness of sins (x. 2), indeed by those sacrifices sin was brought to remembrance (3).

The dread desert of sin is not passed over. With the sinner, God was displeased (iii. 10, 17). Under Moses' law flagrant sin was punished (ii. 2; x. 28). But under the gospel dispensation a sorer punishment awaits wilful sin (x. 26-31). He who rejects salvation can not expect to escape (ii. 2; xii. 25). Such a one is in dread expectation of judgment (x. 27). To all such God is a consuming fire (xii. 29). As vengeance belongs unto Him, He himself would certainly judge and recompense (x. 30). The deserts of sin are so great that it is a fearful thing for an unrepentant sinner to fall into the hands of the living God (31). If a man backslides from God, it is unto perdition that he shrinks back (39).

Because, then, of sin, its effects and its deserts, something must be done if man shall be saved from sin and its due retribution.

The Savior as Set Forth in Hebrews

As man cannot well save himself, it is patent that somebody else must undertake the work of saving him. In other words, in order to salvation a Savior is imperatively needed.

In Hebrews, as in other books of the Bible, we see this need supplied. Throughout the epistle we continually have this

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Savior brought before us. Indeed, considerable space is occupied in the epistle in showing, either directly or indirectly, the superiority of this Savior over, (1) prophets, (2) angels, (3) Moses, (4) the Levitical priesthood. All this being so, the question may be asked, What kind of a Savior does the book present? This we

answer in the following manner:

1. *Divine*.—This is seen in various ways. In His peculiar and unique relations to God He is spoken of as a Son (i. 2, 5; iii. 6; v. 8; vii. 28), the Son (i. 8), my Son (i. 5; v. 5), the Son of God (vi. 6; vii. 3). Then He is called Lord (i. 10), the Lord (ii. 3), our Lord (vii. 14), our Lord Jesus (xiii. 20), and even God (i. 8). He is said to be the effulgence of God's glory and the very image of His substance (i. 3). He is, in some sense, the maker of all things (2, 10), the sustainer of all things (3), and the heir of all things (2). He is better (greater) than angels and worshipped by them (4-6). He sits in equal dignity, as it were, with God at His right hand (i. 3, 13; viii. 1; x. 12; xii. 2).

2. *Incarnate*.—Though divine, the Savior in Hebrews is likewise set before us as human, as participating in our nature. This is by incarnation, by taking upon Him the seed of Abraham (ii. 14ff.), by assuming a body (x. 5-10), being made lower than angels (ii. 9). "The author," says Gilbert, "lays a certain emphasis on the point that the humanity of Jesus was true humanity. He says that He was made like His brethren in *all* things (ii. 17), and that He was tempted in *all* points as we are (iv. 15)."*

3. *Sinless*.—Though partaking of our humanity, yet He did not partake of our sin. Tempted indeed He was in all ways, yet He was ever victorious over evil (iv. 15). So, in the integrity of His exalted character, He stands before us as holy, guileless, undefiled, separated from sinners, and made higher than the heavens (vii. 26).

4. *Perfected*.—As Savior He was made perfect (ii. 10; v. 9), even made perfect for evermore (vii. 28). This was in God's appointment (ii. 10) and was effected through sufferings (*ib.*), by the things which He suffered (v. 8). This perfecting through suffering was that He might know by experience how to feel for us (iv. 15), and that, by His very likeness to His brethren, He might be not only a faithful but likewise a merciful high priest in things pertaining to God (ii. 17), and so

become fitted to become the author of eternal salvation (v. 9).

The Jewish high priest could have compassion on ignorant and erring humanity because he himself was compassed with infirmity (v. 2). So Christ also, in order to to be a perfect priest and Savior, must have a fellow-feeling for tried and tempted man. And He actually does possess this power of sympathy which perfectly completes His fitness for His position; but He has it, not by moral infirmity, but by temptations resisted and sufferings overcome.

5. *Atoning*.—No book in the entire Bible sets forth more distinctly and definitely than does Hebrews the great thought of Christ as an atoning Savior. It reveals Him as incarnate, but it reveals Him so for the very purpose of making atonement for man by the sacrificial offering of Himself in death. He partook of the blood and flesh of perishing humanity in order that through death He might bring to nought the devil (ii. 14). He took hold of the seed of Abraham and was made like unto His brethren in all things that, becoming a faithful and merciful high priest, He might make propitiation for the people's sins (17, 18). It was for the sake of the suffering of death for every man that Jesus was temporarily made less than angels (9). As says Gilbert: "Just in order that He might suffer death He partook of flesh and blood" (p. 270).

Christ is the One who tasted death for every man (ii. 9), who offered up himself for men's sins (vii. 27), thereby making purification of sins (i. 3). Not by the blood of beasts did He do this; but rather by His own blood, by the offering of Himself without spot to God, did He bear the sins of many, put away sin, obtain eternal redemption, and so make possible the actual purging of man's conscience (ix. 12-14, 26, 28). His blood, thus shed, is the blood of the covenant (x. 29), even of the new (viii. 7-13), better (vii. 22; viii. 6) and everlasting covenant (xiii. 20). It is the blood of sprinkling that speaketh better than Abel (xii. 24).

As atoning Savior, Christ made a perfect sacrifice that needed not to be repeated (vii. 27). He offered *one* sacrifice for sins *forever* (x. 12). Only "*once*" was He

*The First Interpreter of Jesus, p. 271.

offered to bear sins (ix. 28; see 12, 26). While the priests made offerings year by year continually (x. 1; vii. 27), offerings that were non-perfecting, Christ made one offering that was so meritorious and effectual that by it men are sanctified and perfected (x. 10, 14).

6. *Resurrected and ever-living*.—But in this epistle not only is the Savior set forth as One who died for man's sins, but likewise as One alive from the dead, never more to die. His resurrection, that important and foundation fact of His Saviorhood, is not passed over. Our Lord Jesus, that great Shepherd of the sheep, had not been allowed to remain in death's dark domain, but had been brought again from the dead by God, the God of peace (xiii. 20). And this resurrected Savior is One that "abideth for ever" (vii. 24), that "ever liveth" (25), having been made "after the power of an indissoluble life" (16).

7. *Priestly*.—In the Hebrews much of all that pertains to our Savior appears in His priestly capacity. Indeed much of what we have already noted comes before us in this aspect of His person and work.

Now a priest is one called of God to the priestly office (v. 4), appointed to attend to things pertaining to God (v. 1; ii. 17), giving attendance at the altar (vii. 13), offering both gifts and sacrifices for sins (v. 1; viii. 3; ix. 7), entering yearly into the Holy of holies (ix. 7, 25), representing the people and thus standing between them and God. And in Hebrews our Savior, who is our Prophet, Priest, and King, stands before us in His high-priestly capacity. Indeed, no other book treats so fully of His priestly functions and work. As a priest He is seen to be faithful (ii. 17; iii. 1, 2), merciful (ii. 17), sinless (iv. 15; vii. 26, 27), sympathetic (ii. 17; iv. 15), atoning (ii. 17; vii. 27; ix. 11-14), intercessory (vii. 25; ix. 24; x. 19 ff.), perpetual (vii. 15-25).

In His high-priestly capacity He is mediator, mediator of a new and better covenant enacted upon better promises (viii. 6; ix. 15; xii. 24). He mediates between us and God, represents us before God. He intercedes for us, advocates our cause, makes it possible for us to approach the Father. As our high priest He sits on the very throne of the Heavenly Majesty

(viii. 1), where, in heaven itself, He appears before the face of God for us (ix. 24). There He mediates a complete salvation, ever living to make intercession for them that draw near unto God through Him (vii. 25). Being a high priest who has passed through the heavens, a sinless One who is touched with the feeling of our infirmities, we are therefore with boldness to draw near unto the throne of grace for the receiving of mercy and the finding of helpful and needful grace (iv. 14 ff.); yea, through Him we have boldness to enter into the holy place by His blood, to draw near to the Infinite Presence with a true heart and in the fullness of an assured and confident faith (x. 19 ff.). Praise God!

8. *Efficient*.—The high-priestly Savior of our epistle is different from the Levitical priests. Their work was largely ineffectual, being but a shadow and type of those better things finally inaugurated by Christ (viii. 5; ix. 6-12; x. 1). By Him, the great Melchizedek priest, there came in a disannulling of the previously existing weak and unprofitable program of ritualistic service, and the institution of a better hope, making possible our approach to God (vii. 15-19). As the law made nothing perfect (19), there was need of a change. So the priesthood was changed; and this of necessity was accompanied by a change of law also (12). Christ did away with the first, the faulty, and established the second (x. 9; see viii. 6-13; x. 1-22). In the establishing of the second there was instituted the dispensation of grace, known in this epistle as the "new" and "better" covenant, wherein are graciously obtained access to God (iv. 16, etc.), the forgiveness of sins (x. 11-18), inward cleansing (ix. 14), uttermost salvation (vii. 25), eternal redemption (ix. 12; v. 9).

9. *Unchanging*.—The Savior of the epistle to the Hebrews is seen to be superior to the Mosaic priests, not only in the perpetuity of His existence and the effectiveness of His work, but also in the unchangeableness of His person and character. Men may change, but man's Savior is the unchangeable One, who has an unchangeable priesthood (vii. 24). Material things shall perish; the very heavens and earth are unstable and destined to change; but He—He continues, He is the same and

His years shall not fail (i. 10 ff.). Yes, "Jesus Christ is the same yesterday and to-day and unto the ages" (xiii. 8). What a solidity and surety this gives to the Christian's hope!

10. *Coming*.—This Christ has passed into the heavens. He "hath sat down at the right hand of the throne of God (xii. 2). But does He remain there forever? Surely not, according to this epistle. Rather, He "shall appear a second time" (ix. 28). He appeared (or was manifested) before to put away sin by sacrifice (26). But "a second time" He is to appear. And this "second" appearing shall be "apart from sin" and "unto salvation." Then "salvation" shall be completed. Then shall the saints "receive the promise" (x. 36). Then shall accrue the great "recompense of reward" (35). Then shall all of God's people "be made perfect" (xi. 40). Then shall the heaven and earth tremble, and there shall occur the removing of things shaken but the remaining of things unshaken (xii. 26 ff.). Then shall God's people receive an unshaken kingdom (28). Then shall the Lord judge His people (x. 30), as also He shall judge fornicators and adulterers (xiii. 4). Then to the rejecter of mercy there shall be no escape (xii. 25), but God will be to him a consuming fire (29). For then is a time of judgment, and a fierceness of fire that shall devour the adversaries (x. 27); a time of vengeance, when sorer punishment shall be visited upon him who has trodden God's Son under foot than upon those despisers of Moses' law who die without mercy (28 ff.). Apparently, too, this is the time when God "again bringeth in the firstborn into the inhabited earth", when all the angels of God are to worship Him (i. 6). And it certainly is of this august time that the writer speaks in phraseology borrowed from the Old Testament: "For yet a very little while, He that cometh shall come, and shall not tarry" (x. 37).

Such is an imperfect representation of the Savior as set forth in the book of Hebrews. But if our representation is imperfect, it is not because the Savior is likewise imperfect. He is set forth rather as a perfected and all-sufficient Savior, One perfectly fitted to cope adequately with

the gigantic problem of sin. He, by the effectual operation of His earthly and heavenly mediation, works redemption for man. The greatest sinner need not despair. A perfect Savior mediates perfect salvation and saves *to the uttermost* those who come unto God by Him (vii. 25).

Now this salvation thus wrought and mediated by Christ has its practical bearings—its bearings as a mode of life, an ethical guide, a present help. Though this epistle looks away so frequently to a glory lying "beyond the bounds of time" (ii. 10), yet the practical end is said to be "always in view". The restraining of its Hebrew readers from an apostasy to Judaism (ii. 1; iii. 6, 12-14; iv. 1, 11, 14; vi. 4-12, etc.), together with the furtherance of their Christian life,—this seems to be the great object of the epistle. The doctrines of salvation are discussed in their bearing on the life of faith.* To the writer there are certain important things that *accompany* salvation (vi. 9).

But the salvation of which this epistle treats, mediated as it is by a perfect Savior, is a wonderful salvation. It is an inherited salvation (i. 14; see vi. 12), a great salvation (ii. 3), an eternal salvation (v. 9), an uttermost salvation (vii. 25), a salvation of which Christ is the author (ii. 10) and cause (v. 9). It is a salvation of the soul (x. 39), a salvation coming to its full and final consummation at the resurrection of the dead (vi. 2; xi. 25) at the second appearing of Christ (ix. 28), a salvation to be eternally enjoyed amid the environment of the world to come (ii. 5) when many sons shall be brought into glory (10) and to the delights of the divinely-prepared city (xi. 10, 16; xiii. 14) and to that Sabbath rest that remaineth for the people of God (iv. 9).

What a salvation is this! Surely the Hebrews of apostolic days could not afford to drift away from such (ii. 1) nor to come short of it (iv. 1). Nor yet can we. May we, therefore, take heed that there be not in any of us an evil heart of unbelief, in falling away from God; but rather may we hold fast the beginning of our confidence firm unto the end (ii. 12-14).

*See Gilbert, l. c., pp. 260, 286 ff.

Jewish and Christian Errors on the Anointing of Jesus and His Last Passover*

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Editor of "The Bible Student and Teacher":—Let me begin by saying, Arm yourself with patience, for I have much to say and therefore resort to foolscap.—Ominous name! Has it its name because fools are wont to exhibit their folly on it?—Well, be it so. What fool does not risk being treated as such? Yet I look for a better reception.

Your magazine and the "Sunday School Times" are the most welcome periodical callers at my sanctum; and I listen (not simply suffer their presence and invite them to seats or respective places on the stacks of other papers) attentively to what they have to say. I can do so, being providentially classed among the emeriti and enjoying the privilege of leisure which many a brother in office covets. Alas, many fail to utilize their scant moments of leisure and excuse themselves thus for trotting in old ruts!

Last Saturday The Times gave me its call, and its topic, "The Anointing of Jesus", riveted my attention. So I laid pen

and paper aside and listened to the Editor's talk, freighted with precious thoughts, the contributions of many a wide awake mind, eager to assist Sunday School teachers in their work of feeding the lambs of Christ. I acknowledge this with a glad heart, thankful for the progress made in this line during the past five, almost six, decades that I have watched the work. This gives me great hope that ere long the shackles of old traditionary errors will be broken and cast aside, having too long hindered a fuller appreciation of our beautiful gospel narratives. My first intention was to tell this to my visitor himself; but on second thought, I concluded to come to you, whom I know, by the tenor of your magazine, to be in advance of his position in the treatment of Scripture studies.

The errors referred to are partly of Jewish and partly of Christian parentage. I will name but the most prominent, and begin with the former.

I. Here are Three Errors, of Jewish Origin

(1) That the words "sabbath" and "preparation" were never applied to other days than the 7th and 6th of the week.

(2) That the passover lambs were killed in the latter half of the afternoon of the 14th Nisan and at no other time, unless it be the same day and hour of the next month.

(3) That the ancient Hebrews reckoned the days from evening to evening, as do the modern Jews living in Mohammedan countries.

You may be tempted to call me a crank for calling these rabbinical assertions *errors*, in the face of the fact that all Christendom regards them as historical verities; but listen.

1. The First Error originated during the sixty years intervening between the fall of Jerusalem and the second rebellion, or between 70 and 132 A. D.

It was the offspring of the frantic zeal of the rabbis to appease Jehovah by magnifying his holy day above all other festive days. This became the unquestioned belief throughout the Jewish communities long before the end of that period, and converts to Christianity, brought up under this belief, spread it among the Christians whenever circumstances gave them occasion to speak of it. The common people of those ages had not the familiarity with the Old Testament Scriptures which we enjoy; hence it is not surprising that they took it for granted that those who had been reared in Judaism knew best its customs. So when in the latter half of the second century the desire prevailed to commemorate the Lord's sufferings by a weekly fast, and

*This suggestive paper was in some way mislaid, when its topic was under discussion in connection with the Sunday School Lessons. The subject is, however, of perennial interest. We wish that many of the preachers who have been laid aside from the active duties of the ministry would give us in this way some of the best fruits of a life of study.—Editor.

turning to the Gospels they found that the evangelists called the day of his suffering "preparation", and that with nightfall began the "sabbath"; they therefore concluded that it was plain that, since these words could only mean the 6th and 7th day, the crucifixion took place on a Friday, which, in order to correspond with its type the passover in Egypt, could be none other than the 14th Nisan, and that the first of the feast, beginning with Israel's holy night, coincided with the "sabbath".

Thus arose the tradition of the Friday crucifixion that has been adhered to ever since, though it agrees with *none* of the gospel narratives as a whole. It may be that the fact that the Jews had appropriated Thursday for a weekly fast had some influence to quiet the conscience of those who saw the differences with the narratives, but were unable to adjust them. For at that same period, fasting grew in importance as an element of devotion, and the Christians were enjoined not to fast on days when the Jews did, as though it were an unholy association. But since the Bible has become *the* book of the Christian family, Christians *can* and *do* see that all through the Old Testament the word "sabbath" (the other never occurs) is now and then applied to any festive days on which it was forbidden to work. (And quite numerous are such instances in Josephus.) Nevertheless they cling to tradition as correct, only rejecting the fasting as being too inconvenient.

2. The Second Error had its origin during the same period as the First.

It was the period wherein the rabbis adjusted the Jehovah worship to the services of the synagogue; having no longer a central sanctuary to which they could go and offer sacrifices. The new ritual was as far as possible a return to the primitive form; the hour of sunset sufficing now for the killing and preparation; but in other respects having mixed with it features reminding of the temple-service concerning which fabulous stories were told and recorded in the Talmud. Consequently the synagogal passover could not be a true copy of either of the ancient forms.

But what injurious influence could this have for the Christians in reading their Gospels? Error always leads to misappre-

hending truth; so also in this case. It misled them chiefly as to the *time* when it was proper to kill the passover, thinking that the time fixed for it, in Ex. xii. 6 and Deut. xvi. 6, was the one in vogue in the days of Christ.

This is not true; for at the time when the great altar was made the place for killing the lambs and its base the substitute for doorposts and lintels on which to pour the blood, the evening hour ceased to be the time for killing the passover, and is never again mentioned. Since it had to be done at *one* place instead of at a thousand (that is, as many as there were passover families to eat it), the one hour of sunset could no longer suffice, nor two or three.

The authority who sanctioned the one change, sanctioned also the other. The reports given in 2 Chronicles and Ezra speak of beginning early in the morning of the 14th Nisan; and with all their zeal and dexterity the priests and Levites could not get through before night closed in on them. This is not my version; everybody can read it there, comparing the sundry statements. Moreover, priests and Levites who afore had never even been named as having aught to do with it, are now the principal workers; all because the passover had been made a sacrifice of the altar.

Then when, in the time of the Asmonean priest-kings, the worshippers coming from distant countries to celebrate the great feast swelled to immense multitudes, and correspondingly the number of lambs to be slain, even the entire 14th could no longer suffice as time. What was to be done? Should many thousands be sent home without having eaten the passover? The public peace, the veneration of the temple among the Gentiles, and last, but not least, the great reduction of revenues, forbade such a measure. But something had to be done to gain time. Geikie (c. xv. § 15) speaks of such a remedy, saying:

"The last day, the 21st, closed with a rehearsal of the passover supper, for the sake of those who could not come up on the first great day of the feast".

No matter what authorities (to him sufficient) he refers to, the supposition has no foothold in the Scriptures nor in Josephus who is among the authorities named. It is a *Talmudic fiction*, about as meritorious as

the one which assigned 36 hours (2 days and 1 night) to the first day of creation, in order to make Gen. i. 5 testify for the evening to evening day.

No, a more sensible, ready to hand remedy was resorted to. The preceding day was annexed to the "preparation", and even with this increase the time was barely sufficient. For when, through Herod's munificence, the temple was made larger and more magnificent, it attracted all the more worshippers. The multitudes were great, say the moderate evangelists. So we need not accept, as most commentators do, the fabulous numbers of Josephus—killing and dressing over a quarter million of lambs in two hours all near that altar!—to know that two days were scarcely enough, when one was too short for the killing of 37,600 in the days of the kings. And of course what was slaughtered on the 13th was eaten that night, and we may reasonably assume that more than half of the worshippers preferred to eat it on the substitute night than run the risk of not eating it at all,—a risk by no means imaginary and virtually recognized by that Talmudic "rehearsal" of Geikie.

And with just such conditions and circumstances agree the reports of the evangelists. Not one calls the day on which Peter and John prepared the lamb the day of "preparation", yet the disciples had called it "the first day of unleavened bread when the passover must be slain". The man in the city who furnished the accommodations regarded it as such. The Master and his disciples ate the lambs as the passover, and I for one was always shocked that Christian Divines could say to Jesus, "Lord, thou wast mistaken; that lamb which thou didst eat was only an ordinary supper, not the passover".—And then opine that they have the Apostle John as saying, the same thing!

What, I ask, was more important to be done on that memorable 14th in order to fulfil the Scriptures: to eat the typical lamb; or that He, the Lamb of God, be

offered to bring deliverance to the race?

Besides all this, our adhering to the plain report of the evangelists does away with that blank of a day, for which commentators find no report (and Farrar not even a date), for that Wednesday, the first of the two days remaining to the feast after the supper at Simon's house. It is amusing to read the variety of suppositions to which the wiseacres resort to fill out that unwelcome blank of a day.*

A careful study of the history of the passover has led me to the result stated, and I have the great satisfaction that four contemporaneous historians, two of them messmates at that supper, fully verify its correctness.

3. The Third Error is that the ancients reckoned the days from evening to evening.

This too my investigation has disclosed to be utterly false, hence called an error; but it is *more*,—it is a *deliberate falsehood*. This custom of the modern Jews has no earlier beginning than the year 637 A. D., when Jerusalem became one of the holy cities of the Moslem. The Jews had to yield to their yoke and adopt their custom; just as all the nations of Asia and Africa had to do, when they came under their sway. But about twelve centuries of undisputed recognition have invested the rabbinical assertion with the prestige of historical verity.

But can time transmute falsehood into truth and truth into falsehood? Then the Son of Man was under a fatal illusion when he uttered the words recorded in Matt. xxiv. 35. But I will rather say with the Apostle, "God forbid! yea, let God be found true and all men liars". This error then stood, and always will stand, in the way of a harmonious correspondence of the gospel story of the passion week and Moses' story of its type, the week of the Exodus.

*Even tradition represents Jesus as eating the passover, not something else, on the 13th; but leaves it silently as an unexplained divergence.

II. Here are two Errors, of Christian Origin

Space does not allow me to give even a summary of proofs for my historical statement. To come to an end, I will touch upon but two errors of Christian parent-

age, both pertaining to the Sunday School Lesson on the Anointing.

1. John says that Jesus came to Bethany six days before the feast, and, evidently

from his seclusion at Ephraim, mentioned in the preceding verses; and that the sisters made him a feast, at which Mary anointed his feet, and Judas spoiled her joy by his malevolent question.

The Synoptists are utterly silent about this arrival and supper at Bethany; but their silence is no contradiction of John. Nor did I find it a difficult task to prove from their own writings that their Jericho-Jerusalem journey is, or was, identical with John's Perea-Jerusalem journey to raise Lazarus from the tomb. The not heeding the rift in the narratives of the three has caused endless confusion.

2. The other error is less pardonable on account of its being persisted in at the cost of veracity of either the one or the other

evangelists. It consists of the varied endeavors to amalgamate the two Anointings into one, notwithstanding their distinct differing from each other in the four cardinal points: *time, place, persons, and acts.*

Again I ask, Why not thankfully accept the narratives of the evangelists? This course not only avoids confusion, but yields, what is so much needed, the key to the psychological problems the events of that week present to the devout student.

I am sure that no one will say that in bringing forward these matters I have dealt with trivial topics; although historical verities are not so important as spiritual ones; but neither can do without the other.

Hope: A New Testament Study*

REV. HENRY NELSON BULLARD, PH.D., KANSAS CITY, MO.

Faith, love, service and many other great words of the New Testament have very definite meaning in our minds, but it is a question whether many of us have any clear cut definition of hope. When Professor E. H. Johnson headed a division in one of his books, "Faith is not Hope", he expressed the fact that we do not commonly know just what hope is. It is helpful to study the Bible doctrine.

Naturally such a word as this is used often without any special signification. When Paul says that he hopes to visit some of his friends, we do not seek for any hidden meaning in the word. Still the New Testament writers make it clear that hope has a special meaning for the Christian.

In Acts we get into connection with the Old Testament. Paul scores a point between the Pharisees and Sadducees, when he cries out that he is being tried because of "the hope and resurrection of the dead" (Acts xxiii. 6). He appeals to the Jews in Rome, with the explanation that "be-

cause of the hope of Israel" he was in bonds" (Acts xxviii. 20). What did Paul mean by "hope"? "Now the God of hope fill you with all joy and peace in believing" (Rom. xv. 13). We are familiar with the phrases, God of peace, God of love; will the other stand with them? Paul also speaks of "the hope which is laid up for you in the heavens" (Col. i. 5); and "the hope of the gospel" (Col. i. 23), where it is not hope of getting the gospel but a possessive relationship. In the Epistle to the Hebrews we have such phrases as, "the glorying of our hope" (Heb. iii. 6), "the hope set before us" (Heb. vi. 18), and "the confession of our hope" (Heb. x. 23). These are a few of the many verses which show that the New Testament writers had a distinct idea of the meaning of "hope", even though they give no formal definition of it.

Several objective relationships are noted of which the following are representative:

In Acts Paul's Old Testament connection of thought finds another illustration: "And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God day and night, hope to attain. And concerning

*Many of the readers of "The Bible Student and Teacher" are doubtless aware of the sudden and lamented death of the writer, almost at the opening of a career that gave promise of great usefulness. This paper was one of the last that came from his pen before he went hence to realize the blessed hope that had sustained him in his labors.—Editor.

this hope I am accused by the Jews, O king!" (Acts xxvi. 6, 7). More definite are: "the hope of righteousness" (Gal. v. 5); "the hope of glory" (Col. i. 27); and "hope of eternal life" (Titus i. 2; iii. 7).

In a number of cases we find the word joined with peace and faith and joy, the best known among these being the climax of the love chapter, "Now abideth faith, hope, love, these three; and the greatest of these is love" (1 Cor. xiii. 13). This verse suggests a study of the relationship between these words and a gradation of value which surprises us by placing hope above faith; but it does not serve to give us any tangible definition.

The distinction between faith and hope has been stated thus: "Faith is trust, hope is expectation". That sounds well; but surely trust and expectation are as much in need of definition as faith and love. The nearest we can come to a New Testament definition will be found in a comparison of the two verses: "For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it" (Rom. viii. 24, 25); and, "Now faith is assurance of things hoped for, a conviction of things not seen" (Heb. xi. 1). Perhaps faith has to do with the actual, hope with the potential.

We take a step forward in seeking for clearness, in noticing two verses which connect hope with salvation. Surely faith and hope are very closely related. We have already quoted the first above: "For in hope we are saved" (Rom. viii. 24). Paul's earliest use of the figure of the Christian armor includes, "the breastplate of faith and love; and for a helmet, the hope of salvation" (1 Thess. v. 8).

This same use becomes more personal in several verses in which we have the equivalent of the phrase "hope in Christ". Paul gives the word a reach beyond, when he says: "If we have only hoped in Christ in this life, we are of all men most pitiable" (1 Cor. xv. 19). The phrase "hope in our Lord Jesus Christ" (1 Thess. i. 3), and the reference to "Christ Jesus our hope" (1 Tim. i. 1), show how Paul feels the definite connection with Christ to be as natural as the more common use of faith

in similar connection.

The meaning of the word in these instances, and in reference to God, as given below, may gain force by comparison with two passages. Jesus himself rebukes the Jews along the line of their attitude towards Moses "on whom ye have set your hope" (John v. 45); Paul warns the rich not to have "their hope set on the uncertainty of riches but on God" (1 Tim. vi. 17). We do not have to know very much of the historic attitude of the Jews towards Moses, or of the modern, as well as the ancient, attitude towards wealth, to begin to understand what a complete definition of hope in Christ or of God must include.

This last verse gives us a contrast which leads up to a bidding to have our hope *set on God*. Paul emphasized this thought in two other passages in this same letter to Timothy: "We have our hope set on the living God" (1 Tim. iv. 10); and then he adds to this personal testimony a reference to her who hath "her hope set on God" (1 Tim. v. 5). Peter also makes three uses of this thought. He binds together faith and hope, in his prayer "that your faith and hope might be in God" (1 Peter i. 21). He also, like Paul, referred to women "who hoped in God" (1 Peter iii. 15); and he uses the word alone, thereby showing how natural it is in his thought, when he warns us to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you" (1 Peter iii. 15). Here again we have one of the verses from Acts, out of the witness of Paul, in which he explains his acceptance of the service of Christ on the ground that he holds with the Jews the same "hope toward God" of the resurrection (Acts xxiv. 15).

Almost any student of this subject can discover a verse or two which he might add to those cited, but which we have left out to avoid repetition or because of doubtful reputation as meaning any more than the ordinary use of the word. In one way the instances when collected together give us little that is definite, but at the same time the study is not useless.

In the first place, it is interesting to note that the doctrine of hope is confined to the epistles. The one verse from the gospels used above refers to hope in Moses, and

the quotations from Acts are all from the mouth of Paul in his speeches. This goes to show that we have a real doctrine, a teaching that was developed in the thought of the apostles; rather than simply a feeling that was general.

Of perhaps the greatest importance is the conclusion that is inevitable, that hope has a place along with faith and love. We can ever hear the Psalmist bid us hope in God, and we have full assurance that hope is still our right. We are told that Abraham hoped against hope, and we have no thought that when Isaac was born his

father stopped hoping. Surely Isaac was his father's hope. Neither do we stop hoping since Christ has come. We hope in Christ, we who believe in him.

Finally, the lack of definition in the New Testament goes to show that hope, like faith and love, is an experience and not an idea. We can define a word, express an idea; but we must describe an experience. The Christian is the best proof of the Christian's hope.

All our study of the references to this doctrine of hope but emphasizes the important place of hope in the Christian life.

The Virgin Birth the Only Explanation of the Connected History

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The question of the Virgin birth is not, primarily, a theological problem, nor a matter of philosophical inquiry and speculation. It is a question of historical fact. The mystery of the incarnation is nothing against it.

Among the multiplied corroborations of the fact, and aside from many other lines of proof, the infancy of Christ and the historic occurrences related to it are inseparably connected with and fully confirm the truth of Christ's divine origin. They are *all so many aspects of one event*; the central fact around which they all cluster is *the incarnate child*.

All the events associated with his birth and infancy are based upon this fact. They all involve *the incarnation of the Dicty*. No other explanation of them is consistent or possible.

1 The Events Immediately Preceding the historical manifestation of the Holy Child are convincing Proofs of the Fact of the Virgin Birth.

(1) The Gospel history narrates the annunciation by the Angel of the Lord sent to Zacharias to herald the unexpected birth of a son, when both himself and Elizabeth were well advanced in old age; a son who should go before the Lord in

the Spirit and power of Elijah, and to make ready a people prepared for his coming. This divine announcement was the beginning of a series of wonderful events which form a fitting and significant support of Christ's divine origin. History accumulates rapidly in attestation of it.

(2) Next, an angel of the Lord, Gabriel, one of the highest of the heavenly host, who was sent to Daniel with a prophetic message concerning Christ, is again sent to herald it to Mary. To her is given, by divine direction, the distinct annunciation of the Virgin birth. The Holy Spirit, was the message of the Lord to her, should come upon her, and bring the birth of the promised son to pass.

(3) Mary's visit to Elizabeth is next narrated as an important link in the chain of divinely ordered events, in keeping with this truth of the Virgin birth, with all the circumstances and utterances attending it. The inspired words of praise and adoration are most significant.

(4) The appearance of the Angel of the Lord to Joseph, dispelling all his doubts, and bidding him not to fear to take Mary as his wife, is another confirmation of the divine events which had gone before, and in obedience to which their marriage was consummated.

(5) The decree of Caesar, evidently

shaped and overruled by the divine mind, was another conspicuous attestation of the hand of God in directing all to the fulfillment of his purpose in bringing about his birth in Bethlehem, as prophecy had declared.

2. *The Events closely Connected with and Following the historical manifestations of the Holy Child are also most convincing Proofs of the Fact of his Divine Origin.*

(1) The angelic appearances and announcement to the shepherds in the fields of Bethlehem attest this fact.

The angels' song was such as the angels sing before the throne of God in heaven, a song transferred from heaven to earth to celebrate the coming of Him who left His heavenly abode to be incarnated as a little child. The event of Christ's birth was celebrated by heavenly hallelujahs.

(2) Still another attestation of the incarnation was given in connection with the presentation of Jesus in the Temple, when new revelations from God and new and marvellous surprises awaited Mary in the deeds and words of Simeon and Anna.

(3) The coming of the Magi to worship him, and their adoration of the infant Savior, was a conclusive testimony to this wonderful event. Had Christ been a mere human child, and the human heir only of an earthly throne, he could not, reasonably, have received such homage and devout worship from such a source, and in such a manner.

(4) Intimately associated with this event was the flight into Egypt by divine command, through still another annunciation of the angel to Joseph giving warning of Herod's plot, and miraculously preserving the Holy Child from destruction.

The overruling providence of God intervenes to further heaven's plans and the fulfillment of the prophecy of so long ago that "Out of Egypt did I call my Son".

(5) The angel of Jehovah on his reappearance to Joseph, after Herod's death, gives divine direction for their return, in obedience to which the holy family went

back to Nazareth; thereby accomplishing the fulfillment of another prophecy, that Christ should be called a Nazarene!

To human wisdom how inexplicable that the Holy Child announced to Mary, living in Nazareth, should be born in Bethlehem, called out of Egypt, and yet become a Nazarene!

3. *As distinct features of this Event, we note the various Re-appearances of the Angels, so long unknown to Israel.*

The re-appearance of the Holy Spirit after the lapse of centuries; the re-appearance of the Shekinah on the plains of Bethlehem centuries after its departure; the supernatural appearance of the star to the wise men; the fulfillment of various prophecies.—these divinely ordered events, reappearances and revelations constitute a marvellous series of divine confirmations of the divine origin of the Holy Child. What could be more befitting the Virgin birth? The historical fact was thus attested by exhibitions of divine glory. All these incidents attending the birth of the Holy Child were used of God to bear testimony to the central fact.

Certainly these were remarkable events and mark the fact of the Virgin birth with peculiar force. They are explicable only upon the truthfulness of the narrative of Christ's divine birth. They are incapable of interpretation upon any other ground, than that they attended the coming of the Son of God into the World.

It has well been said that "Heaven takes notice of it. Jews and Gentiles take notice of it. God celebrates the advent of his Son with peculiar tokens of confirmation and honor. Heaven and earth, as it were, roll around the Holy Child, as around their center".

All the records of these events have the same weight of evidence for their truthfulness as attaches to any other portion of the history of Christ's life and work. The fact of the Virgin birth is the central feature of that history, and *can not be dissociated from it.*

Critical Details Connected With the Sunday School Lesson

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The Chronology of Saul's Reign.—Paul says (Acts xiii. 21) that Saul reigned 40 years. Josephus says (*Ant. X. viii. 4; VI. xiv. 9*) that he reigned 20 years, namely 18 years before and 2 years after the death of Samuel.

According to 1 Samuel xiii. 1, mechanically translated, "Saul was a year old in his reigning, and two years he reigned over Israel, and Saul chose to himself three thousand". With an important difference, to be presently noted, it is the formula regularly used to denote the age of a king at his accession and the number of the years of his reign (e. g., 2 Sam. ii. 10; v. 4; 1 Ki. xiv. 21; xxii. 42; and often in Kings and Chronicles).

But evidently the meaning can not be either that Saul was one year old at his accession, or that his reign was limited to two years. So resort has been made to various devices for removing the difficulty. The English revisers conjecturally read that Saul was 30 years old, taking the numeral from a Greek copy of no great value. The American revisers conjecturally make him 40 years old. Others drop the verse entirely, following some Greek copies. The case needs a better solution than these.

Any one can see that the phrase "in his reigning" is not necessarily restricted to the meaning "when he began to reign". This is the earliest event concerning which the phrase is used, and it may not yet have acquired the meaning which it has in the formula. The meaning may be that Saul had accomplished one year of his reign, and in the second year made the arrangements which the narrator proceeds to mention. In other words, the King James translation may be correct. That is correct becomes evident when we consider certain facts in the case.

The time data are here followed by the mention of a specific act of Saul, namely his establishing his camps at Gibeah and Michmash. The intention apparently is to date this act in the second year of his

reign. This usage has no parallel in the dozens of instances in which the formula of accession is used; and that differentiates the language of this passage from that of the formula. "Jehoshaphat was 35 years old in his reigning, and reigning 25 years in Jerusalem, and the name of his mother being Azubah the daughter of Shilhi, he went in all the way of Asa his father" (1 Ki. xxii. 43). The numerals here are clauses in a succession of general statements; they are not connected with any specific experience of Jehoshaphat. In this all the instances in which the formula is used are alike, and they are all unlike the instance in 1 Samuel xiii. 1, 2. Even the exception in 2 Chronicles xxxvi. 2 is only apparent, as it results from the omission of the customary general statements (cf. 2 Ki. xxiii. 31, 32).

The statement of the narrator in 1 Samuel xiii. 1, 2 is that the events which terminated in the establishing of Saul's camps at Gibeah and Michmash occupied the first and second years of his reign; that is, occupied either the whole or parts of those years. Of course he made these arrangements soon after the victory over Ammon and the confirming of the kingdom (1 Sam. xi, xii.), about the time of wheat harvest (xii. 17), that is, a few weeks after the beginning of the vernal year. Saul had been made king at some time the preceding year, and the recorded events of his reign occupied the remainder of that preceding year, and the opening months of the current year. In these numerals the narrator gives us notice that he has finished what he has to say concerning the first two years of the reign of Saul.

With this statement he closes a section of his narrative. The third verse begins a new section, with the situation so changed as to show that years intervened between the events of the two verses. Up to the close of the second verse the impression is made that Saul is young. We naturally infer that the crown prince Jonathan, who

is guarded by a regiment at his father's home in Gibeah (xiii. 2) is a little boy. In verse 3 this little boy has become a warrior. In the new situation Saul is no longer docile to Samuel, and the Philistines, formerly conquered by Samuel, are again in the land.

These considerations show that we may divide the reign of Saul into three parts:

First, there were a good many years of uneventful prosperity, in which Samuel and Saul acted unitedly (1 Sam. ix.-xiii. 2).

Next, came a period of great reverses and brilliant victories, in which Samuel and Saul were sometimes at variance (1 Sam. xiii. 2-xv.).

The third part of the reign followed the retirement of Samuel (xv. 35). It cannot have been much less or much more than fifteen years. Its principal recorded events are Saul's attempts against David, and his heroic but unsuccessful wars against the Philistines.

The whole reign includes events enough to fill the 40 years assigned to it by Paul; and Paul is an earlier and more competent witness than Josephus.

Supplements to the main narrative.—Quite independent of the question of the sources of the main narrative in the books of Samuel is the fact that these books contain certain memoranda supplementing the narrative. We shall have occasion, later, to notice the fact that the events in 2 Samuel vi.-xii. are not recorded in chronological order.

Yet more marked is the fact that 2 Samuel xxi.-xxiv. consists of six separate pieces of composition placed one after the other with no regard to the order in which the events occurred. One of these pieces is the list of David's heroes (2 Sam. xxiii. 8-39, duplicated 1 Chron. xi. 10-47). The exploits mentioned in 2 Samuel xxiii. 8-11 and 1 Chron. xi. 10-14 are in Chronicles assigned to the battle of Pas-dammim, that is, Ephes-dammim, the battle in which David slew Goliath, and there is no reason to deny that the Chronicler is correct. On this basis we have the interesting fact that when David, after reigning many years, made out his honor list of heroes, the seniors in the list were men who fought by

his side in his first battle. We have further certain details by which to correct wrong inferences which we might otherwise draw. The Philistines had agreed to submit in case their champion was beaten, but they did not submit. The account in 1 Samuel xvii. says that they fled, and Israel pursued them; but the items in the hero list show that there were strenuous rallies and hard fighting.

Two or more alleged Contradictory Stories.—When critics allege that the record in the books of Samuel was compiled from two or more earlier records, and when they attempt to trace the limits of these sources, one need offer no objection; though one should remember that conclusions of this sort are often precarious. Some of the marks of compilation are so evident that no one fails to recognize them. But when men add that the sources were contradictory, and that the existing record is inconsistent with itself, such men should be reminded that these are *assertions which they are under obligation to prove*; they have no right to make them as a matter of mere assumption or suggestion.

This may be illustrated by a few of the instances.—The period during which Saul hunted David in the wilderness lasted not less than two or three years. Presumably there were several instances within that time when the wily outlaw had the king in his power. It is purely gratuitous to affirm that the skirt incident (1 Sam. xxiv.) and the spear and cruse incident (1 Sam. xxiv.) are two inconsistent narratives of the same event. In 2 Samuel xxi. 15-22, duplicated in 1 Chronicles, we find memoranda of four campaigns in which David invaded Philistia, in which four of David's heroes slew four giants. One of these giants, slain by Elhanan, was named Goliath. It is groundless to infer that this is the same Goliath whom the account says that David had slain more than twenty years earlier, and that the two parts of the account are therefore in contradiction.

Among the instances of this kind, the one that is at once the most plausible and the most exploited is connected with the fact that the Vatican Greek copy omits the sections in 1 Samuel xvii.

12-31 and xvii. 55—xviii. 5. Read the account with these passages omitted, and you will naturally get the impression that David had remained with Saul as harp-player and armor-bearer; and that he was with Saul in that capacity when he fought Goliath. Then read the first omitted section and you will see that it represents that David had been part of the time with Saul, and part of the time with his father's sheep; and that he came from the sheep to the battle-field. Then read the second omitted section, and you will see that Saul either did not at that time know David, or else he cut his acquaintance. The more you study the matter the more you will see that the second alternative is the true one. It seemed to Saul that his favorite was undertaking an exploit that was foolish and ridiculous, and Saul repudiated his favorite. Abner was too good a courtier to recognize a man whom the king would not recognize. The king told Abner to make inquiries. Abner was shrewd enough not to obey; he brought David to the king, and let the king ask his own questions. It was the moral victory of David, exhibited in his self-command under these insults, that won the heart of Jonathan.

You will adopt this interpretation of 1 Samuel xvii. 55ff, if you look at it till you see what is in it. But whether you accept this interpretation or not, the several sections are not mutually inconsistent.

The instances that mention Israel and Judah in Connection.—There are five of these in 1 Samuel (xi. 8; xv. 4; xvii. 52; xviii. 16; xxvii. 6); and nine in 2 Samuel (ii. 8-11; iii. 10; v. 5; xi. 11; xii. 8; xix. 42, 43; xx. 2; xxiv. 1). At first thought it is very plausible to say that the writer, in using this combination, shows that he is thinking of the separate kingdoms of Israel and Judah as they existed after the death of Solomon; and therefore that he lived later than Solomon. But if you will look at the instances one by one, and bring your own judgment to bear in each instance, you will decide that this interpretation is impossible in all the cases but one or two; and therefore improbable in all. The point of view of the writer is from the time

when David was king of all Israel. He never loses an opportunity to emphasize the fact that David belongs to the nation, and not to the tribe of Judah merely. His tribe has always been loyal to the national interests.

Nothing can be more natural, in comparing one tribe with the rest of the nation, than to use the abbreviated expression "Israel" in place of "the remaining tribes of Israel". See how this is done in the account of the war between Benjamin and the other tribes (Jud. xx. 14, 18, 20, 21, etc.). This writer takes an interest in pointing out that when Saul raised his armies against Ammon and Amalek the men of Judah were on hand along with the other Israelites. When David had slain the giant, he shared the fighting and the glory that followed, not with the men of Judah only but with the men of all Israel. It was the men of the whole nation, and not merely those of his own tribe, who loved David in the days when he was making his reputation. In any of these cases it makes nonsense to try to think of Israel as the kingdom that Jeroboam founded, and of Judah as the separate southern kingdom.

Of the instances in 1 Samuel one remains, one in which Judah is mentioned and Israel implied: "Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day" (1 Sam. xxvii. 6, Am. Rev.). That is, David and his successors held Ziklag by a different title from that by which they held their other dominions. David became king of Ziklag as feudatory to the Philistines. When he was king of Judah both he and Ishbosheth were doubtless feudatory to the Philistines. As king of Judah David did homage for Ziklag. When he became king of all Israel the homage ceased so far as Israel was concerned, but he still held Ziklag as the gift of Achish, held it in his right as king of Judah. It was a case by itself, deserving mention in the record.

When we thus take pains to examine these instances, we find that there is nothing in them to indicate that any part of the books of Samuel was written later than the time of Samuel's disciples Gad and Nathan.

The International Lessons in Their Historical and Literary Setting

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In order to place "The Bible Student and Teacher" in the hands of its readers in time to make it of service in their preparation for teaching the International Lessons, the Lessons for August 2 and 9 were included in the July number. It is the purpose to print the Lessons for August 16, 23 and 30, with all those for September, in the August number. Thereafter the Les-

sons will appear in the issue of the month previous to that to which they are assigned by the International Committee.

The Topics of the First and Second Lessons for August—as already given—were "David Anointed at Bethlehem" and "David and Goliath". The remaining Lessons for August are now to be taken up.

A.—The International Lessons for August 16, 23 and 30

(A) *Observations on the Place and Scope of these Lessons*

The Topic for August 16 is "Saul Tries to Kill David"; for August 23, "Friendship of David and Jonathan"; for August 30, "David Spares Saul's Life".

These Topics deal with unrelated fragments, as was found to be the case with the opening Lessons of the month. In order to bring out their true relations to one another as parts of the Book of Samuel, and to the movement of the Divine Purpose in the Establishment of the Theocratic Kingdom, it was suggested that the *Units of Scripture* (in Division iii. of Part Second) should be taken up instead of the fragments, and made the basis of the Lessons.

There appeared to be *Four such Units*, which may here be restated in abridged form as Sections:

(1) Section 1.—The Story of David's Early Life and the Beginning of his Preparation, in the Anointing by Samuel at Jehovah's Command, for Founding the New Dynasty that was to Supersede Saul's Family Line (1 Sam. xvi. 1-23).

Section 2.—The Second Stage in David's Providential Development for his Future Office of Theocratic King,—in which he is made the Popular Hero of Israel and taken by Saul into his Official Household (1 Sam. xvii. 1—xviii. 5).

Section 3.—The Third Stage in David's Providential Preparation for Theocratic Leadership, in the Needed Discipline that came to him through his Connection with

Saul's Family and Subjection to Saul's Jealousy and Persecution (1 Sam. xviii. 6—xxvii. 12).

Section 4.—The Providential Removal of Saul by Divine Judgment to make room for David as the true Theocratic King when the Discipline was completed (1 Sam. xxviii. 1—xxxi. 13).

The Themes of the first Two Sections, as thus brought out, furnished the basis for an intelligent connected study of the Scriptures of the First and Second Lessons.

The Places and Scope of the Remaining Lessons for August, and also of the opening Lesson for September, are to be found in connection with the Third and Fourth Sections or Units of Scripture.

It will be observed that the Scripture of Section Third (1 Sam. xviii. 6—xxvii. 12) is much more extended than that of the previous Sections. As just stated, it is the record of the Third Period in David's Providential Preparation for Theocratic Leadership, in the Needed Discipline, administered by Jehovah through his Connection with Saul.

The Selection of the *merest incidents* as the Topics of the Lessons—as shown by the Topics as already given—is entirely inadequate for unfolding what is contained in this important record,—failing (1) to emphasize the absolute Revolution in David's position and circumstances; (2) to bring out the Forces of hatred and persecution

that wrought in accomplishing it, making David preeminently a Type of the suffering Christ; (3) to set forth its Providential Purpose in the Discipline of David for the Theocratic Throne and Leadership.

The Scripture under consideration, as the narrative of *Saul's Ten Years of Attempts upon the Life of David*, is marked by several *Distinct Stages, or Series of Efforts*.

First, that of Saul's *Secret Purpose and Covert Efforts* to bring about David's Assassination; originating in his Jealousy of David, whose Victory over Goliath and other Exploits had made him the Popular Hero and Idol (ch. xviii. 6-30).

This mode of procedure extended from 1073 to 1070 or 1069 B. C., and proved an utter failure. Here is found the Scripture of the Third Lesson for August.

Second, When Saul Revealed his Purpose to Kill David to those in his Confidence, to Jonathan his heir and to his Courtiers,—called out by Saul's Fear of David, which led to renewed Attempts at Assassination, and Command to the Court Officials to bring David to Saul that he might slay him; which, in spite of Jonathan's efforts and David's new Exploits, compelled David to Flee to Samuel (ch. xix. 1-24).

This may have been about 1069 B. C. No Lesson is drawn from this Stage of Saul's Pursuit of David.

Third, that of Saul's *Open, Avowed Purpose* to Kill David, when Saul, dreading the Loss of His Kingdom through his Rival, and enraged beyond measure by his inability to rouse Jonathan to Jealousy and break his Covenant with David, drove David into Foreign Exile (chs. xx. 1—xxii. 4).

To this time belongs the Scripture of the Fourth Lesson for August.

Fourth, opened by the *Prophetic Command through Gad, that recalled David from Mizpeh in Moab to Judah*, from which to Organize the Forces in opposition to Saul and to Prepare for the true Theocratic Kingdom,—beginning David's most strenuous Wilderness Discipline, and affording him an opportunity to gather and train a band wedded to the cause of the Theocracy (chs. xxii. 5—xxvii. 12).

This period perhaps extended from 1068 to 1063 B. C., and was full of dramatic situations and escapes. Samuel probably died about the middle of it (Acts xiii. 19). During this period David was an exile and outlaw relentlessly pursued by Saul. The Scripture of the Fifth Lesson for August is found here.

iii. The International Lesson for August 16

1st. The Setting and Scope of the Scripture

The Topic of the Third Lesson for August is "Saul Tries to Kill David". Its selected Scripture is 1 Sam. xviii. 6-16. The Golden Text is Psalm lxxxiv. 11.

The preceding "Observations" make it clear that the Third Lesson has its place in the First Phase of Saul's Persecution of David. It is also plain that the Scripture should be extended to the end of the Chapter (xviii. 6-30).

The Topic of the Extended Lesson is—The Origin of Saul's Hatred of David, and his Early and Covert Efforts and Schemes for his Assassination.

Some of the subjects requiring consider-

ation, if this Lesson and Section of Scripture are to be understood, are:

(1) The Swift Change in David's Condition from one of Exalted Position and Royal Favor to that of one Persecuted to the Death, and the Reasons for it in David's Need of Discipline for the Theocratic Place;

(2) The Causes of the Change, on Saul's part, in his Jealousy and Dread of his Rival;

(3) The Progress of Saul's early Efforts to Compass David's Death, in the course of which David's Wise Bearing increased his Popularity and Saul's Dread of him.

2nd. The Unfolding of the Lesson—1 Sam. xviii. 6-30

This suggests the Points for Study to be taken up:

1. Study the Providential Change in

David's Condition and the Necessity for it to Prepare him, through long and severe Discipline, for his Exalted Place as Theo-

cratic King and Leader.

This necessity is to be understood in the light of Saul's experience, of the requirements of human nature, of David's own experience, and of the future history of Israel.

(1) The Discipline was divinely arranged for in view of the High Place and the Great Work of Theocratic King to which David had been chosen.

"It pleased God, in infinite love, to make David pass through a long period of hard discipline and salutary training for the office to which he was raised. The instances were innumerable in the East of young men of promising character being ruined through sudden elevation to supreme unchallenged power. The case of Saul himself was a sad instance of this doleful effect. It pleased God to take steps to prevent it from happening in the case of David (*Blaikie*).

The Psalmist's words, in Psalm xxx. 6, may well have been the words of David when the popular applause was greatest: "And in my prosperity I said, I shall never be moved". He needed to learn by adversity the teaching of the verse that follows (v. 7): "Jehovah, by thy favor thou hast made my mountain to stand strong".

(2) The Providential Discipline was such as to bring out in David the qualities befitting the Theocratic Leader.

It was becoming that he should be disciplined into two things in which Saul utterly failed: obedience to God's written or expressed Law, and submission to God's will.

As Dr. Blaikie further says:

"In the case of David, God's purpose manifestly was to exercise and strengthen such qualities as trust in God, prayerfulness, self-command, serenity of temper, consideration for others, and the hope of a happy issue out of all his troubles."

There was also to be given to him that marvellous width and universality of experience which he was to voice in the Psalms, the Religious Songs of Israel and the ages. He was especially to drain the cup of adversity to the dregs.

He was likewise to be trained at the head of a warlike Band for Leadership and Kingly Rule.

2. *Study the Causes that laid the foundation for Saul's bitter Hatred and led to*
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his Purpose to Kill David.—1 Sam. xviii. 6-9.

(1) It was the Antiphonal Song of the Women from all Israel who met Saul returning from the successful completion of his War with the Philistines, that roused the King's Jealousy (1 Sam. xviii. 6, 7).

The margin of all the English Versions has the plural "Philistines", agreeing with the Arabic in this. As Lange suggests, this Song does not belong to the day of the combat with Goliath, but to the return at the end of the Campaign. The "slaughter of the Philistines" would cover the whole war, of which the death of Goliath would be marked by the use of the singular as the principal event. This later date removes the seeming inconsistency in Saul's honoring David after his jealousy had been roused; the honoring had clearly taken place before.

(2) In this Song of the Singing Women gathered from all Israel, in which they Exalted David above Saul, originated the overmastering Hate which Saul from this hour bore in his heart against David as the recognized Rival to his Throne (1 Sam. xviii. 8, 9).

In his towering rage he said, "There remains for him only the Kingdom!"—and from that day Saul "eyed David". Saul probably knew of David's anointing by Samuel; if not before, some one would have told him of it at this time.

3. *Study the Series of Covert and Wily Efforts of Saul to bring about David's Death without bringing down the Popular Vengeance upon himself; and note how each resulted in increasing Saul's Terror and Dread because of his Rival.*—1 Sam. xviii. 10-30.

An open and avowed purpose or attempt to kill David at this time would evidently have been fraught with danger. David was too popular. What was done must be done by indirection.

(1) Saul's Anger, suppressed and brooded over, rose to *Madness and Murderous Purpose* on the next day, as David Played before him; when David twice turned away from him to escape his Javelin (1 Sam. xviii. 10, 11).

The "Evil Spirit from Jehovah" came upon Saul, and in his "raging", "under the control of an evil power", he "brandished" his javelin, although he may not have hurled it this time (see ch. xix. 10).

(2) Saul's Dread of David now led him to *Degrade him from his high Command* at the head of his Body Guard and make him "captain over a thousand", thereby shutting him out from his presence; but David's Success and Wisdom in his new position brought him into closer contact with the People and, through Jehovah's favor, made him more than ever the popular Idol, thereby increasing Saul's Terror (1 Sam. xviii. 11-16).

(3) Saul's next artful and dastardly Attempt against David's Life was by *an Offer of Marriage with his Daughter*; in which he was again foiled, while David by his wisdom, through Jehovah's favor, won increasing Glory and Popularity; so that Saul's increasing Dread of his Rival now made him "David's enemy continually" (1 Sam. xviii. 17-30).

a. Saul's wily scheme—unworthy even of a half-heathen father, was to make his Daughter "a snare to David", that in fighting his battles of Jehovah he might fall by the hand of the Philistines, and the King escape the odium that would attach to his murder; which snare David escaped by modestly declining the King's Personal Offer (xviii. 17-21).

b. Failing in this, Saul sent his Court Officials to urge the Royal Marriage upon David, asking no dowry but "a hundred foreskins of the Philistines" (thinking that in securing them David would fall by the hand of the Philistines); whereupon David, apparently won by their flattery, accepted the Proposal, brought (with his thousand men) twice the tale required, and Wed the King's Daughter,—the result being greater Glory and Popularity for David, through the favor of Jehovah, and a Climax in Saul's Dread and Enmity (ch. xviii. 22-30).

The resources of craft and indirection had now been exhausted. Some new method must be resorted to.

iv. The International Lesson for August 23

1st. The Scope and Setting of the Lesson

The Topic of the Fourth Lesson for August is "Friendship of David and Jonathan". The selected Scripture is 1 Samuel xx. 30-42. The Golden Text is Proverbs xvii. 17.

(1) The Committee pass over the Second Stage in Saul's Seeking of David's Life (1 Sam. xix. 1-24),—in which, after having failed in his Secret Purpose, he revealed to Jonathan his son and heir and to his confidential agents his Purpose to Kill David, and commanded their cooperation in securing for him opportunity to Kill him with his own hand.

Read this Scripture carefully to understand:

a. Jonathan's Love for David, shown in his Powerful Intercession for him with Saul, bringing about a temporary Reconciliation and the Restoration of David to Favor at Court (xix. 1-7).

b. David's military Triumph in the Renewed War with the Philistines, which Roused Saul's Mad Jealousy again (here regarded as a judgment of the covenant God, "Jehovah"), and led to an attempt to

assassinate David on the spot,—from which David fled to his home (xix. 8-10).

c. Saul immediately sent Messengers to David's Home, to bring him that he may kill him; but by Michal's skilful management David is enabled to escape (xix. 11-17).

(It has been suggested by Kitto, that "only the fear of alarming the town, and of rousing the populace to rescue their favorite hero, prevented Saul from directing them to break into the house and slay David there").

d. David fled to Ramah to Samuel, where Samuel became "God's instrument for saving and preserving David as the Lord's Anointed from the attempts of Saul", when Saul, after having sent successive messengers who were overcome by the prophetic spirit, went thither himself to be overcome in the same way,—reviving the old proverb (see ch. x. 11, 12), "Is Saul also among the prophets?" (xix. 18-24).

"The Spirit of God came upon him also, and he went on and prophesied till he came to Naioth in Ramah." The difference between Saul and his messengers

was simply that the inspiration came on him as he was approaching the residence of the prophet, and that it attained a higher grade and lasted longer, completely suppressing his self-consciousness" (*Lange*).

(2) The Scripture of the Fourth Lesson is taken from the midst of the account of the Third Stage of Saul's Efforts to Kill David,—when Saul resorted to *Open and Deadly Persecution that drove David into Foreign Exile* where the Persecution was still continued, though at a disadvantage (1 Sam. xx. 1—xxi. 15).

2nd. *The Exposition of the Scripture*—1 Sam. xx. 1—xxi. 15

As already suggested the two Chapters (xx.—xxi.), while they narrate the Third Stage in Saul's Pursuit of David, are also the record of the most remarkable exhibition of the "Friendship of David and Jonathan".

1. *Study the Scheme, after the affair at Naioth. for Discovering the Real Attitude of Saul towards David, which he had been Hiding from Jonathan because of the Son's well-known Friendship for the Son of Jesse.*—1 Sam. xx. 1-23.

Saul had opened the Second Stage of his persecution of David by *Revealing to Jonathan and the Courtiers his Purpose to Kill David*. Jonathan's plea for David had led Saul to the policy of *concealing his plans from him*; in which he had succeeded so well that Jonathan apparently thought him completely reconciled. David did not share this view with him, and so sought to learn the real state of the case.

"It was a striking proof of the ever mindful and considerate grace of God, that at the very opening of the dark valley of trial through which David had to pass in consequence of Saul's jealousy, he was brought into contact with Jonathan, and in his disinterested and sanctified friendship with one of the sweetest earthly solaces for the burden of care and sorrow" (*Blaikie*).*

*In "The Expositor's Bible," edited by the Rev. W. Robertson Nicoll, the exposition of 1 and 2 Samuel was committed to that long-time Professor in New College, Edinburgh, Dr. William Garden Blaikie, one of the strong men of the last generation of Scotch teachers and preachers. His grasp of the Bible, his hold on the vital Evangelical faith, his profound religious experience, and his remarkable power in expounding, illustrating and applying Biblical truth, make this the best book with which to supplement such a work as that of Lange. It is one of the few books in the Series that is to be commended without reserve.

It was especially during this period (of unknown length) that Jonathan, by his disinterested Love for David and his Covenant with him, stood between him and death; thereby the more enraging Saul who failed in his artful attempts to rouse his son's jealousy.

If the "Friendship of David and Jonathan" at this stage of it is to be understood, it must be *studied in its relations to Chapters xx.—xxi.*, of which the fragment of the Lesson is an inseparable part.

(1) Before David fled to Samuel to Naioth in Ramah, he appealed to Jonathan to know the truth concerning *Saul's Purpose to take his Life*, which Saul had concealed from his Son, but the execution of which David felt sure was fixed for the Feast of the New Moon in Saul's palace when he was expected to be present (1 Sam. xx. 1-3).

(2) Nevertheless Jonathan agreed upon a Device by which he should *Discover the real Sentiments of Saul and Reveal them to David*,—the two renewing their Covenant of Jehovah in a Field or sequestered Wady, and Jonathan pledging David to deal kindly with his children when David should become King in Saul's stead (1 Sam. xx. 4-23).

Apart from the wonderful *depth* of Jonathan's friendship for David ("he loved him as he loved his own soul", verse 17) revealed in this narrative, it is shown to be in its *disinterested character without parallel* in the history of the world,—"it was friendship between two men, of whom the younger was a most formidable rival to the older", "ordained of God to succeed to his father's throne".

It was moreover of an eminently *consecrated* character, founded in Jonathan's absolute trust in God and in their mutual covenant with Jehovah Who in establishing the Theocratic Kingdom had anointed David to be King.

2. *Study Jonathan's Experience in making Discovery of his Father's murderous Purpose, and Revealing it to David,—thereby confirming his Fears and hastening his Flight into Exile.*—1 Sam. xx. 24-42.

(1) On the first day of the Feast Saul noted David's Absence but was silent; but concluding from his Absence on the second day that *his Murderous Purpose was to be thwarted*, the King demanded of Jonathan the Reason, and received the evasive reply upon which the Two Friends had agreed (1 Sam. xx. 24-29).

(2) Saul's outbreak of Wrath, coupled with shameless abuse and an appeal to Jonathan's Jealousy of a Rival to the Throne, was followed by a *Command that he should bring David in for immediate slaughter*; and his defense of David was answered by a javelin hurled to transfix him,—which stirred the "fierce anger" of Jonathan (a Warrior and Hero) and drove him from the Feast (1 Sam. xx. 30-34).

(3) When the third day arrived, Jonathan went out, by preconcerted agreement, to the Field or Wady, and *Revealed to David in hiding by symbolical Acts* what he had discovered; and then, after an affecting Interview, they parted with a repetition of the Oath in the Name of Jehovah, David betaking himself to flight (1 Sam. xx. 35-42).

3. Study the account of the Consequences of this Murderous Attempt of Saul, in David's Flight into Exile, to Achish the Philistine King of Gath, going by way of Nob a Levitical City; and the continued Persecution that drove him for Refuge to Adullam, and eventually to Mizpeh in Moab.—1 Sam. xxi. 1-15.

The abridged statement of events is readily followed in the Scriptures.

(1) Follow David's flight *Alone on his way into Exile*, to the Southwest by the way of Nob, a Levitical City on the slope of the Mount of Olives and at that time the seat of the Tabernacle and the Priestly Center; where he was discovered by Saul's Chief Herdsman, Doeg the Edomite, and where by forced false representation David obtained from the unwilling High Priest Provisions for his Flight and the incomparable Sword of Goliath for Defense (1 Sam. xxi. 1-9).

(2) Note David's flight *into the Enemies' Country* (accelerated by the meeting with Doeg who acquainted Saul with his whereabouts), to Achish King of Gath, the City of Goliath, where he was recognized as the Slayer of the Giant and the King and Military Hero of Israel, and escaped only by feigning Madness (1 Sam. xxi. 10-15).

(3) Take up David's Flight from Gath towards the Northwest to the Cave of Adullam, where as an independent Outlaw he gathered a band of 400 Agitators and Revolutionists who made him their Leader; with whom he fled later across the Jordan to Mizpeh of Moab, the home of his ancestress Ruth, and established himself in the mountain-hold on the heights of Mizpeh, placing his Father's Family under the protection of the King of Moab (1 Sam. xxii. 1-4).

This was the beginning of the Preparation for Organized Opposition to Saul's Oppression and Brutality, and formed the Nucleus of the Force that was subsequently to make David King.

v. The International Lesson for August 30

1st. Position and Scope of the Scripture

The Topic of the Fifth Lesson for August is "David Spares Saul's Life". The Scripture selected is 1 Samuel xxvi. 17-25. As will be seen, it should be extended to take in 1 Sam. xxvi. 1—xxvii. 12. The Golden Text is Luke vi. 27.

This Scripture is the record of one of *Two Similar Incidents*, subordinate and relatively unimportant, in the Third Stage or Series of Efforts (1 Sam. xxii. 5—xxvii. 12) in the prosecution of Saul's Purpose to Destroy his Rival David. As already

indicated, the time of Discipline may have extended over *the last five years of Saul's Reign*.

[Since some Radical Critics have per-versely sought to explain these Two Narratives—that of David's Sparing Saul's Life in the Cave in the Wilderness of Engedi (1 Sam. xxiv. 1-23), and that of David's Sparing Saul's Life in the Camp on the hill of Hachilah (1 Sam. xxvi. 1-25)—it is suggested that a comparison of the two might profitably be made the subject of a Lesson. The entire difference in times, places, circumstances, incidents and results,

will easily demonstrate the absurdity of such criticism. It would not be much more difficult to show the identity of Washington's Farewell Address with that of Samuel.]

This Period began with the *Prophetic call to David through the Prophet Gad to return to Judah*, to the region West of the Dead Sea, South of Jerusalem and between Moab and Philistia; which was henceforth to be the Center of his Discipline and Preparation for Theocratic King. There he gathered and organized the Forces of the Opposition to Saul, of whose Intrigue and Military Pursuit he now became the *constant objective*, and was therefore always in danger of death.

"By this direction to go to Judah . . . the prophet Gad gave David, a divine commission and instructions as to his further course; in this interval of suffering and trial between his call to be King and his actual entrance on the duties of the office, he was to be not only passive but also active, serving his people and his God against the enemies of the theocracy" (*Lange*).

The Scripture containing the record of these events is so extended that *merely hints can here be given of its drift*.

(1) In connection with David's Arrival, in the Forest, or City, of Hareth (probably near Keilah), is told the story of *Saul's Savage Vengeance on Nob* for harboring David,—the terrible Consequences being brought about by David's self-will and false representations and the presence of Saul's Spy (1 Sam. xxii. 5-23).

It was at this time that Abiathar, the High Priest, the son of Ahimelech and the only high-priestly survivor from the massacre, took refuge with David and thereby transferred the high-priesthood to the new future Theocratic Kingdom.

(2) There follows *David's Rescue of Keilah from the Philistines*, by Jehovah's command; where he is afterwards besieged by Saul's Army through the Treachery of the men of Keilah, but escaped to the wilderness of Ziph where God protected him, and where Jonathan met him by stealth and "strengthened his hand in God", predicting that Saul would not find him, and that he would be "King of Israel" (1 Sam. xxiii. 1-18).

(3) The *Treachery of the Ziphites*—in Betraying to Saul the Place of David's Hiding, and agreeing to Deliver him up if Saul would come with an Army—gave the King the coveted opportunity of his life; but just as the Army had surrounded David, there came a hurried call to meet a

new Invasion of the Philistines, and David again escaped (1 Sam. xxiii. 19-28).

(4) Subsequently, when David dwelt in the strongholds of Engedi (perhaps in the rock fortress of Masada), Saul, returning from his war with the Philistines, came upon him with an Army of 3,000 men; and, seeking rest in a cave where David's men were concealed, gave an opportunity to *Assassinate Saul*; but David *Spared his Life*, and by exhibiting the proofs led Saul to acknowledge David's integrity and make Confession of his own Guilt, and to return to his Capital after declaring his conviction that David should surely be King and securing from him an oath by Jehovah that he would not cut off his seed (1 Sam. xxiv. 1-23).

The Obstinacy of Saul in his Scheme of Murder appears from the fact that, before his Philistine campaign is fully finished, he is again after David with an Army; the desperate condition of David, from the fact that Saul had pursued and pushed him away up among the "ibex-rocks".

(5) The Record of *Samuel's Death* and the Affair of Nabal, and a first word about David's polygamous Marriages, follow (1 Sam. xxv. 1-44).

(6) A *Second Betrayal of Ziphites* brought Saul and his Army again upon David, and was followed by a *Second Sparing of Saul's Life*, and the King's Second Confession of his Sin against David and promise never more to do him harm followed by their separation (1 Sam. xxvi. 1-25).

(7) David, knowing that Saul could not be trusted, and convinced that he "should perish one day at the hands of Saul", now fled hastily to Philistia and joined Forces with Achish (now apparently the sole) King of the Philistines; thereby compelling Saul to desist from further Pursuit (1 Sam. xxvii. 1-12).

Other incidents in David's life during this period will be found recorded in Chronicles.

Note.—It will be found an interesting and profitable exercise to trace to their origin the *Psalms that David wrote during the period of his Discipline*. The traditional titles mark some of them, and their contents reveal others: Psalm xi., David's flight "as a bird to the mountains"; Psalm liv., "When the Ziphim came and said, Doth not David hide himself with us?"; Psalm lvii., "When he fled from Saul in the cave"; Psalm lxiii., "When he was in the wilderness of Judah"; Psalm cxlii., "A prayer when he was in the cave"; etc.

2nd. *The Unfolding of the Lesson*—1 Sam. xxvi. 1—xxvii. 12

The Scripture of the Lesson for August 30 (1 Sam. xxvi. 17-25) comes under Section marked "(4)",—the Parallel Incident is in 1 Sam. xxiv.

The Extended Lesson for Study is 1 Sam. xxvi. 1—xxvii. 12.

The Theme of the Extended Lesson is—

Saul's Last Pursuit of David, by whom his Life is mercifully Spared; but which leads David to Migrate with his Band to Philistia and Ally himself with Achish, King of Gath.

The incident at Hachilah is peculiarly fitted to bring out the implacable Hatred of Saul, and David's Forbearance and Magnanimity in dealing with him. David's subsequent Escape into the Land of the Philistines and his Alliance with the King of Gath ended Saul's long Persecution by placing David beyond his reach.

1. *Study the Second Scheme of the Treacherous Ziphites to Betray David to Saul, and David's Night Reconnoissance of Saul's Camp accompanied by Abishai.*—1 Sam. xxvi. 1-7.

(1) On the information of the Ziphites, Saul *speedily Returned with his "Standing Army"* to the stronghold at Hachilah which David had recently occupied (1 Sam. xxvi. 1, 2).

His haste shows how insincere had been his Confessions and Promises, and how entirely he was under control of his "dominant idea".

The information of the Ziphites supposed that David, after his marriage with Abigail, had returned from the Southern Carmel, on the borders of the Paran, into the wilderness of Judah; but that he had withdrawn from the stronghold of Hachilah.

(2) David, necessarily always on the alert, having learned from his Spies of Saul's Return, undertook personally, accompanied by Abishai, *to Enter Saul's Camp at night*; where he found Saul Sleeping in the Wagon-Rampart and his famous Spear (with which he had twice sought to Transfix David) stuck in the ground at his bolster-head (1 Sam. xxvi. 3-7).

2. *Study Abishai's Natural Proposal to David that, since God had that day Delivered his Enemy into his hand, he should then and there Make an End of him; in contrast with David's Refusal and Counter Proposal.*—1 Sam. xxvi. 8-12.

(1) *Abishai's Eager Proposal*—which was well within what Saul deserved—was to be permitted to smite this man, rejected by Jehovah, to the earth with his own kingly Spear (1 Sam. xxvi. 8).

(2) David urged *Two Reasons* for refusing his Permission: Saul was Jehovah's Anointed, so that his slaying would not be guiltless; Jehovah Himself had destined him to perish in battle (1 Sam. xxvi. 9, 10).

(3) David's *Counter Proposal* was, to bear away with them Saul's Spear and Cruse of Water; which they were providentially enabled to carry out by Jehovah's causing a deep sleep to fall upon the Camp (1 Sam. xxvi. 11, 12).

3. *Study David's ironical Address to Abner, Saul's General from the Heights across the Valley, in which he Rebuked him for his careless and unsoldierly Conduct.*—1 Sam. xxvi. 13-16.

(1) David, who on the previous occasion had followed Saul out of the Cave to appeal to him, now, convinced by Saul's new Treachery of the greater Danger, called to Abner and the People from a far off height, and showed them the Spear and Cruse in Proof of their Neglect and his own Forbearance (1 Sam. xxvi. 13, 14).

(2) After his Taunting Question to Abner: "Art thou not a Man?" (bound to keep the King)? he brought home to him irresistibly the Charge of Carelessness and Incompetency (1 Sam. xxvi. 15, 16).

4. *Study Saul's Recognition and Call to David, and David's unanswerable Plea against his iniquitous Course.*—1 Sam. xxvi. 17-20.

(1) Saul, as of old, *hypocritically Addressed David* as his "Son", and David humbly and loyally acknowledged him as his "Lord and King" (1 Sam. xxvi. 17).

(2) David Put his Plea against Saul's Deadly Pursuit in a *Threefold Question* (1 Sam. xxvi. 18-20):

a. If Jehovah had stirred Saul up against David, he is ready to propitiate Him with an Offering;

b. If the Children of Men, let them be cursed of Jehovah for driving him out of the Covenant Land to serve the gods of the heathen;

c. David is too insignificant to be considered by the King of Israel,—like "a single Flea" on the mountains.

5. *Study Saul's Threefold Response to David's Threefold Question, with David's Answers; after which they Parted Forever.*—1 Sam. xxvi. 21-25.

(1) Saul—as Promiseful as he was Treacherous—had (a) an easy *Confession*: "I have sinned"; (b) a hypocritical *Request*: "Return, my son David" (by which to bring David again to his home and within his power); (c) a deceitful *Promise*: "I will no more do thee harm"; (d) and added a selfish *Reason*: "Because my life was precious in thine eyes this day" (1 Sam. xxvi. 21).

(2) David in Reply urged the *Integrity and Faithfulness of his Dealings with Saul*; and besought for himself the consideration he had that day shown to Saul as the Lord's Anointed, of which the returned Spear and Cruse were the Proof (1 Sam. xxvi. 22-24).

(3) *Saul's Last Words to David*—pronounced Blessing and anticipated Success; but, as their souls were not in Theocratic sympathy, they *Separated Forever* (1 Sam. xxvi. 25).

"Saul's last word does not express a changed *disposition*, love instead of enmity, but the fleeting better feeling which David's noble conduct had induced, and which compelled him to affirm that David would come victorious forth through the Lord's help out of all the straits of his persecutions" (Lange).

6. *Study David's Final Escape from Saul's Enmity, through Flight into the Land of the Philistines where he joined Forces with Achish; thereby putting an end to Saul's Murderous Pursuit by Allying him-*

self as a Vassal with the Enemies of the Theocracy.—1 Sam. xxvii. 1-12.

(1) Distrusting Saul's renewed Assurances, worn out by long Persecution, and losing Faith in God, David, in disobedience to the Divine Command to return to and remain in Judah (1 Sam. xxii. 5), now Emigrated with his 600 Warriors (each of whom had a family, see 2 Sam. ii. 3) to Gath in Philistia where Saul sought him no more (1 Sam. xxvii. 1-4).

Saul's persecution of David had probably become so widely known to the Philistines that they no longer objected to his presence among them.

It was, on David's part, a period of moral and religious deterioration, under the baneful influences of shaken faith, a polygamous household and his heathen associates,—a time, so to speak, of living out of Covenant relation.

"David's removal to Philistia, regarded in the light of his previous divine guidance, was a *self-willed act*, which had its *ground in little faith*, and produced *one sin after another*. Though a prophet, David had received the *divine command* to take up his abode not in a foreign land, but at home, in the land of Judah (xxii. 5). He disobeyed this command under the conviction that there was no escape for him from Saul but in Philistia" (Lange).

(2) The Philistine King, regarding David and his Band as valuable Allies against Saul, warmly welcomed him and promptly granted his request for a Country-City (Ziklag) to live in; and David and his Band remained in the Land a year and four months, till the Death of Saul (1 Sam. xxvii. 5-7).

David and his Band emigrated to Philistia probably in 1065 B. C., and Saul's Death occurred in 1063 B. C. To this time, towards its close, belong Saul's Final War with the Philistines and his Death.

(3) During this period David and his Band maintained themselves by *Predatory Incursions into the communities of Southern Palestine*, completely deceiving Achish by False Reports, the detection of which was prevented by the savage extermination of the Raided Communities (1 Sam. xxvii. 8-12).

So absolute was the confidence of Achish in David that, when the war with Israel in which Saul perished broke out, he pro-

posed to make David "keeper of his head" ("Captain of his body-guard", according to Ewald). See ch. xxviii. 2. David was saved from joining the Philistines in the war against Israel, by the protest of the Philistine Princes (ch. xxix.).

The days of David's Discipline were now nearing the end. The defeat of Israel by the Philistines on Mount Gilboa was soon to bring death to his worst enemy and to his most devoted friend, and to terminate his Exile.

B.--The International Lessons for September

The Topic of the First Lesson for September is "Saul and Jonathan Slain in Battle". It concludes the Lessons connected with the Reign and Career of Saul and drawn from 1 Samuel. The Topic of the Second Lesson is "David Made King over

Israel and Judah". It is the first of a series based on the Career of David as King, drawn from 2 Samuel. The Third Lesson is given to "Review" of the Lessons of the Quarter, and the Fourth to "Temperance".

i. The International Lesson for September 6

1st. The Place and Scope of the Lesson

The Topic of the First Lesson for September is "Saul and Jonathan Slain in Battle". The Scripture assigned to it is 1 Samuel xxxi. 1-13. The parallel Scripture is 1 Chronicles x. 1-14. The Golden Text is Amos iv. 12.

(1) From the study of the Scripture as thus far pursued it has become evident that the narrative is not a Life of Saul, nor a History of the Reign of Saul; since most of the years of both his Life and Reign are left without any record. Indeed, Saul is a secondary figure in the narrative,—a King already rejected by Jehovah, but remaining on the stage of action to work out his doom by his own perverse course, while his anointed successor is being prepared for the place.

As already indicated, the object of this Scripture is not merely historical but religious, namely, to set forth the movement of *the Divine Purpose in the Progress of the Theocracy*. David is really the central figure; and the aim of Division iii. (1 Sam. xvi. 1—xxx. 13) of Part Second is to set forth the Preparation of David, in connection with the closing Career of the Rejected and Doomed Saul, to found the New Dynasty that was to supersede Saul's Family Line (see July number, p. 76).

Regarding *David as the central figure*, the movement in Four Sections covers: (a) The Anointing of David as King by

Samuel at Jehovah's Command (1 Sam. xvi. 1-23); (b) David's Providential Exaltation before the People (xvii. 1—xviii. 5); (c) David's Providential Discipline (xvi. 6—xxvii. 12); (d) the Providential Removal of Saul to make Room for David (xxviii. 1—xxx. 13).

(2) The Scripture of the Lesson for September 6 is found in the fourth of these Sections, which needs to be studied as a whole (and not simply xxx. 1-13), in order to grasp the purpose of the Sacred Writer. The Theme of the Extended Scripture is then—

The Providential Removal of Saul by the Divine Judgment, at the end of his long Career of Disobedience and Impiety as nominal Head of the Theocracy, to make room for David the true Theocratic King whose Preparation had now been completed.

In this Scripture—

(a) Saul and David are both contrasted and tested in Extremity,—the one resorting to the Witch of Endor for help, and hearing his Defeat and Doom foreannounced; the other appealing to Jehovah, and being granted Deliverance and Victory (1 Sam. xxviii. 1—xxx. 31).

(b) The Final Tragedy is recorded in the Defeat, Death and Burial of Saul and Jonathan (1 Sam. xxxi. 1-13).

2nd. The Unfolding of the Scripture—1 Sam. xxviii. 1—xxxi. 13

These Four Chapters should be considered together,—the First preparing especially for the Last, and all being wrought together into the literary structure to set forth the object in view.

By combining Reading and Study an understanding of the drift of the whole Section may be arrived at.

1. Read and Analyze the account of the last great Invasion of Saul's Kingdom by the Philistines under Achish, and of Saul's Terror that led him to Resort for Help to the Witch of Endor who had only a Message of Defeat and Death awaiting him on the Morrow.—1 Sam. xxviii. 1-25.

(1) Several things are recorded as having entered into the Terror that Unmanned Saul on the eve of battle: it was "a general war of all the Philistine Princes against Israel, in which Saul's Enemy and Rival, David, as Vassal Prince, was obliged to take part"; Samuel was dead, and Saul had expelled all the Necromancers from Israel, so that there was no appeal to them; Jehovah, always silent to unbelief, refused to respond to Saul by any of the three usual methods (1 Sam. xxviii. 1-6).

(2) Saul's Visit to the Woman of Endor completed his Terror and Despair, by its Prophetic Revelation of his Impending Defeat and Doom, the Premonitions of which were already weighing him down and unfitting him for the Battle (1 Sam. xxviii. 7-25).

a. "Instead of humbling himself before God, he turns with hardened heart and bad conscience to the superstitious means that the law of God had forbidden" (Lev. xix. 31); and through his servants finds and visits a necromancer in her hiding-place, whom he requests to call up Samuel (ch. xxviii. 7-14).

b. The Conversation of Samuel and Saul is related, in which Saul's previous Sentence of Rejection is confirmed and his Impending Fate announced (ch. xxviii. 15-25).

The "old man" that figures in this narrative has been explained in three different ways:

(a) He was the woman's accomplice, as in modern spiritualistic operations; (b)

The apparition was a spirit, probably the devil, quite unexpected by the woman, who was greatly alarmed at his presence; (c) It was Samuel, "reappearing as did Moses and Elijah on the mount of Transfiguration",—which has been "the view of most of the evangelical interpreters since the Reformation". The Biblical recorder simply describes what occurred.

2. Read and Analyze the Account of David's Dismissal from the Philistine Army, and his Return to Ziklag to find that it had been Captured and Sacked by the Amalekites,—resulting in his Appeal to Jehovah Who granted him Direction and a complete Victory.—1 Sam. xxix. 1—xxx. 31.

(1) The distrust of David on the part of the Princes of the Philistines and their Demand forced Achish to send him back to Philistia, and providentially saved him from becoming involved in a war against Israel that might subsequently have blocked his way to the Throne (1 Sam. xxix. 1-11).

(2) The Capture and Sack of Ziklag by the old Enemies of David, with the attendant circumstances, Drove David for Help to Jehovah from Whom his Shaken Faith, Heathen Alliance and Predatory Life had been alienating him; and his Victory over the Amalekites under Jehovah's special Guidance, confirmed the Loyalty of his Band of Warriors and their Faith in his Leadership; while his Presents sent from the Spoils to the Elders of Judah made new friends in that Tribe, and gave him the necessary Prestige for early Accession to the Throne of Judah (1 Sam. xxx. 1-31).

3. Study the Final Tragedy, in the Defeat of Israel and the Death and Burial of Saul and his Sons, whereby an Evil Career was brought to its legitimate and inevitable End in the Divine Judgment, and which cleared the way at last for David to the Throne of the Theocratic Kingdom for which Samuel had anointed him so long before.—1 Sam. xxxi. 1-13.

The Death of Saul occurred in 1063 B. C. If, as is probable, Samuel anointed

David in 1077 B. C., when he was a strippling 16 years old, fourteen years had elapsed in the interval.

(1) The Sacred Writer narrates briefly the Story of the Battle, with the Flight from the Plain and the Slaughter of Israel on Mount Gilboa; Saul's Trembling at the Archers and his Despair and Suicide,—adding that the terror of the Israelites in Northern Palestine and across the Jordan led them to forsake their Cities, which were subsequently occupied by the Philistines (1 Sam. xxxi. 1-7).

The meaning "trembled", or was "sore afraid" at the archers, seems to be required by the pointing and the preposition. Despairing fear, inspired by the scene at Endor and a remorseful conscience, seized him at the sight of the archers who had slain his Sons, and who, he anticipated, would slay and abuse him. Hence he sought death at the hands of his armor-bearer (according to tradition, Doeg the Edomite).

It was not, as Lange suggests, "a strong consciousness of the sacredness of his person as the Lord's Anointed", causing him to think it "a great shame to be slain by the idolatrous, unclean heathen", that led Saul to his last dark act of self-destruction"; but rather "the *dacay* of his inner life, which has been traced step by step, through unchecked *self-will* and unbending pride towards the living God, and through the complete severance of his *heart* from God".

"In consequence of Saul's misgovernment and his last unfortunate war with the Philistines, the kingdom of Israel had been disorganized. The latter part of his reign was a time of disintegration of the people, which had lost its proper unity under the theocratic king, and fallen into a disorganized condition like that of the Period of the Judges" (Lange).

(2) Achish, after his Victory, sent the Heads of Saul and his Sons, with their Armor, to the temples and the people, as *trophies of the Triumph of Dagon and the Ashtoraths over Jehovah the God of Israel*, and fixed the Bodies to the Walls of Beth-Shan; from which the inhabitants of Jabesh-Gilead (whom Saul had befriended, see 1 Sam. xi.) heroically rescued them and gave them honorable burial (1 Sam. xxxi. 8-13).

The bodies were burned, probably be-

cause their mutilation rendered them unfit for ordinary burial. For this act of heroism and gratitude David afterwards thanked the men of Jabesh-Gilead, and caused the bones to be interred in the family burial place of Saul at Zelah in Benjamin (2 Sam. xxi. 11-14),—a deed that doubtless helped later to win the East-Jordan Tribes to David.

4. *Study the Divine Purpose of Judgment in the Tragic Death of Saul as recorded by the Chronicler in the Parallel Scripture.*—1 Chronicles x. 1-14.

It is well to mark carefully the differences throughout in the two accounts so far as they are parallel. The characteristic of the Chronicler appears in *bringing out the Religious and Covenant Aspects of the events*,—for which he adds verses 13 and 14.

Two Reasons are indicated for the Judgment visited on Saul:

(1) Disobedience to God, in Sacrificing contrary to His Command and in Sparing Agag and the Spoils of the Amalekites;

(2) His Inquiring of the Necromancer rather than of Jehovah.

Both these show Saul's Self-Will and Rebellion, and his Rejection of the Covenant as Theocratic King with Jehovah; for which he was deposed and himself and his family swept away to make room for David and his Dynasty.

By his flagrant neglect of the Covenant Religion and the System of National Education established by Joshua, on which depended the welfare and even the existence of the Theocracy, Saul had sowed the "wind" that brought forth the "whirlwind". So complete appears to have been his Religious Defection from Jehovah, that when David appealed to all Israel to return to the observance of the Law and Worship of Jehovah as embodied in the Ark of the Tabernacle, he urged the People with the Priests and Levites to come together by these words:

"And let us bring again the ark of our God to us: *for we inquired not at it in the days of Saul*" (see 1 Chron. xiii. 1-3).

The case of Saul and Israel thus fore-shadows the fate of any Nation whose Rulers and People neglect Religious In-

struction and the Worship of the True and Living God.

Saul's tragic Death, the Chronicler in

this way exhibits as one of the most notable *Object-Lessons* of the underlying principle of Religion and Life:—*Disobedience to God is Death.*

ii. The International Lesson for September 13

1st. The Place and Scope of the Lesson

The Topic of the Second Lesson for September is "David Made King Over Judah and Israel". The Scripture assigned to it is 2 Samuel ii. 1-7; v. 1-5. There is no parallel account of the accession of David to the Throne of Judah, but the parallel Scripture narrative of his Crowning as King over all Israel seven years later is found in 1 Chronicles xiii. The Golden Text is 2 Samuel v. 10.

The Selections for the Lessons on the Career of David are so fragmentary—embracing only a few verses here and there of the Scripture of Second Samuel—that it is impossible to pursue any satisfactory detailed study of the Book in connection with them. Nothing beyond a few bare hints can be given in this direction.

(1) David's history as Theocratic King of Israel may be considered as made up of *Two Portions*:

a. The Time of Preparation, before he became King of All Israel. The Lessons thus far have been occupied with this, which embraced the most of 1 Samuel and the opening chapters of 2 Samuel.

b. The 33 years during which David was King over All Israel—embracing the remainder of 2 Samuel.

Of this Second Portion, Rev. Dr. Beecher has suggested ("Dated Events", p. 116) the natural division into *Three Periods*:

(a) The Period of David's Wars and Conquests, by which his Throne was Established on the Theocratic Basis.

(b) The Period of David's Rest after the Wars, which was marked by the Religious Restoration of Israel.

2nd. The Unfolding of the Extended Lesson—2 Sam. i. 1—v. 5

It should be observed that there is no trace here of a division of "Samuel" into two Books. The opening words: "And it came to pass", connect Chapter i. 1 immediately with the account of the Death and Burial of Saul and his Sons in 1 Samuel

(c) The Period of David's Domestic Troubles, "beginning with the wrong done to Tamar",—arising out of his Polygamous Marriages and resulting in the shaking of his Royal Authority.

This last Period covers the last 12 years of David's reign of 33 years over all Israel, leaving 21 years for the other Two Periods.

(2) The Events immediately Connected with the Lesson—the Double Crowning of David—belong to the Transition. They are recorded in 2 Samuel i. 1—v. 5. All of this should be carefully read and studied, if the scraps selected for the Lesson are to be understood.

The Scriptures record *Four Phases* in the advance from the Death of Saul to David's Accession as King of All Israel:

a. David's Conciliation of Saul's Followers by his Reception of the Tidings of Saul's Death (2 Sam. i. 1-25).

b. The Crowning of David King over Judah in Hebron, and of Ishbosheth over Israel at Mahanaim across the Jordan; followed by long Wars between the Rival Kingdoms (2 Sam. ii. 1—iii. 6).

c. The Quarrel between Ishbosheth and Abner his General, leading to Abner's going over to David and his Murder by Joab,—thereby fatally weakening the Eastern Kingdom (2 Sam. iii. 7-39).

d. The Assassination of Ishbosheth by two of his Band-leaders which, added to the shock from the Defection and Murder of Abner, completed the Disintegration of his Kingdom, and led to the Renewal of Israel's broken Covenant and the Crowning of David at Hebron as Theocratic King over both Kingdoms (2 Sam. iv. 1—v. 5).

xxx. The same expression opens chapter ii.

By combining careful Reading with Study the student can take in the scope and movement of the entire Section in its Four Phases.

1. *Read carefully the Account of David's Conciliation of the Followers of the Dead Saul by the Way in which he Received the News of his Death.*—2 Sam. i. 1-25.

(1) The News of the Disaster, which reached David on the third day after his return from the Slaughter of the Amalekites who had burned Ziklag, overwhelmed him and his Followers with Grief, and led him to Avenge Saul by Slaying the Amalekite—who brought him a lying Message concerning his own part in Saul's Death—for lifting up his hand against Jehovah's anointed (2 Sam. i. 16).

There is no contradiction of the account in 1 Sam. xxxi. The Amalekite's story bears on its face the marks of being a lie invented to win David's favor; which he treated accordingly. See Dr. Beecher's note on this point.

(2) David voiced his Lamentation in the "Song of the Bow", acknowledged one of the most wonderful Elegies in the World's Literature; which he commanded to be taught to the Children of Judah, and which was written in the Book of Jasher (2 Sam. ii. 17-25).

This was a National and not a Religious Song; and was embodied in the Book in which the deeds of heroes were recorded for the rousing of the national spirit in Israel. It has been suggested that it was sung by the soldiers of Judah at their exercises with the bow.

"David's noble, *kingly disposition* is here splendidly attested in the temptation that the announcement of Saul's death brought him" (*Lange*). Nothing could have been better calculated to conciliate the followers of the House of Saul, and pave the way for the subsequent crowning of David King over all Israel.

2. *Study the Crowning of the Two Kings in Hebron and Mahanaim; and the Consequent Wars between the Rival Kingdoms.*—2 Sam. ii. 1—iii. 6.

(1) Note that David, in the true Theocratic Spirit, *Inquired of Jehovah* and was directed to go to Hebron, where Judah Crowned him King; and that his first act as King was one of Conciliation in sending Messengers to Jabesh-Gilead, the most

deeply attached of Saul's Followers, commending, in the name of Jehovah, their heroic deed, and announcing that he had been made King by the House of Judah (2 Sam. ii. 1-7).

This may perhaps be regarded as an attempt to draw Saul's disorganized forces to the standard of David, by appealing to the bravest and most attached element among them.

(2) Note that Ishbosheth, the Son of Saul, was subsequently made King at Mahanaim, by *Saul's General, Abner, without consulting Jehovah*; and that in the subsequent years his sovereignty was extended by that General across Northern Palestine (2 Sam. ii. 8-11).

David was crowned King over Judah in the year of Saul's Death, 1063 B. C., and reigned over that tribe alone for seven and a half years, until 1055 B. C. Saul's forces were for a time apparently in a disorganized condition; but Abner who was their leader, in the prosecution of his ambitious purposes godlessly made Ishbosheth, Saul's weak Son, King at Mahanaim, in 1057 B. C., where his reign seems to have been contemporary with David's last two years over Judah. This late crowning of Saul's Son over Israel may have been an expedient forced upon Abner, who as the Leader of the Army, was practically King, to stay the popular tide in Israel that was setting strongly towards David in consequence of the success of his reign over Judah.

(3) Note that after Abner had established authority over all Israel against the Philistines, he advanced against David with his Army from Mahanaim to Gibeon (6 miles northwest of Jerusalem to be near Saul's old Capital in Benjamin), in order to subject Judah also to Ishbosheth, in which he failed (2 Sam. ii. 12—iii. 32).

The armies came together at the Pool of Gibeon. Abner, to avoid a bloody civil war, proposed that the conflict should be decided by "a duel between individual warriors"; which having failed a general and fierce battle of the Armies took place, which issued in the Defeat and Flight of Abner and a Truce, after which the Armies returned to Hebron and Mahanaim.

(4) Note again that after this outbreak

of Open War, the Conflict between the House of Saul and the House of David was long continued; with the result that David grew steadily stronger, but Abner only made himself strong enough for the House of Saul to maintain itself (2 Sam. iii. 1-5).

3. *Read carefully the Record of the Quarrel between Abner and Ishbosheth, Resulting in Abner's going over to David and his Assassination by Joab,—thereby leaving the followers of the House of Saul without competent Leadership.*—2 Sam. iii. 7-39.

(1) The Quarrel seems to have been the result of Abner's taking possession of Saul's Harem, the property of the Reigning House,—thereby installing himself King instead of Ishbosheth; who, when the King expostulated, silenced him by his Sworn Purpose to Transfer his Kingdom to David to whom Jehovah had promised it (2 Sam. iii. 7-11).

(2) In the Absence of Joab on a war-like Foray, Abner secretly entered into a Covenant with David to carry out this Purpose, and turn all Israel to him,—upon the Execution of which he immediately entered (2 Sam. iii. 12-21).

In making the League David required of Abner that Michal, Saul's Daughter, should be returned to him, to give him some show of right to the Throne of Saul; whom on demand Ishbosheth returned (ch. iii. 12-16).

Abner entered at once upon a course of secret intrigue with the Elders of Israel, whom he succeeded in drawing off from Saul,—coming to David with Twenty Representatives to whom David made a Feast at which the final Compact was struck, and from which Abner went to gather all Israel for the Coronation of David (ch. iii. 17-21).

(3) When Joab returned from his successful Expedition, *strengthened by the great Spoils he brought*, and learned what had occurred, fearing lest Abner might supplant him as Leader, he hotly Rebuked David for foolishly sending away in Peace a Spy and a Traitor whom David knew to be Treacherous; and when Abner returned met him in the City Gate and Murdered him in jealousy and in revenge for the

Death of his brother Asahel (2 Sam. iii. 22-30).

(4) Shocked by the Awful Tragedy that threatened to cause the Miscarriage of his Plans, David proclaimed a solemn public Mourning for Abner, whose death concerned the whole People, followed his Bier at the Funeral, and composed an Elegy expressing the deepest personal Sorrow over his innocent and shameful Death,—whereby all the People were Won over, and David's Cause with All Israel Advanced instead of hindered (2 Sam. iii. 31-39).

The People were convinced that David had no part in the Crime of Joab; and their Approval enabled him still further to strengthen himself in the popular Estimation by publicly proclaiming the consummate ability of Abner as one born to rule, and denouncing upon Joab the doom that impended because of his usurping authority and his bloody crime.

4. *Take up the Closing Providential Event, the Assassination of Ishbosheth, whereby the Disintegration of Saul's Kingdom was Completed, and all Israel led to Renew their Broken Covenant with Jehovah, and to Crown David as the true Theocratic King over both Kingdoms.*—2 Sam. iv. 1—v. 5.

(1) The Terror that seized Ishbosheth and all Israel at the news of the Murder of Abner, the "prop of his Kingdom", paved the way for the secret Assassination of the King by two of his Benjamite Band-leaders, who brought the Head to David,—thereby removing the last obstacle in the Way of his Advancement as Theocratic King of Israel (2 Sam. iv. 1-8).

By the death of Ishbosheth, who, though a "good" man (i. e., *blameless*, in which David and Josephus agree), had shown such incapacity as had practically made Abner King, the House of Saul was necessarily extinguished. Mephibosheth, son of Jonathan, a helpless child, unfit to succeed his Uncle, was all that was left; whom David afterwards befriended, in fulfilling his oath to Jonathan (iv. 1-4).

The two assassins did their work stealthily by night, and hastened with the head under cover of the darkness, to David at

Hebron, blasphemously claiming for their deed, in removing David's "enemy", the sanction of Jehovah, in order to win the King's favor (ch. iv. 5-8).

(2) David, acting as Jehovah's Representative, by his summary and instantaneous Vengeance on the mercenary Murderers, and his honorable Burial of Ishbosheth's Head, publicly stamped their crime with his absolute Disapproval (2 Sam. iv. 9-12).

These men had mistaken the character of David as completely as had the Amalekite who had brought him the tidings of the Death of Saul and Jonathan.

(3) The murder of Ishbosheth following that of Abner, hastened the Union of Israel under David for which Abner had sought in his Negotiations with the Elders; so that all the Tribes went up to Hebron, Renewed their broken Covenant with Jehovah and joyfully Crowned David as the true Theocratic King (2 Sam. iv. 1-v. 5).

David's wisdom and tact in handling all these untoward incidents not only neutralized their evil effects, but made them helps in turning the eyes of all Israel towards him as the hope of the Nation. The Israelites gave *Three Reasons* for coming to Hebron to anoint him:

a. That he was of their own blood (a fact that had been made clear in the seven and a half years of his reign over Judah, whatever doubt may have rested upon it from his previous alliance with the Philistines);

b. That he had been the National Hero and the real Leader in Saul's greatest Victories, and was thus marked by his capacity and achievements as Saul's fit successor;

c. That Jehovah had destined him for the place by directing Samuel to Anoint the Son of Jesse when He had rejected Saul 14 years before; and declaring that

he should be the Shepherd-Leader of Israel.

The long Preparation and Discipline that Jehovah had given David for the place of Theocratic King had at length been completed. The needed qualities had been developed and strengthened by the hard training of the long years,—“trust in God, prayerfulness, self-command, serenity of temper, consideration for others and the hope of a happy issue out of all his troubles”; and the ability to rule and handle men and to meet emergencies and transform difficulties into opportunities. David was ready to take up the great task of his life, that of King of all Israel, in the establishment of the Theocratic Kingdom.

The most hopeful feature of the Coronation was, that Israel came to it in the true Theocratic spirit, and laid the right foundation for the future in the Renewal of the Broken Covenant with Jehovah and their Consecration to Him. This opened the way for the Restoration of what had been lost under Saul's evil reign.

“The establishment on the throne of Israel as an act of God (completed by the people, in the knowledge and recognition of God's will by the anointment as an act of choice and homage) restored externally and internally on the old deep theocratic basis, the *unity* of the people introduced by Samuel, which was gradually weakened by Saul's government, and after his death destroyed by the division of the nation into two parts and the establishment of two kingdoms, so that a recurrence of the disintegration of the Period of the Judges was imminent. The *perfect unity* of all the tribes shows itself at David's anointment in Hebron” (*Lange*).

The subsequent Lessons—those for October—take up the work of the Restoration and Establishment of the Theocracy, in which David fulfilled his mission.

iii.—The International Lesson for September 20—Review

The Third Lesson for September is devoted by the International Committee to a Review of the Lessons of the Quarter. The Golden Text is 2 Sam. v. 12. The Scripture of the Lessons is taken from 1 Samuel viii.-xxxi., and 2 Samuel i. 1-v. 5.

up the Topics of the Lessons, as stated by the International Committee, and *connect them with the two characters Saul and David*, and trace the *Contrast between the Two Kings*, in their Origin, Training, Character, Conduct and Fate.

Those who prefer that method can take

To those who have attempted to grasp

the fragments of the Lessons in their connection with the Book of Samuel and the movements of the Theocratic History, it is suggested that the Review be conducted with the help of the explanations and expositions given in the treatment of "The International Lessons in their Literary and Historical Setting", in the successive numbers of "The Bible Student and Teacher".

The following Topics, Statements and References may guide in conducting such a Review:

I. Take up the Place of the Book of Samuel in the Old Testament, and especially in the movement of "Old Testament History".

See "The Bible Student and Teacher" for July, pp. 61, 62. Also "Bible League Primer No. 1".

II. Trace in Outline the Career and Failure of Saul as Theocratic King.

1. Israel's Demand for a King, the Reasons for it, and Samuel's Compliance with it by Direction of Jehovah.

See "The International Lesson for July 5", in July, p. 63.

2. The Choice of Saul, a King after the People's Heart, his Early Limitations, his limited Special Preparation, and his Anointing and Auspicious Inauguration, with Samuel's Instruction and Warning.

See Lesson for July 16, in July number, p. 69..

3. The Testing, Failure and Rejection of Saul as Theocratic King, for his Disobedience to Jehovah.

See Lesson for July 26, in July number, p. 72.

III. Trace in Outline the Downward Career of the Rejected and Apostate Saul, regarded as a Setting for the First Stage in the Early Divine Preparation of David to succeed him as Theocratic King after God's Heart.

1. The first step in the Preparation, in the Choice of David by Jehovah and his Anointing by Samuel, to be the Founder of a New Dynasty, with his Origin and Early Training.

See Lesson for August 2, in July number, p. 75.

2. The Second Step in David's Providential Development for the Place of the True Theocratic King, through his Deliverance of Israel from the Philistines, whereby he becomes the Popular Hero, is made a Member of the Court and Family of Saul, and becomes a successful General in Saul's Army,—which rouses Saul's Mad Jealousy.

See Lesson for August 9, in July number, p. 77.

IV. Trace in Outline the Later Stages in David's Development for his Place, by Discipline through Adversity; to which he is subjected by Saul's Jealousy and persistent Purpose to Kill him.

1. David's Discipline while Saul's Purpose is kept secret, during which time the King fails in his many and varied attempts.

See Lesson for August 16, in August number, p. 130.

2. David's Discipline after Saul confidentially Reveals his deadly Purpose to Jonathan and his favorite Courtiers,—in which Jonathan befriends David and delivers him.

See Lesson for August 23, in August number, p. 132.

3. David's Flight and Exile and his Discipline when Saul openly devotes himself to seeking his Life,—the Plan by which Jonathan learns and reveals to David his Father's intentions.

See Lesson for August 30, in August number, p. 134.

4. David's Discipline after Gad directs him to return from Exile to the Land of Judah, while Saul devotes himself to the Intrigue and Military Pursuit of David in Southern Palestine,—a season of hairbreadth Escapes.

See Lesson for August 30, in August number, p. 134.

V. Trace in Outline the Close of Saul's Career, and the Elevation of David to the Throne.

1. The Defeat of Israel and the Death of Saul and Jonathan, in the final War with the Philistines, removing the Obstacle in the way of David's Advancement.

See Lesson for September 6, in August number, p. 138.

2. David's Reception of the News of Saul's Death, and the Course of Events by which he was elevated to the Theocratic

Throne by the Hearty Choice of all Israel. See Lesson for September 13, in August number, p. 141.

v.—The International Lesson for September 27—Temperance Lesson

The International Committee assign the Fourth Lesson for September to Temperance. Its Scripture is Isaiah v. 11-23. The Golden Text is Proverbs xx. 1.

The whole Chapter (Isa. v. 1-30) suggests Points for Study applicable to present-day conditions.

1. *Study Israel (the Ancient Church) as the Vineyard of Jehovah: its Exalted Privileges; its base Ingratitude; the Divine Judgment in Punishment.*—Isa. v. 1-7.

2. *Study the Course threatened to the Apostate Evil-doers.*—Isa. v. 8-17.

(1) Upon the Avaricious who are Heaping up Great Estates: sterile poverty of the Land—*Haste for Riches* (ch. v. 8-10).

(2) Upon the Sensual, especially the Drunken: captivity, famine and death,—by which Jehovah of Hosts would humble them and desolate the Land—*Inordinate Self-Indulgence* (ch. v. 11-17).

3. *Study the Divine Denunciations against the various forms of Presumptuous Infidelity and Vice, and the Declaration of the Condign Punishment awaiting them.*—Isa. v. 18-30.

(1) The gross sins denounced are—

a. Energetic devotion to Iniquity or Vanity, either as falsehood or sophistry,

and Scoffing at the Counsel of God—*Hatred of the Supernatural or God* (ch. v. 18, 19).

b. Perversion of God's Truth and Righteousness, and exalting their own vain Conceits above it—*Radical Criticism* (ch. v. 20, 21).

c. Mighty Devotion to Drunken Revelry, and the unrighteous Justification of Wick- edness and condemnation of the Righteous for Reward—*Wholesale Graft* (ch. v. 22, 23).

(2) The woful Doom Denounced is introduced by "Therefore", showing its inevitable payment as the Wages of their Sins, and is Twofold—

a. Signal Judgments in their own Coun- try—a devouring fire and rottenness—*uni- versal Deterioration and Decay*—because of their casting away the Law of Jehovah and despising the Word of the Holy One (ch. v. 24, 25),

b. Merciless Invasions from the Heathen Nations, "sweeping them all away, and leaving the Land in total darkness"—*The Yellow Peril* (ch. v. 18-30).

4. *Consider Present Conditions in the Church and Nation, and Possible or Probable Judgments Impending.*

How far have the same Courses had to do with bringing about the Present Situ- ation, Religious, Moral, Financial?

N. B. It will be noticed that the present number of "The Bible Student and Teach- er" contains only sixty-four pages. It is thought best to make more space in future numbers for the reports of the coming Autumn and Winter Conferences.

It will also be seen that the treatment of the International Lessons has been antici- pated, so that they may be in the hands of Teachers long enough before the dates as-

signed to the Lessons to give ample time for the study required in their preparation. They have been found to be of special value to those who are able and willing to study them in the Constructive way here marked out. We have had abundant testi- mony to the fact that *they help to make the Bible a New Book without destroying the Old Book.*

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Notes Editorial and Critical

One of the most enterprising publishing houses has just issued a book, by a professed expert in financial matters, with something like this taking title, "How to Invest One's Money". There are multitudes the world over who might have been saved from the sorest financial straits, if they could have had, a year or two ago, authoritative directions on this point and—been compelled to follow them. But, fortunately or unfortunately, most of the money of the "get-rich-quick" worldlings would now seem to have been permanently, if not profitably, invested. So it seemed in order for one of our contemporaries to suggest that this new book is already a "back number", and to propose a second, "How to Get Money to Invest"—or perhaps a third, "How to Get Back what One has Invested"—as more timely and practical.

But appeals that are coming to us, now that the money of the "worldling" has been added to the permanent speculative "sinking fund", would seem to suggest another title of a book for some writer of the lightening-express order to put into the hands of the enterprising publisher: "How Christians Should Not Invest their Money". This strikes us as the most timely title of them all. Why?

Because so many "disinterested" men, in Christian and even Clerical garb, are devoting themselves to inducing *Christians*, who may chance to have a few dollars, to start in the same *via dolorosa* in which the *worldlings* have gone with their lost dollars. Here is a "noted evangelist", endorsed by his Conference, appealing to his converts to "get rich quick"! Here are ever so many preachers and Christian workers turning aside from their Christian mission—if they ever had any—and alluring their "constituency" to invest their slender means in all sorts of fake real estate schemes, by the promise of fabulous returns! And so along a score of lines, appeals are showered on us in the name of "Christian benevolence", sometimes assuring returns of 500 per cent. in five years! Ought not some one to write and send out speedily, a book on "How *Christians* Should Not Invest their Money"?

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A reader of The Bible Student and Teacher who enjoyed the brilliancy and information displayed in the article on Anglican Reform in the August number, was not able to follow the writer to his rhapsodical conclusion, for two reasons:

Not only is the Primate of all England an insufficient force to reduce Anglican, Roman, Greek and Ameri-

can divisions, successively, to one Protestant communion. A deeper element appears behind all these. What the Pope has named Modernism seems indeed to be tending towards the coalescence of all nominal forms of so-called Christianity in a dead level where credal and official institutes, though unabolished, are of no consequence, because all unbelief is tacitly allowed. But a common infidelity under all the outer forms of faith could no more be the ideal of Protestant unity in the eloquent reviewer's mind than in that of his reader.

If the Archbishop of Canterbury, or any other power, ecclesiastical or neo-critical, could achieve that result, our author would not entitle it *Reform*, either Anglican or Christian, but rather a pure and universal apostasy. If that comes on, indeed, another than human or ecclesiastical power must meet it in the end: that is, the Spirit of God uplifting a standard over a remnant fleeing out of Babylon or Jerusalem or any other sect of baptized and baptizing apostasy.

In lieu of Dr. Leavitt's last sentence, and of the Primate, let us look to another prophet, Micah ii. 13, for cheer:

"The breaker is come up before them: they have broken up, and have passed through the gate,—and are gone out by it: and their King shall pass on before them, —and the Lord on the head of them".

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In The Watchman of July 2, Rev. Henry Hinckley has a paper entitled "The Heroic Note", in which he defends the Church against the charge of not producing enough men who strike the right "heroic note", to man

the churches and lead them to success. The failure is not of the Churches, he affirms, but of the presiding pastors and trainers of the young; it is they that "emphasize the wrong note, and forget or neglect the one heroic note".

The true heroic note is "the clarion cry of encouragement to one undertaking some noble deed or carrying out some grand purpose. In other words, 'the heroic note' is the supreme motive that gives character and motive to the heroic deed". Mr. Hinckley exposes the false heroic note by

which in the past
The "False" young men have
Heroic Note been so often urged
into the ministry

and into the mission fields at home and abroad: "the danger, enterprise and deprivation" of such service; "seeking a vocation simply because he hopes therein to do the most good". "The soldier is not heroic simply because he is willing to suffer". This is not the Gospel motive; it is *worldly*, and has not worked and will not work. And now have come new challenges, especially to the young—who in this day are made to think that if not heroic and original they are nothing—to strike the heroic in *new false ways*.

Mr. Hinckley, who, we understand, teaches a Bible Class of students in the great orthodox Baptist Church under the shadow of Harvard College, is well fitted to expose some of these new notes of false heroism.

There is no doubt "that our best young men are attracted by the spirit of reverent investigation."

To Doubt But when we recall
the Word the fact that many
of these investigators
are sceptics, infidels or non-Christian men,

there is danger that some of these "best young men" may become followers of such teachers, because of their recognized scholarship. In order that they may become experts in the use of the heroic note, this class of students are urged to read and study the productions of these un-Christian authors. Notwithstanding the wise counsel of Him who is all-wise and all-loving, who said: "Take heed what you hear" (read), the call for heroic men may make them bold unto destruction. So bold may they become in the process of restatement, as to be tempted to substitute philosophical words and theories for the roughly expressed but inspired terms of Holy Writ, such as "sacrifice," propitiation, "ransom," "redemption," "mediator," "reconciliation," "purchased," "bought with a price," etc. These terms are easily understood by the common people, and help them to comprehend the divine purpose of making clear the vicarious work of Christ in the salvation of man. It will be dangerous to make such restatements of Divine doctrines in order to reach the intellectual and philosophical thinkers of the times, or to make the heroic effort of being up-to-date.

Modern religious thought has brought to the front a class of teachers and preachers whose boldness

*To Heroic
"Investigation"*

in denying the authority of the Bible and casting doubts on the fundamental statements of the Word of God, would have overwhelmed its adherents of former generations. Many of these are sounding a heroic note. In their exuberance they do not hesitate to "thank God for the process of restatement of Christian doctrine and its marked pro-

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"The Arrogance of Unfaith"

One of the characteristics of the Liberals of the day is the consummate conceit and insufferable arrogance with which they utter themselves regarding Christianity, its records, and even Christ its Founder.

gress." They know that much of this restatement tends to destroy the sense of danger and the necessity of a sacrificial atonement. It has already in many instances sought to destroy the keen edge of "the sword of the Spirit,"—its alarms, its warnings, its perils and penalties. It rejects the need of a Divine Savior. It demands a new theology, new thought, a new Bible, a new Gospel, a new Church, a new Christ and a new Christian.

Mark this one of the heroic statements in point: "The Church is not afraid of

*To Dread of
"Cowardice"*

truth, even if some of her most hallowed traditions and moss-covered precedents should suffer." Whence did the Church get these most hallowed traditions and moss-covered precedents, such as her relations to sacred ordinances, i. e., Baptism, the Lord's Supper, church membership and church discipline? They must come from the only divine source, the Word of God. What if they are as moss-covered as the first promise given in the garden of Eden? Ought not the ambitious hero, anxious to manifest his heroic boldness, be careful how he treats with comparative indifference the established truths of the Divine author?

It is the error deftly insinuated in these false challenges to heroism, as if it were new truth and the only truth, that makes them dangerous and deadly. The true call to heroism is to follow the Captain of our Salvation in carrying out His Great Commission for the conquest of the world through the preaching of His Atonement on the Cross.

And the narrower the vision and the more limited the knowledge, the sublimer the assurance of their forth-puttings!

Dr. David Starr Jordan, by the grace of a chance multimillionaire, we

believe, head of a California University, is an acknowledged and eminent expert in *Ichthyology*. That his very creditable record in this particular field has not given him any special furnishing for sitting in judgment on the foundations of Christianity, or for posing as a representative Christian, his utterances since he first came before the public a score of years or more ago have afforded sufficient evidence.

Yet he has no hesitancy in setting forth representatively and with authority the view of Christianity held by "sensible Americans". "Sensible Americans"—although the phrase is calculated to exclude the vast majority of able Christian thinkers and workers who hold definite Biblical views and are conforming their lives to them—are, according to Dr. Jordan, dominated by a religious philosophy "that has long tended in the direction ticketed by philosophers as Pragmatism". [Is there an echo here of Professor James, as one of the few "sensible" philosophers?] To "sensible Americans", whatever will work in the conduct of life, strengthening it, enriching it, giving it a higher trend, must, so far as it goes, have elements of truth. To the average American the creeds are mostly harmless. They will not harm us if we do not read them, and without their historic background we can hardly understand them.

So easy is it for "sensible Americans" who, though up to date in the knowledge of fishes, have never recognized the Deity of the Founder of Christianity, to minimize, or even ignore, His religion which has bulked far above and beyond anything and everything else in the world during

the nineteen centuries since He died on the Cross, and rose again!

And here is the way, as set forth in *The Hibbert Journal* for July, in which the "sensible American" regards the Bible and the Christian teachings recognized for ages by the ablest, wisest and best of mankind as based on the Bible as the only record of the Christian origins:

As his religion is not regulated by intellectual assent to any proposition in metaphysics, spiritual or biographical, the average sensible American is not alarmed over the results of the Higher Criticism. Enough that is genuine and beyond question goes back to the teachings of Jesus. That devout enthusiasts have interpolated here and there an illustration, a bit of philosophy, or a bit of imagination, or that chapter or epistle may have been attributed to the wrong man, does not disturb his spiritual consciousness. These matters are interesting from the scientific side, but they do not touch bottom in their relation to religion.

Neither is he concerned because wine is not turned into water in our day, not even by the faith that moves mountains. The old story of Cana may not be true. It may be poetry, or parable, or error of record, or even pure falsehood. It is no aid to his faith, but it does not disturb it. In the face of the greatest marvel in human history, the influence of him who spake as never man spake, and who will draw all men to him, he will leave to each expert in Oriental imagery such theory of physical miracle as may seem to him best.

He can understand that the parables and fancies of Hebrew poets, like those of English poets, interpret spiritual rather than literal or historical fact. Therefore he is not distressed over the narrowness of the whale's gullet, or the adjustment of the days of creation, nor of the fact that the prayers of good men will not wring rain from a steel-blue Australian sky. Neither is his faith impaired by the certainty that the ancestry of man runs close to that of the animals which are likest him, and in whose image, anatomically, he is made.

This is almost if not quite equal to the recent utterance of Bishop Williams, to which attention was called in *The Bible Student and Teacher*. Such old-fashioned, crass infidelity seems to be the natural product of the order of minds "ticketed" by Dr. Jordan as that of "sensible Americans". Apparently it matters but little whether it is "scientific" devotion to fishes or "religious" absorption in robes and rites, that brings their horizon right back to the ends of their own noses, the fact remains that they are absolutely *Bible-blind*! And so they are transgressors, all and alike, of the "Twelfth Commandment", which requires that one who assumes the role of public teacher is bound to know something about his subject!

Now that the "scientists" have combined with "all the scholars" on the American Continent and "ticketed" themselves the "sensible Americans", and entitled by this higher than academic degree to settle *ex cathedra* all the problems of Christianity and its Scriptures, what is left for them but to make an end of the Christ, the God-man? There is nothing else left to be disposed of.

In this final enterprise, the "modern" Unitarians, who have put off the old-fashioned reverence for Christ cherished by men of the type of Channing, eagerly welcome their new allies who equally with themselves are able, from the sublime heights of conceit and ignorance, to look down upon the Christ as merely one of the race of man made "in the image of the animals which are likest him"; and to speak patronizingly and even contemptuously of Him as the product of

a lower, long-past and dead civilization.

So a recent "ten-for-a-cent" liner, of the liberal order, in contrasting the views of Jesus on life and death with those of some moderns he is criticising, can find nothing better to say of Jesus than that *He "rather was on the right tack"*:

"Those of whom I spoke were on the wrong tack; Jesus rather was on the right tack"!

That phrase, with its supercilious "rather", reveals the depths to which the repudiation of Christ's Christianity and Christ's Bible have carried *down* the men who pose as "sensible Americans"! A contemporary has well expressed the resulting and involved attitude of mind towards Christ, "the Son of God":

There could hardly be a more striking expression of the unconscious arrogance of mind of those who deny the deity of our blessed Lord. That mental attitude is revealed in the very use of the phrase. The words are those of one who judges the teaching of Jesus Christ from a standpoint of wider knowledge. The man who can speak of Jesus as being upon the right tack must think of him as nothing more than a seeker after truth, a searcher for wisdom which the speaker himself has attained. The thought and teaching of Christ have won the approval of a superior judge. How condescending of the judge to acknowledge it!

Canon Liddon said, in his Bampton Lectures, treating of the foundations of the Christian Faith, "The descent into the Avernus of unbelief is only too easy". There are, indeed, but the three steps we have noticed, by which these "sensible Americans" are seeking to reverse the progress of the nineteen Christian centuries, and substitute "Pragmatism" for Christianity.

Have these men never read enough history to learn that before Christ came the world was in the horrid grip of Paganism? Have they not sufficient discernment and logic to see that their scheme to rob the world of the Christ will remand it to a Neo-Pagan-

ism that will leave it in a worse plight than that in which the Christ found it?

We may well pray God to save the Church and the World from becoming dominated and perverted and cursed by the religious philosophy of these "sensible Americans"!

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The Value of Truth

PROF. F. P. RAMSAY, PH.D., CLARKSVILLE, TENN.

There are those who tell us that truth is impossible of attainment, and therefore conclude that wisdom lies in agnosticism. The Bible, on the other hand, builds on the principle that truth is ascertainable, even the truth concerning God. Nor is this a question for argument, for argument can not proceed at all except on the assumption of the possibility of truth; it is a question of *underived faith*. The healthy human mind has faith in the possibility of getting at truth in some directions; and the human mind when healthy religiously has faith in the possibility of getting at truth in religion. This is the fundamental postulate, the essential starting-point, without which advance in any region is impossible.

minds, whether justly or unjustly, with the name of Ritschl. Instead of calling this lack of desire to determine whether certain statements of fact are true, and this appreciating rather of the question whether certain conceptions are uplifting, *Ritschlianism*, we prefer to call it *agnostic pragmatism*.

But this phrase implies a *gnostic pragmatism*, a name we may give to the philosophy which, while differing from agnosticism by asserting that we can determine what is true, yet agrees with it in denying that we can arrive at this determination by a straight line. It agrees with agnostic pragmatism in assuming that we can determine what beliefs will turn out to be useful; and it differs from it by asserting the general principle that beliefs are true or false, according as they shall turn out to be useful or to be practically unfit to uplift.

There are some present-day philosophers who offer us a substitute for truth. They turn from the question, *What is true?* to the question, *What is worth while?* They dissuade men from making judgments of fact, and would persuade them to confine attention to judgments of value. They are careless whether Jesus Christ actually lived and died and rose again; it is enough for them, if belief in such a Jesus does good. Some such view has come to be associated in many

This form of pragmatism—assuming to infer the truth or the error from the utility or the inutility—is primarily concerned, not with the truth of beliefs, but with their availability as guides and motives to action. As in all other forms of pragmatism, so the pragmatic philosopher who holds this form can not tell beforehand that two contradictory be-

liefs may not both turn out to be useful to different persons in different conditions. Pragmatism, then, is at its root, like agnosticism, *an indifference to truth*.

Such *indifferentism*, of every form, is of course in direct contradiction to the truly scientific spirit, which believes in the possibility of ascertaining the truth; is devoted to such pursuit, however long and arduous, as is necessary to this ascertainment; and would not care for values apart from truths.

The common *impatience with dogma* is largely a manifestation of this prevalent indifference to truth. The age is asking for what will work, not for what has been said or taught. The demand is for methods and teachings that will promote the betterment of society, not for methods and teachings authorized by truth. There is a contempt of truth which we may call *Pilatism*.

This indifferentism, agnosticism, pragmatism, or Pilatism affects Biblical Criticism. Minds dominated by this spirit invent hypotheses and question beliefs, for the benefit of the in-

tellectual gymnastic, or as a sort of sport or pastime. Being themselves indifferent to truth, they are able to conceive prophets and Jesus as being likewise indifferent, and so inventing or reporting *useful* beliefs without meaning thereby to affirm their truth.

This agnostic pragmatism likewise affects Biblical Interpretation. He becomes the best interpreter who gets the most preachable interpretation of a passage. To make the words of the Bible to teach that which is to-day most practically useful is far better, on this view, than a purely scientific effort to understand the exact meaning originally intended.

This condition of things shows that in our time we need *martyrs to truth*. Such martyrs are the illuminators of all the ages. This, which is the only scientific spirit, will bring us back to grammatical and logical and archeological fact, that we may thereby get at literary and spiritual fact.

Jesus was a witness to truth, a martyr, i. e., a witness to the death; the Roman who crucified Him was contemptuous of truth. Pilate was pragmatic; Christ was scientific.

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Is There No Science Independent of Faith?

WILLIAM COWPER CONANT

To accumulate argument and evidence for the truth of any single proposition, in the region of probable or contingent matter, may be of less service than it seems, however satisfactory. For there are always unknown factors, leaving something to be said on both sides of any such question; leaving it, to the *inquiring* mind, still an open question, with

probabilities only in place of certainties. In a matter beyond human cognizance, such as a Divine Revelation, or a miraculous birth or resurrection, or a science of the stellar universe, we do not and can not assure ourselves merely on the evidence supporting any single element of the science; because there still remain debatable views and explanations of it and uncertainty

hovers over it if it must be judged by itself. The determining factor of any positive conclusion must, after all, be some pre-supposition or presumption which all the single propositions involved unite with sound logic and evidence in sustaining.

In law, e. g., the life of an accused person often hangs upon no single item of evidence, but upon the concurrence and consistency of various evidences and circumstances in establishing a certain conclusion logically, i. e., beyond any *reasonable* doubt. In this rule of law is recognized the frequent uncertainty of apparent evidence as viewed from variant points of view, and the necessity of establishing conclusions only upon a logical convergence of all subordinate appearances to a single point.

Any one who has had occasion to consider the arguments against the Copernican theory of the heavens, will find that no single truth, scarcely any group of truths, will support the system, short of that consistent theory that rationally takes in all of them, and educes certainty from the totality of the debatable matter. It is on such a basis that the present consensus of astronomers is established.

Much more is such complex of evidences requisite in a matter so much farther above man's mind as is the question of a Divine communication to man, in the Bible, with all the preternatural wonders dependent there-

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on. How shall we escape the tangle of apparently contradictory suppositions that can be cast about the passage of the Red Sea or the Jordan, or the Birth and Resurrection of our Lord, Jesus Christ? Not by answering all objections to these particulars, for they will never cease to present some plausibilities to "give us pause". We must have a grand consensus of theophanies, each sustained by a concert of all rational considerations, and all uniting in one solely rational conclusion as to the source of each and of all.

But, again, how do we, or whence do we, get that mental union of so many constituent facts in one conclusion or dogma? By piling up the Divine-seeing phenomena (each disputed or explained away) until we see a self-sustaining whole, in verity? Granting that this may be possible, it can not be found anywhere as a fact. The complex of truths must be, nay was, first embodied in a dogma from some authority, accepted provisionally at least, like a proposition advanced in mathematics to be proved (*quod est demonstrandum*). The willingness candidly to test the proposition, mathematical, astronomical or religious, and to accept the result, involves something of FAITH. Hence, is it too much to say that Faith is the real keystone of all Science, in transcendent things?

Archeological Department :—From My Egyptian Note-book of 1908

REV. M. G. KYLE, D.D., FRANKFORD, PHILADELPHIA

January 24, 1908.—I am sitting out here in front of the little Greek home at Tel Maskhuta and feel a very great

satisfaction in being here. I have had a long, interesting study of the work of Professor Naville at this point, and

am greatly satisfied with it. The attempts to belittle his work here have not sufficient ground to merit serious consideration. The statement made (in Baedaker), that some later excavators have thought the store-chambers to have been only the foundations of a fort, are disingenuous, if true. For the foundations of the fort are here and *also the store-chambers*.

This has been a most helpful and reassuring day. We reached the little desert railway station of Abu Suer about 9.30 a. m. (Rev. S. G. Hart, his two boys and myself). We found, to our delight, that the ruins were only about a half hour's walk from the station. We got a boy to carry the lunch basket, and crossed over the canal on a raft made of four barrels and pulled over by a wire stretched across the canal. This is the Sweet-water canal which carried the water to the diggers of the great Suez Canal, and is on the course of the canal of Darius I. which had been attempted by both Seti I. and his son Rameses II. As we walked west towards the ruins, we soon found the sebakh-diggers, the perpetual menace of scientific research. Sebakh is simply the much-talked of "dust of ages" which these peasant farmers find to be a good fertilizer; which is about all a good many civilizations bequeath to posterity. These sebakh-diggers destroy every trace of archeological evidence as they dig, and the ruins they work over are forever ruined for scientific research. We got a few little antiquities from these men, chiefly a beautiful little lamp, Greek, I think, in a most perfect condition.

This old Greek, in the shadow of whose house we sit, we found living in the miserable village which is built

on the edge of the ruins. No doubt his house seems a palace to the wretched natives, though certainly it is humble enough. They call him "Mister". He treated us most courteously and with unmistakable hospitality. He gave us a place for our lunch and supplied us with dishes and forks, and offered bread and served us coffee. In the afternoon, I asked for tea, thinking that he made a business of serving tourists, so forward was he in attending to our wants. This also he served with the greatest kindness. But when we came to pay the bill he would not take a piaster, much to my chagrin. He was quite a landowner, with about one hundred acres of the little fertile strip along the canal, and was thus worth probably some thousands of pounds; quite a wealthy man among the farmers of Egypt.

I searched the whole region of the ruins and found it quite clearly marked and of great extent. It is a mile long and half a mile wide at one end and running to a point at the other end. Within this triangle, almost in its center, is the old walled town within which is to be seen the temple, the fort and the store-chambers, while in the empty place were probably soldiers' barracks. The walls of this inner city are very definitely marked, indeed, they form an elevated pathway which may be easily followed all the way around the city, except at the southeastern part where the modern village stands. The walled enclosure is very nearly a square, being about two hundred and twenty yards by two hundred yards in extent.

An examination of the brick-work on the store-chambers was exceedingly interesting. I obtained a very

fine specimen of the bricks from about the middle of a cross-section of the store-chambers. It showed, as usual with Egyptian bricks, very clearly the marks of the "straw" used in its construction. It was most interesting, almost startling, to see that good straw had not been used in it, but reeds and rubbish with the marks of roots, as if the "stubble" had been pulled up by the roots; as of course much of it was. In one place was plainly shown the mark of a large, spreading root, as if a large weed had been pulled up by the root and flung into the mortar-bed, and so left its impress on the brick when it was fashioned in the mold. This brick was carefully packed and sent home for the Theological Seminary at Xenia, Ohio. But alas! for human hopes, the freight handlers along the way knocked it into the "dust of ages", all but a few clods! Mr. Hart, in getting out a brick, found imbedded in the mortar, between the courses of brick, a bone, apparently the rib-bone of a lamb. What a romance a Hawthorne might weave around that bone! The slaves were at work in the brick-yards making brick and mixing mortar. Some slave—or was it an overseer?—had in his lunch, tucked away in the folds of his gown above his girdle, a piece of a lamb which he ate, and threw the bone into the mortar-bed, whence it was carried to the wall where it has lain imbedded for thirty-four hundred years!

A view of these ruins makes many things plain.

The Hebrew Bible calls Pithom and Raamses "store cities", and the Septuagint calls them "fortified places". The massive foundations of the fort

here and the vast store-chambers make it clear that both names are correct. Indeed, it must have been so, for the "store cities" must have had defenses and the "fortified places" must have had provision for stores. With both names, agrees the statement of Ramesses—that he built the city "at the mouth of the East", i. e., a frontier government base.

Notwithstanding the vastness of the works, considered in themselves, one can hardly help asking here on the ground, "Was all Israel employed in the building of this place and another like it?" No: they were employed, as Meremptah informs us, in the army, in industrial pursuits and upon public works. Here then was a part of the "public works". These gained very great importance, and were alone mentioned in the Bible because it was in connection with these operations that the great insurrection began which resulted at last in the freedom of the slaves.

The Exodus went down along the course of this Sweet-water canal, and upon reaching the wall, Shur, decided not to go by the "way of the Philistines" but by the "Way of the Red Sea", i. e., not by the Philistine road but by the Red Sea road, and so turned to the south. The faint mountain outline, far away on the horizon to the southeast yonder, is Ras Ataka, the wilderness barrier which, coming right down to the sea as it does, "entangled" them. Thence God took them out by a way of His own to the Peninsula of the forty years' wandering.

There have been attempts to belittle the work of Professor Naville here at Pithom, and some plausible doubts

were raised about the correctness of his conclusions. The recent discoveries of King have removed the special grounds for chronological doubts, and, standing upon the ruins after a careful survey of the work of the distinguished Genevan Professor, I am firmly of the opinion that his conclusions will stand. For this is Pithom; it was a store city; Rameses declares that he built it; and there is no evidence to throw doubt upon this statement of the great king, however

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"Difficulties" in the Account of the Restoration of the Captured Ark: 1 Sam. v. 17-19

REV. JOHN URQUHART, TOKO, NEW ZEALAND

[The account of the capture of the Ark by the Philistines in the battle that brought death to Eli and his sons and disaster to Israel, and its restoration in consequence of the divine judgments visited upon its captors, is contained in 1 Samuel iv.—vi. In his chapter on "The Ark and the Philistines", in Vol. V. of "The New Biblical Guide", Rev. John Urquhart deals with two of the "insuperable difficulties" in the narrative, of which so much has been made by the radical critics. We cite what he says on these points as illustrating the general baselessness of such objections.—*Editor.*]

Two "Bible difficulties" here demand a brief notice.

In 1 Samuel vi. 4, the number of mice which the diviners and priests counsel the Philistines to send is five. But in verse 18, we read of "the golden mice, according to the number of all the cities belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel". This has led some to infer that there must have been a very large number of these votive offerings.

boastful he was in other cases. Contrary to the usual Egyptian custom, the walls of this store city were laid in "mortar"; and there is positive and tangible evidence that the workmen were, for some reason, short of straw and used "stubble". One who does not see in all this a reasonable confirmation of the Bible story at this point, must surely close his eyes, not only to the laws of evidence, but to evidence itself.

But it will be noted that the number five is here repeated. The cities and villages are in five divisions, ranged into the five lordships according to which the country was divided. The explanation appears to be that the names of all the cities and the villages in each division, up to the very borders of the land, were inscribed upon the offering made on behalf of that division. In any case, it was the confession and cry of the entire district. Verse 18 emphasizes this fact, while verse 4 mentions merely the number of the offerings.

The other difficulty has been regarded as much more serious. Verse 19 reads:

"And he smote the men of Bath-she-mesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter".

This has been felt as a huge difficulty from very early times. The

Greek translators of the Septuagint Version attempted to get out of it by introducing certain words. The Jewish Chaldee translation explains that the seventy men spoken of were elders, and the 50,000 common people.

Our modern commentators, despairing of untying this Gordian knot, have cut it. The *Speaker's Commentary* says: "Read *three-score and ten*, omitting *fifty thousand*". In another note it says: "Most Christian, as well as Jewish, expositors feel the extreme improbability on every account of a slaughter of 50,000 men on such an occasion, and in such a place, a mere village". The reader is then asked to observe that the sentence in the Hebrew "bears manifest marks of corruption: (a) In placing the 70 men before the 50,000, contrary to Hebrew usage (b) In repeating the word *men*; (c) In the omission of the conjunction *and*; (d) In speaking of the *people* as still existing after 50,070 were slain".

Keil and others are equally unsatisfactory; and the remedy recommended is to cut out the 50,000, because Josephus, in reference to this event, does not mention the larger number, and because two (?) Hebrew manuscripts omit it! But it has always been held to be a safe rule in the criticism of manuscripts, that the more difficult reading is to be preferred to the more simple; for it is plain that there is greater temptation to substitute a simpler reading for a difficult one, than to insert one that is difficult for another the meaning of which is perfectly clear.

The reader will not regret the perusal of these details if they lead him

to see that we must not pin our faith even to orthodox commentators. The Hebrew text has here, at least, no need of correction; and the entire difficulty has arisen from not attending to the words and to their careful arrangement. They run as follows:

"And He [Jehovah] smote the men of Bath-shemesh, because they looked into the ark of Jehovah, and he smote the people; seventy men, fifty thousand men; and the people mourned, because Jehovah had smitten the people with a great smiting" (1 Sam. vi. 19).

Now, if we should follow the recommendation of the *Speaker's Commentary*, and should strike out the 50,000 out of our Bibles, what could we say about this "*great smiting*"? That phrase (which plainly implies a knowledge of the slaying of the 50,000) would have to be thrown out as well. There is no need, however, to strike out either. *There are two smittings recorded*; and, corresponding to these, *two distinct numbers are given*. Arrange the verse as below, and the whole is clear.

And He smote the	}	seventy men
men of Beth-shemesh		
And He smote	}	fifty thousand men.
the people		

The repetition of the word "men", objected to as a corruption of the text, is the Spirit's intimation that the numbers are to be taken separately. They are two distinct enumerations corresponding to the twofold chastisement, first, upon the men of Beth-shemesh; and then, upon the people—not of Beth-shemesh or of the immediate district—but upon the people of Israel generally. The men of Beth-shemesh were punished "because they looked into the ark". But their irreverence

was symptomatic. It spoke of the low level to which the entire people of Israel had now come. The men of Beth-shemesh revealed it because of the ark's coming to *them*. If it had gone to any other part of Israel, would the result have been different? Shall we find fault with God, then, because He deals justly? and, because that, when He chastises the men of Beth-shemesh, He also visits with a like chastisement the entire people? The ark had been for seven months in the hands of Israel's enemies. Shiloh was desolate, and the solemnities of the Israelitish worship could no longer be

observed. Yet we read of no national humiliation. There is no confession of sin. There is no entreaty that the Lord may forgive His people, and graciously return to dwell among them. Is it to be marvelled at that, when God Himself seeks them, there should be a startling revelation of the awfulness of Him who is "a consuming fire"? It was the very revelation that Israel needed. It is one, too, with which we can not afford to dispense to-day; and it is our wisdom to let this unmutilated text still proclaim it.

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David's Purchase of the Temple Site from Araunah.

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In the study of the current Sunday School lessons in the historical books of Samuel, Kings, and Chronicles, students will come upon a difficulty, or apparent discrepancy, than which perhaps none other is oftener adduced by infidels and skeptics in their assaults upon the Bible. I refer to King David's purchase from Araunah, or Ornan, a place and materials for a sacrificial offering. Here are the two records:

2 Sam. xxiv. 24: "So Daivid bought the threshing-floor and the oxen for fifty shekels of silver".

1 Chron. xxi. 25: "So David gave to Ornan for the place six hundred shekels of gold by weight".

It is to be regretted that others besides infidels and skeptics allege a discrepancy, and even a bald contradiction, here.

Professor Henry Preserved Smith, in "Biblical Scholarship and Inspiration", p. 103, says:

"In the case of David's purchase of the field of Ornan, he [the author of the Chronicles] finds the price a negligently one for a prince to pay. He, therefore, does not hesitate (supposing that a mistake has been made) to put in a larger sum".

In the new Hastings' Dictionary of the Bible, article "Araunah", it is said:

"David went to Araunah and bought the threshing-floor and oxen for fifty shekels of silver. The price paid is given in 1 Chron. xxi. 25, as 600 shekels of gold—a discrepancy which we have no means of explaining".

This statement in the Dictionary seems to have been scissored, without investigation, from the corresponding article in the old Kitto's Cyclopaedia of Biblical Literature, in which the Scotch Professor, William Lindsay Alexander, after referring to the account in 2 Sam. xxiv. 18-25, says:

"In 1 Chron. xxi. 25, the sum is

placed at 600 shekels of gold, a discrepancy which there are no means of reconciling”.

Surely these allegations must have been made without due consideration; for it is not difficult to show, as will be seen, that the “discrepancy” is not in the Bible, but with those who assert that a mistake has been made.

Their error, first of all, lies in the fact that they assume that the accounts in 2 Samuel and 1 Chronicles are records of one and the same transaction; whereas they record two different transactions, as the difference in the terms clearly indicates.

Their second error lies in confounding terms that denote different objects.

In the first case, the real estate purchase (2 Sam. xxiv. 24) was “the threshing-floor”, Hebrew *goren*; in the second case (1 Chron. xxi. 25), “the place”, Hebrew *maqom*. An examination of these two words will make the matter very plain.

Goren is used in the Old Testament 35 times, and is translated by the English words *barn*, *barn-floor*, *corn*, *corn-floor*, *floor*, *threshing-floor*, *threshing-place*, *void place*. The Septuagint translates *goren* by *áloná*, and the Greek lexicon defines it *threshing-floor*, *a coiled snake*, *a bird's nest*, and *the pupil of the eye*,—a small affair, evidently.

Maqom is used over 400 times, and is translated *country*, *home*, *open*, *place*, *room*, *space*, and *whithersoever*. The Septuagint translates *maqom* by *topos*, and the Greek lexicon defines it *place*, *space*, *site*, *tract of country*, and *region*,—evidently more extensive than the pupil of the eye, a bird's nest, a coiled snake, or a threshing-floor.

What about “the threshing-floor”?

Says Fish, in his “Bible Lands Illustrated”, p. 466:

“The threshing-floors are circles of smooth ground (generally elevated to catch the wind), some fifty or sixty feet in diameter”.

Barrows, in his “Sacred Geography and Antiquities” (p. 344), says:

“The threshing-floors now, as anciently, are in the open air. A level spot is selected for the floor, which is of circular shape, varying from fifty to eighty, or even a hundred feet in diameter”.

And what about “the place”? It is well known that the land which David bought of Ornan was the site of Solomon's Temple, which was the summit of Mount Moriah, where Abraham is supposed to have offered up Isaac. Hurlburt's Normal Lessons tell us that the Chel, or Sacred Enclosure, which contained the sacred buildings, measured “six hundred and thirty feet from east to west, by three hundred from north to south”, which equals 189,000 square feet, or over four acres; while “the Court of the Gentiles was a quadrangle, about one thousand feet on each side”, i. e., 1,000,000 square feet, or over twenty-two acres. Fish, in the book quoted from, tells us (p. 196) that the whole temple area occupied thirty-five acres.

Is not the matter plain? David, to stay further judgment of pestilence and to show his penitence for his sin in numbering the people, would make a sacrificial offering to the Lord. For this purpose he first purchased of Araunah his *goren*, his “threshing-floor”, for an altar, and the oxen and utensils for a sacrifice, and pays therefor 50 shekels of silver, or \$25.09. Then, wanting the *maqom*, “the

place", the thirty-five acres in which the little plot was situated, he buys it at "the full price" (1 Chron. xxi. 24), and pays therefor 600 shekels of gold, or \$4,818.

Distinguishing, as most manifestly we should, between these things that differ—between the *goren* and the *maqom*—the difficulty disappears, and the seeming discrepancy is completely

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The Seventy Years Captivity

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Jeremiah (xxv. 11; xxvii. 7; xxix. 10) foretells the duration of the Babylonish captivity—seventy years. This prophecy is an annoyance to the rationalistic critics. It can not be explained away as a sagacious political forecast, nor can it by any hocus pocus be made out a prophecy after the event. It bears the marks of the supernatural. Critics of that sort are not willing to admit the supernatural.

Dr. A. B. Davidson, in an eloquent, appreciative, though of course somewhat imaginative article on Jeremiah, writes: "The strangest and most unaccountable of all his presentiments or certainties was his reading beforehand the line of God's government of the world for two generations". To a mind unbiased it is not unaccountable that God foreknew and spoke through his servant. Instead of frankly recognizing the fact that a prediction of events covering seventy years was of God, i. e., supernatural, Davidson says "unaccountable", and so disposes of the matter.

Other critics, since they can not deny the predictive character of Jeremiah's words, seek to weaken their

reconciled.

We would fain hope that "modern critical scholarship", which seems so fond of finding "discrepancies" in Bible narratives, will give this one a rest; and it is also to be hoped that Dictionary and Cyclopedia makers will, in the future, use intelligence more and scissors less, in the manufacture of their works.

force by suggesting error on Jeremiah's part. One says "the captivity was really only forty-nine years", i. e., from 587 to 538 B. C. Another admits sixty years, but emphasizes the disparity between sixty and seventy. Jeremiah suffered from the opposition of false prophets while he lived (see Jer. xxviii.), but events vindicated him then. A reasonable construction will vindicate him now.

According to Dan. i. 1, the captivity began, that is, the first deportation was made, in the third year of Jehoiakim, 606 B. C. It ended by decree of Cyrus in 536 B. C. The interval was therefore seventy years. All the Jews did not return in 536—very few of them did—but all were at liberty to return. We may consider that date, or 538 as some think, the end of the captivity. A chronological table of events is as follows:

- B. C. 609. Battle of Megiddo.
Jehoiakim becomes King.
- B. C. 605. Fourth year of Jehoiakim.
Battle of Carchemish.
- B. C. 598. Jehoiachin King, three months.
Zedekiah King.

- B. C. 587. Destruction of Jerusalem.
 B. C. 536. End of Captivity.
 Decree of Cyrus.

There is really no excuse for calling 587 B. C. the beginning of the captivity. Is it because it was the final deportation? But it was not the final. There was another, five years later (Jer. lii. 30). Was it the first? Certainly not. There was another in 598, when Jehoiachin was deported (Jer. lii. 28). Ezekiel was among the captives in that deportation, and many more persons were carried away then than in either or both of the subsequent removals (Jer. lii. 28-30).

Was then the deportation under Jehoiachin in 598 the first?

It, with the two others mentioned in Jer. lii., could hardly have been the only ones, for the following reasons:

In the first return from captivity there were 49,697 persons, possibly 200 more (Ezra ii. 64, 65). It is observed that only four out of the twenty-four courses of priests went back at that time. The hardships of the journey, and the difficulty involved in making a new beginning in desolated Palestine, were a deterrent, except to the most courageous. If to this we add the fear of the tribulations which Daniel foretold, we can understand the shrinking of the majority. Moreover they were in comfort in Babylon, and it was only good sense to leave pioneering to a selected band.

Taking the proportion of priests as a measure, it is not unreasonable to suppose 200,000 Jews left in Babylonia. Now according to Jer. lii., there were all told 4,600 persons carried captive in 598, 587 and 582 B. C. An increase to over fifty times that number in sixty years is incredible. Even

if the returning 49,000 comprised all the Jews transported to Babylon—and we know it did not—the increase would have been too great for belief.

In 2 Kings xxiv. 12-14 a deportation of 10,000 persons in Nebuchadnezzar's eighth year is mentioned. This is commonly taken as the same as that in Jer. lii. 28, which is dated in Nebuchadnezzar's seventh year—the difference in date being explained as between calendar and regnal years, or between Jewish and Babylonian reckoning. If these deportations are the same, the increase in number of captives is not explained. And if that in Kings is a different deportation, and 10,000 be added to the 4,600 carried to Babylon, the problem is still unsolved.

There must have been other deportations. The writers of Jer. lii. and of 2 Kings xxiv. mention what they knew. Daniel (i. 1) mentions what he knew, but there were more. How else can the large number of Jews in Babylon be accounted for?

The testimony of Berosus bears out this conclusion. He says (Jos. Cont. Ap. I. 19), "When Nebuchadnezzar learned that his father was dead . . . he committed the captives he had taken from the Jews, Phenicians and Syrians to some of his friends, that they might conduct the heavy armed troops to Babylonia, while he went in haste across the desert to Babylon". This was in 605 B. C., the fourth year of Jehhoiakim. No mention of these deportations is made in Jeremiah or Kings.

It may be that Berosus in his condensed account anticipated the deportations which occurred seven and eighteen years after, but that is not likely, and the plain meaning of his

words is that these captures were made before Nebuchadnezzar became King. The conclusion that many Jews were sent to Babylon in different detachments is necessitated by the large number of them we find in Babylon.

The treatment accorded to the Kingdom of Judah, all along until the destruction of Jerusalem in 587 B. C., shows that Nebuchadnezzar's policy was not the extinction of Judah but its preservation as an ally—a buffer-state. Angry at Jehoiakim's defection in 605 B. C., he put Jehoiakim in fetters, but presently released him and replaced him on the throne. Perhaps Jehoiakim pleaded that he was compelled in the face of Pharaoh Necho's army to feign submission to the Egyptian. However that may have been, Jehoiakim was allowed to reign till 598 B. C., and, after his death, his brother Zedekiah was made King by Nebuchadnezzar, and in spite of his broken oath was kept on the throne for eleven years. An independent state as an ally over against Egypt was more serviceable to Babylon than a subject province. The policy so successfully pursued by England in India was the policy of the Great King. To carry Jews to Babylon to familiarize them with the customs of the capital, to treat them well, to break down their exclusiveness, to make them feel pride in being members of the great empire—was certainly the policy of statesmanship.

Nebuchadnezzar's conduct shows that this was his purpose. He failed. His patience was exhausted at length, and then Jerusalem was destroyed. The first deportation—that of the young nobles in Jehoiakim's third

year—though no doubt forced upon unwilling youths, was marked by kindness—politic kindness—and practically it was a kindness to take any of the Jews from their own land, which was ravaged by war, to Babylonia, where they could dwell in safety.

In the mind of the Jew it was no kindness. His own land was dearer to him than all lands, and his own religion—much as he disgraced it—infininitely above the religion of Mero-dach, Baal, or any other god; and so to be forced out of his own country, and compelled to live among idols, whatever temporal advantages may have come in the change, was captivity for him.

When in 609 B. C., after his fruitless excursion into Syria, Necho marched back to Egypt, we should have expected Nebuchadnezzar to appear promptly at Jerusalem, with a show of force, to renew the alliance which Josiah, Jehoiakim's father, had made with Babylon. That he did so appear I have no doubt, and the three years' amity between Judah and Babylon (2 Kings xxiv. 1) was the result. To strengthen the bond the young nobles were brought to Babylon in 606. The next year, 605, Jehoiakim fell away from his agreement, for the Egyptian troops were swarming about him. Then came Carchemish and the flight of Necho.

To place the three years' alliance after the battle of Carchemish seems to me unreasonable. Jehoiakim was then in no condition to make alliances. The whole country as far as Egypt was in the possession of Babylon. Jerusalem existed only through sufferance. To make it conscious of its weakness a nod to the Moabites, Am-

monites and Syrians was sufficient, and predatory bands ravaged Judea (2 Kings xxiv. 2). At his leisure, Nebuchadnezzar attended to Jehoiakim, allowed him to reign seven years more, and then, annoyed at the presumption of Jehoiachin in succeeding his father, imprisoned that young man for thirty years and set up Zedekiah. The whole Jewish nation was really a captive even in its own land, and the culmination in the burning of the city and temple and the removal of the sa-

cred vessels was the full and literal accomplishment of the word of the Lord by the mouth of his prophet.

The seventy years captivity was exacted to the full. But mercy tempered wrath. The earliest deportation—that of the young nobles—though a captivity in the mildest form, and involving comparatively a small number—is counted in the gracious arithmetic of heaven the beginning of the Exile.

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Critical Theories and the Old Testament Sabbath School Lessons

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For the past month our Sabbath Schools have been pursuing a course of Old Testament study in the history of Israel, covering the period of Samuel's judgeship, and the early years of Saul's reign,—a transitional period. The scattered tribes were being brought by their conflicts with the surrounding nations into more immediate national unity. Especially did their wars with the Philistines have an influence to cause them to desire a stronger government than that which prevailed through the era of the Judges. It was a natural consequence of the manner in which Israel first occupied the land of Palestine, in separate tribal allotments, that there would be a lack of national coherence, and a tendency towards tribal independence. The only cohesive agency was their religion, which according to the Levitical institute brought them together at one altar at stated times during the year. Had Israel been faithful to the religious system as inculcated in the law of Moses, the people would have been bound together in the strongest

bonds. The idea was simplicity itself. It consisted in the civil self-government of the tribes by their own elders, and the theocratic unity of the whole through the instrumentality of one faith and one system of religious rites. But Israel showed itself no more capable of wise self-government than the surrounding nations.

Those teachers, with a theory of evolution to vindicate, who make the era of the Judges a period of semi-barbarism, in which the people are feeling their way up to a higher state of culture religiously, have ignored the whole meaning of the divine purpose. If a divine Providence was back of the history of Israel—and this is claimed to be the case from the call of Abraham down to the coming of Christ—then the days of Moses and Joshua are not followed by centuries of barbarism in which the people are working their way up slowly out of polytheism, with no guide but their own speculations. Let it be remembered that it is the teaching of the his-

tory of the Judges, that the people were constantly backsliding—falling from the grace of light and truth they had already received. This, rather than a primitive barbarism, accounts for the interregnum of the period of Judges. It must be plain to any careful thinker, that if Israel had obeyed God and conformed to the divine ideal—a theocracy, in which in all civil matters the people governed themselves—and religiously adhered to the one faith and its rites and symbols, they would have been the happiest people on the face of the earth. Because they did not seem capable of doing this God granted them a strong government—a kingly government, which circumscribed their liberties. It did not, however, decrease the tendency of the people to backsliding.

According to the explicit teaching of the Bible, we have the complete law of Moses including Deuteronomy before Israel entered Canaan, and of course before the era of the Judges. This fact can only be set aside by a series of baseless hypotheses, that make the Old Testament, in its present form, structure, and teaching, a fraud. Now, the practical question at issue is,

Shall our Sabbath School Lessons teach the truth concerning this; or shall they have stealthily infiltrated into them the hypotheses of the Documentary Theory which revolutionizes the order of Old Testament History?

Under the caption "Research and Bible Study", The Sunday School Journal, for July, has "an extract from an "Introduction to the Book of Samuel, by the Rev. A. R. S. Kennedy, M.A., D.D.", etc. All through this extract we see the ear-marks of the Documentary Theory. For example:

"The later group, as represented by the Books of Chronicles, is dominated by ecclesiastical interests, and reflects throughout the tone and stand-point of the Priestly Code".

What is the basal assumption that underlies this whole statement, and in fact the entire "Introduction"? It is the theory that the Priest Code—to be found in Exodus, Leviticus, Numbers, and Deuteronomy—is a production of Priests of post-exilic times; that this Priest Code as we have it in the Pentateuch had no existence in the days of Moses, and no really codified existence before the Exile. The expression, "dominated by ecclesiastical interests", contains the insinuation that the Priest Code was a production of men who sought to magnify their office, and who usurped to themselves powers and functions not conferred upon them by the law of God.

Here is a favorite expression of all these critics—"reflects the tone and standpoint"—which you will meet at almost every turn in their disquisitions. It simply means that there is a resemblance, imaginary or real, existing between two alleged documents. Of course there is a resemblance between Chronicles and the Priest Code, because Chronicles as a history of Israel sets forth the national violation of the laws of God, from the days of Saul down to the Babylonian Exile. But does the fact that the one reflects the existence of the other prove that they are cotemporaneous productions? Does the fact prove that the writers of Chronicles were the Priests who are supposed to have created the Priest Code? Now, we leave out of the question this imaginary "tone and standpoint"; there is no proof that it exists except as an exigency of a

hypothesis. The fact that Chronicles reflects the existence of the Priest Coder, all through the history of the Kings of Judah and Israel, is a very significant fact, that can not be minimized by the insinuation of a "tone and standpoint".

Again we are informed that—

"The first impulse to historical writing among the Hebrews was given by the prolonged struggle with the Philistines for the mastery of Palestine".

This is the critical theory again, that up to the days of David the Hebrews were *a lot of barbarous nomads*, worshippers of the Canaanite divinities of their times. Of course this paragraph does not tell us whether they had retrograded into barbarism, since they had taken possession of the land; or whether they had always been devoid of a written history. But the critical implication back of this statement we take to be the prevalent one, namely, that this was but *a stage in their development from savagery to civilization, without extraneous divine help*,—a view contradicted by the presence of Supernatural agency on every page of the Divine Revelation.

But back of the implication in this statement, concerning the first attempts of the Hebrews at writing history, lies the assumption that the Pentateuch was not in existence at that time. Imagine this statement of the author being taught to a Sabbath School class, and then imagine some bright young man asking: "How about the Pentateuch and Book of Joshua—were they not written before this time? In the books of Joshua and the Pentateuch we read of books and writings. Are we to understand there were no books and historical records among the Hebrews at that

time?" What would The Journal teachers answer to so pertinent a question?

But here we have an attempt to throw light upon this subject:

"The view to which expression has just been given, that the first essay in historical writing among the Hebrews was made soon after the national revival under David, with the great events of the recent past for their theme; and that only afterward was the history of the remoter past taken in hand, is *the view of the most recent students of Hebrew historiography*". [Italics ours.]

This bald assumption is bolstered up by such names as "Stade, Kittel, Budde, Moore, Kent, etc.", exponents of the Documentary theory, with no very perceptible difference between them and Wellhausen, Kuenen, etc.

Now what *facts* can be presented in support of this statement? None whatever. Nothing but hypotheses. It is an exigency of the Modified Document Theory. How adroitly the Pentateuch, Joshua, Judges and First Samuel are pushed out of the way of the theory! What reply can be made to such off-hand assertion? Nothing but *contradiction*. We calmly wait for some semblance of proof. But we can feel perfectly assured that, instead of some *proof*, the next critic that has occasion to make the assertion will attempt to overwhelm us with some more names of critics, perhaps adding the writer in The Sunday School Journal, and closing up with the interminable "etc.".

We are next treated to a discussion on *two types of history*—"Narrative or descriptive", and "didactic or pragmatic history".

We make no particular objection to

this distinction; but, whether "descriptive" or "pragmatic", *history should be true to the facts*. If the pragmatic historian adds to historical incidents *that which is not fact*, but simply a theory of his own, the act is misleading and history is perverted. We call attention to an illustration of the pragmatic method according to the author:

"In 1 Sam. xv. we have a good example of the pragmatic or didactic treatment of the *tradition* [italics mine] representing Saul's rejection of Samuel at Gilgal. The historical incident is used in the spirit of the prophets, to enforce the moral lesson that 'obedience is better than sacrifice'".

If we catch the meaning of this whole discussion, it is this: The message from the Lord through Samuel is an after addenda to the historical fact of Saul's disobedience to the orders of Samuel. In other words, the rejection of Saul and its alleged cause is *a pragmatic addition to the history*, made subsequently to the account.

We next meet with something decidedly new in Biblical interpretation. We are introduced to a "Deuteronomistic School of historians": a school of historians "who drew their inspiration and their ideals mainly from the book of Deuteronomy".

Who were they? No names are mentioned. But they belong to the period 620-450 B. C. Why so late in Israel's history? Because Deuteronomy, according to the critics, came into existence about 620 B. C. We here give the author's statement:

"The promulgation of the legislation of Deuteronomy in the eighteenth year of Josiah (622-621 B. C.) gave an immediate and far-reaching impulse to the didactic method of historical writing".

That is to say, the prophets of these

times gathered up the historical "traditions" afloat among the people, and placed them in a moral and religious setting according to their fancy, and made them to teach as history very much that did not belong to history. They made them, for example, to teach that monstrous fallacy that Moses was the author of the teachings of Deuteronomy; and this to give their moral teachings the sanction of the great name of Moses!

These "Deuteronomistic historians" are also styled "exilic historians":

"It must suffice to say, in general terms, that the primary aim of the exilic historians of Israel was not to hand down to posterity a minute and objective history of the chosen people, but to interpret to their contemporaries God's discipline in history of his people in the light of the teachings of Deuteronomy, and of the great prophets, of whose inspired thoughts Deuteronomy is, in a sense, the literary deposit".

Again we ask who were these exilic historians? What books did they write? If we understand this author correctly, they wrote all the historical writings of the Old Testament from Joshua to the end of 2 Kings. They gave the bare recitals of preceding historians and the traditions of a people a religious setting; and invoked for this *manufactured system of history* the divine attestation! Now, we affirm that *the Sacred History has its own moral lessons*, and these are *founded on its truth*, and must be legitimately deducible from it.

But the reproach of this whole scheme is that it revolutionizes the entire order of Bible history; and does it, not at the behest of any *facts*, but at the behest of a theory of development which compels the critic to fill the text with emendations and interpo-

lations, and to split it up into fragments the supposed productions of men living centuries apart! According to this writer the golden age of Hebrew literature is the age of the Exile; not the age of David, Solomon, or Isaiah, Amos, Hosea, Micah, but an age of decadence, of national weakness, when Israel was scattered to the four quarters of the earth! Does this look reasonable? Yet according to these critics about all the literature of Israel was produced somewhere between 621 and 444 B. C. If their theories be true it was an age of gigantic literary frauds.

To close up this introduction to Old Testament Study in our Sabbath Schools, we are given a description of the methods of the Hebrew historian and the ancient Oriental historian in general:

"As a rule he was content to reproduce, as far as was consistent with his purpose, the very words of his documentary sources, weaving his extracts into a connected narrative, while scrupulously preserving their color and style".

"The uniform characteristic of Hebrew historiography, explains why modern scholars prefer to speak of the compiler, rather than the author of Samuel and Kings".

In the first of these references, does the author have in view a defense of the documentary theory? Is not this an attempt to lay a foundation for that theory in ancient usage or custom? We pause to ask whether it is a fact or not? Where is the unmistakable

example of that kind of historical writing? It is *not to be found in the Bible*. It may be *created* by an adroit manipulation of the text,—by a splitting up of the narratives into seemingly parallel accounts, and an occasional supply of verbal interpolations. The writer will undertake to split up almost any document produced by the pens of the critics into two or more seemingly parallel accounts, if he be granted the privilege the critics take of supplying now and then a phrase of his own; and he will produce critical documents *ad libitum*. We are frank to admit that the "compiler" is the chief factor in the business, according to the critics. It is not at all astonishing that we should have so many *anonymities* as the result of a first-class critical treatment of the text.

But what disturbs the writer is the realization that *we are to have such teaching infiltrated into our Sabbath School Lessons*. It is the more dangerous from the fact that it is couched in such *positive language*, as if it were the final conclusion of an eminent and devout scholarship. We were assured by the Editor of The Journal, when we complained last year of an article from the pen of Professor McFadyen, that that paper was admitted by oversight in his absence. But *this clipping is no better*. It teaches the same things McFadyen taught, as is equally calculated to pervert the faith and to mislead the inquirer after truth.

* * * *

Does Jesus Teach a Doctrine Concerning the Scriptures?*

BY THE REV. WILLIS J. BEECHER, D.D.

This is a practical question, and not merely academic. In the controversies now current the men on one side adduce the testimony of Jesus concerning the Old Testament, concerning, for example, the writings of Moses and David and Isaiah; and the men on the other side reply that in all this Jesus did not teach a doctrine, but merely used the phraseology which he found current. He waived, they say, the question of the meaning and the correctness of this phraseology, rather than take the trouble to raise and settle that question. It is a very practical matter with any of us to decide which of these two views we will take.

And it is as important as it is practical. The Old Testament problems are in themselves of more account than some persons seem to think. They attain to greatly increased importance when we observe their connection with the history of the religion of Jehovah—with the question, for example, whether that religion is a product of mere ordinary evolution or of unique divine revelation. And they have the supremest importance if, in addition to this, they are inseparably connected with the question of the veracity of the Lord Jesus, and so with our estimate of his character.

Let us make two inquiries. First, what is the natural impression made on the mind by the utterances of Jesus concerning the Scriptures? Second, what are the alternatives if we do not accept this natural impression?

The Natural Impression Made by the Record

I. When we read the record, what is the natural impression it makes as to the teachings of Jesus concerning the Scriptures?

The Proper Form of the Question

Please to notice that this is the proper question to ask. Right here many persons allow themselves to become the victims of bad logical procedure. Instead of asking how we should naturally understand the teachings of Jesus, they put the question in this form: Suppose it were completely proved that David wrote none of the Psalms, and Moses no part of the Pentateuch, would it be possible so to understand the words of Jesus as to make them consistent with this? Then they presently slip into the assumption that their hypothesis is a fact, and that leads them to enlist all their powers in trying to defend Jesus by putting some other meaning upon his words. All this is a blunder. No one claims that there is absolute proof that Moses and David were not the authors. The alleged proof is merely a balancing of intricate probabilities. As for you

* An address delivered before the Alumni Association of Auburn Theological Seminary, May 6, 1908. Reprinted by Permission of The Auburn Seminary Record.

yourself, you very likely do not even know what these probabilities are. How is it? Do you know, you personally? Probably you know of no other evidence in the case that seems to you half so cogent as the assertions of Jesus. The thing for you to do is to begin by taking these assertions at their natural value. If that value needs to be modified you will find it out later.

Does the New Testament, then, afford proof of the seriousness of the teachings of Jesus concerning the Scriptures?

In answering this question we must confine our argument mainly to the recorded words of Jesus; though we should not forget that Peter and Stephen and Paul and the others took their beliefs largely from Jesus, so that it is often correct to infer what he thought from what they say.

A Fact: Jesus in his Teachings Gives Large Place to the Scriptures

1. Studying the natural meaning of the utterances of Jesus, note first the relative bulk of his sayings concerning the Scriptures, as compared with those on other subjects.

The Sermon on the Mount as recorded in Matthew (v.-vii.) contains 107 verses, excluding the 4 merely narrative verses at the beginning and the end. Of these 107 verses 5 expressly mention the law or the prophets, or both, or the commandments (v. 12, 17, 18, 19; vii. 12). One of the 107 verses so mentions Solomon as to imply the Old Testament account of him (vi. 29), and 14 contain Old Testament quotations, printed by Westcott and Hort in uncials (v. 4, 5, 21, 27, 31, 33, 34, 35, 38, 43, 48; vi. 6; vii. 22, 23). That is to say, the Old Testament Scriptures are directly and expressly recognized in 20 of the 107 verses of the Sermon on the Mount—nearly one-fifth of the entire number.

But if we should stop with this, our statement would be incomplete. In 7 verses additional to those which have direct quotations Jesus uses the Old Testament expression "blessed". In 6 additional verses he uses the term "kingdom", derived from the Old Testament. At least 20 additional verses consist of comment on the sentences quoted from the Old Testament. Add these 33 verses to the 20, and we find Jesus dealing with the Old Testament in 53 of the 107 verses of the Sermon on the Mount.

We need not be finical in our counting. Different persons would count differently. But no possible count can relieve us from the conclusion that the ancient Scriptures bulk large in the teachings of the Sermon on the Mount. In this matter these chapters in Matthew are representative, though the proportion of Old Testament mention in them is larger than the average proportion in the teachings of Jesus. But it would be within bounds to say that of all the recorded sentences of Jesus at least one-tenth directly or indirectly contain unmistakable presuppositions of the Old Testament Scriptures. The word law, denoting either the Pentateuch or the whole Old Testament, occurs about thirty-one times in the four gospels. The word prophet, denoting the Old Testament prophets or their writings, occurs more than sixty times. The word for Scripture occurs about twenty-four times, and the verb "write", "written", is used in the sense of scriptural writing more than forty times. The name of

David appears thirty-eight times, and that of Moses thirty-six times. Take a New Testament and measure by linear inches, and you will obtain a mechanical expression of the fact that there are very few subjects on which Jesus has anywhere near as much to say as on the Scriptures.

If our induction of facts closed at this point, we are already entitled to draw a conclusion. In the case of a sane and thoughtful man like Jesus, it is impossible to think that he had no opinions of his own in a matter concerning which he had so much to say. It is preposterous to affirm that on a subject which occupied his attention so largely he merely followed otiosely the ideas which he found in circulation.

Another Fact: His Teachings concerning the Scriptures are as Conspicuous as They are Extensive

2. The reasons which justify this conclusion grow more and more weighty when we examine some of these many utterances of Jesus, and observe that they are as conspicuous on account of the importance which he attaches to the subject as on account of the teaching space he gives to it.

He Connects the Golden Rule and the Law of Love with the Scriptures

a. In a very marked way, for example, Jesus appeals to the Scriptures as a rule of conduct. Certain great principles which we think of as most characteristic of him were by him avowedly taken from the Scriptures. Take the golden rule, for instance:

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets" (Matt. vii. 12).

Jesus gives this, observe, not as originating with himself, but as summarizing "the law and the prophets", as claiming respect from his hearers because it comes from the law and the prophets. That we are to love God with the whole heart and our neighbors as ourselves is a doctrine that Jesus simply quotes from the Old Testament, in answer to the question:

"Which is the great commandment in the law?"

and with the comment,

"On these two commandments hangeth the whole law, and the prophets".

Jesus does not even claim originality in the matter of designating these two as the great precepts of the Scriptures. This was a matter in which the scribes agreed with him. (Matt. xxii. 34-40; Luke x. 25ff.) In his story of the rich man and Lazarus he makes statements that are equally sweeping:

"But Abraham saith, They have Moses and the prophets: let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead" (Luke xvi. 29, 31).

And he makes the same point in another quite different utterance:

"The scribes and the Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, do and observe; but do not ye after their works" (Matt. xxiii. 2).

Note how this affirms the right of Moses to prescribe courses of conduct and the obligation to be obedient to his prescriptions.

Besides general statements like these, in which all character and conduct are referred to the Scriptures, or to the great central truths of the Scriptures, the recorded teachings of Jesus abound in detailed instances of ethical appeal to the Scriptures.

"It is written, Man shall not live by bread alone" (Matt. iv. 4; Lu. iv. 4).

"It is written, Thou shalt not tempt the Lord thy God" (Matt. iv. 7; Luke iv. 12).

"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. iv. 10; Luke iv. 8).

"It is written, My house shall be called a house of prayer; but ye make it a den of robbers" (Matt. xxi. 13; Mark xi. 17; Luke xix. 46).

He Appeals to the Scriptures in Matters of Fact and of Belief

b. With an emphasis that is equally marked Jesus appeals to the Scriptures as conclusive evidence in matters of fact and belief. He nowhere teaches, it is true, that we are under obligation to believe the Scriptures as a matter of prerogative rather than of evidence. But he attributes to them supreme authority as evidence. When he wishes to accredit John the Baptist he says:

"This is he of whom it is written, Behold I send my messenger" (Matt. xi. 10; Luke vii. 27).

When his opponents claim that

"Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat",

Jesus accepted the Scriptural testimony as proving the fact, though he had to remind them that it was not Moses, but God, that gave the bread from heaven. (John vi. 31, 32.)

From the Scriptures Jesus elaborated and defended the doctrine of the resurrection. He argued from the Scriptures in proof of his own doctrine of the sabbath, and of ceremonial religion, as opposed to that of the scribes. Jesus had something to say on most of the great truths that enter into dogmatic Theology, though he did not put what he had to say into the form of systemized Dogmatics; and in treating these truths he habitually cited the Old Testament. Some instances are given below, and other instances are familiar.

Especially He Bases His Own Claims on the Scriptures

Jesus is especially emphatic in basing his own claims on the Scriptures. In the account of the walk to Emmaus we are told:

"Beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself".

Reflecting on this after he had left them, they said:

"Was not our heart burning within us while he . . . opened to us the Scriptures?" (Luke xxiv. 27, 32).

Later, at Jerusalem, the record is:

"And he said unto them, These are my words which I spake unto you while I was

yet with you, how that all things must needs be fulfilled which are written in the law of Moses and the prophets and the Psalms concerning me. Then opened he their mind, that they might understand the Scriptures. And he said unto them, Thus it is written, that the Christ should suffer . . . " (Luke xxiv. 44-46).

Jesus had uttered similar teachings earlier in his career. His words on that notable "last day, the great day of the feast", were:

"If any man thirst, let him come unto me and drink (cf. Isa. lv.). He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John vii. 37, 38).

From the very beginning he had been accustomed to claim that in his career were fulfilled the things written in the prophets. In the synagogue at Nazareth he read from "the book of Isaiah the prophet", and commented on the passage read and on other Scriptures, particularly on the narratives concerning Elijah and Elisha. The record is:

"And he closed the book, . . . and he began to say unto them, to-day hath this Scripture been fulfilled in your ears" (Luke iv. 16ff).

And who is not familiar with passages like the following?

"The Son of man goeth even as it is written of him".

"How then should the Scriptures be fulfilled, that thus it must be?"

"But all this is come to pass that the Scriptures of the prophets might be fulfilled" (Matt. xxvi. 24, 54, 56; Mark xiv. 21, 49).

"That the word may be fulfilled that is written in their law, They hated me without a cause".

"That the Scripture may be fulfilled, He that eateth my bread lifted up his heel against me".

"Not one of them perished but the son of perdition; that the Scripture might be fulfilled" (John xv. 25; xiii. 18; xvii. 12).

In fine, the habitual teachings of Jesus justify the words of one of his earliest disciples:

"We have found him of whom Moses in the law, and the prophets, did write" (John i. 45).

Or they justify his own summary of the matter:

"It is written in the prophets, And they shall all be taught of God. Everyone that hath . . . learned cometh unto me" (John vi. 45).

He Teaches that the Scriptures are of Perpetual Authority

c. In these teachings Jesus assumes, and he elsewhere expressly declares, that the function of Scripture as the rule of conduct and of doctrine is perpetual.

It is true that some persons deny this in the interest of the views that are inconsistent with it. Does not the author of the book of Hebrews say, for example, that "there is a disannulling of a foregoing commandment"? And are not Christians agreed that the Israelitish ceremonial law is no longer in force? But the ceremonial law was by its terms given for certain conditions; it never had any applicability outside those conditions. Has it ever been abolished in any other sense than this—that it is not applicable when and where

no cases arise under it? And what is there in the Old Testament that has been done away by Christianity in any other sense than this?

In proof that Jesus superseded the old Scriptures men sometimes cite the passage in Matthew where he says:

"From John the Baptist until now the kingdom of heaven suffereth violence For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah" (xi. 12-14).

Is it not here represented that the authority of the prophets and the law expired by a term limit when John the Baptist and Jesus appeared? No, it is not so represented. That is merely an inference. And Luke, when he cites this utterance of Jesus, takes pains to indicate that this inference is false. He represents Jesus as saying explicitly that the old Scriptures are not displaced by the new Gospel:

"The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away than for one tittle of the law to fall" (Luke xvi. 16, 17).

Similarly the statement that "the law was given by Moses; grace and truth came by Jesus Christ", is sometimes cited as affirming that the grace and truth are inconsistent with the law, and that they have superseded it; but this is neither said nor implied in the words cited.

The argument to preclude our holding that Jesus regarded the authority of the Scriptures as perpetual is made up exclusively of instances like these, coupled with the allegation that in the Sermon on the Mount he repeals certain Old Testament precepts.

It is Misleading to Say that He Repeals Parts of the Old Testament

But it is not true that Jesus repeals any of the Old Testament precepts which he cites in the Sermon on the Mount. To understand this rightly one should observe that Jesus is there not dealing directly with the Scriptures, but with their contents as his auditors had heard them expounded by the scribes. In every case he says, "Ye have heard that it was said", not "Ye have read that it was said". In every case he so cites the Old Testament precept as to imply its validity, and then proceeds to comment on the scribal interpretation of it. He thus cites "Thou shalt not kill", "Thou shalt not commit adultery", "Thou shalt not forswear thyself", "Thou shalt love thy neighbor". To repeal these would be to say that it is sometimes permissible that one may commit murder, may commit fornication, may forswear himself, may abstain from loving his neighbor; Jesus says nothing of the kind. He cites the precept which prohibits divorce except by an instrument in writing. To repeal this would be either to prohibit divorce by written instrument, or to permit divorce without the formality of writing. Jesus does neither; he simply interprets this Old Testament precept by another Old Testament precept, drawing the conclusion that divorce is to be resorted to only in extreme and exceptional cases. He cites the legal maxim, "An eye for an eye and a tooth for a tooth", and leaves it untouched as a legal maxim, but says that it is no good rule for personal conduct.

Among the precepts which he cites there was one that troubled the scribes. They accepted the commandment "Thou shalt love thy neighbor", but they qualified it by asking, "And who is my neighbor?" (Luke x. 29). Some of them distinguished between a neighbor and an enemy. When from the Scriptures they taught, "Thou shalt love thy neighbor", they added the comment, "And hate thine enemy". This addition by the scribes Jesus repudiates, but he repeals nothing that is contained in the Scriptures. No utterance of his can be found that shall discount his own explicit affirmation that the law shall last as long as the universe.

For this is his affirmation. He holds that the supremacy of the Scriptures is eternal. Already in the Sermon on the Mount he was addressing persons who had an idea that he would somehow supersede the Scriptures. He found it necessary to undeceive them. He affirmed explicitly and with reiteration that the Scriptures are not to be superseded:

"Think not that I came to destroy the law or the prophets." "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven" (Matt. v. 17-19 R. V.).

An Inevitable Inference

Do you ask me to believe that Jesus appealed to the Scriptures in these scores of recorded instances; appealed to them as the foundation for life, for religious belief, for his own claims as a teacher; appealed to them as of eternal standing; and yet that he had given the matter so little thought that he had no doctrine of his own to hold and teach concerning the Scriptures? He was a person of good judgment, a person who looked below the surface, and thought out the problems of the time. Does it seem to you credible that in this so much emphasized department of his teaching, this department which he regarded as so fundamental, he contented himself with just using current phraseology, without taking the trouble to understand it, or to decide whether it was correct or not? I do not believe that this will seem credible to any person who will really give attention to it.

Other Facts: Jesus as a Critic and Interpreter

3. These conclusions would hold even if in the Gospels we could find no consciousness on the part of Jesus of his having critical views, or of the use of method. But we find on the contrary, that he made critical discriminations, and that he had a method, differing from that of the other teachers of his time; and in matters of this kind we find independent proof of the conclusions we have reached.

It is true that the materials for constructing this phase of the mental life of Jesus are not very abundant; this we should expect, considering the brevity of the Gospels and the relatively greater importance of other phases. Nevertheless there are materials of this kind that are worth studying. They show certain

habits of thought on the part of Jesus which are inconsistent with the theory that he used important terms indiscriminately.

a. He makes critical distinctions. For example he distinguishes sharply between certain parts of "the law of Moses" that came from Moses himself, and certain other parts that came from other sources:

"Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken, are ye wroth with me" for healing on the sabbath? (John vii. 22-23 Am. R.).

This is one instance. Another appears in his treatment of the matter of divorce. He makes a distinction between the strictly Mosaic law requiring that divorce shall be by an instrument in writing and the earlier principle found in the account of the origin of man.

"For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife" (Mark x. 2ff.; cf. Matt. xix. 3ff.; Gen. i. 27; ii. 24).

If Jesus thus discriminated between the Mosaic and the pre-Mosaic elements in the books of Moses, who is qualified to say how far he may also have discriminated between these and the post-Mosaic elements, or to what extent he may have made other critical discriminations?

In regard to the interpretation and the authority of the Scriptures Jesus had theories of his own, which he defended polemically as against the theories of the scribes.

b. For his views of interpretation we may turn again to the Sermon on the Mount. Throughout those chapters his method is brought into contrast with that of the scribes. The difference was so marked that people noticed it:

"The multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes" (Matt. vii. 28, 29).

He and the scribes agreed, as we have seen, in counting love to God and to men as the central truth of the Scriptures. They further agreed in ascribing a typical character to such precepts as "Thou shalt not kill", "Thou shalt not commit adultery", so that the precept may be applied to any conduct of that type. But from this point the scribes proceeded by making fine distinctions, while Jesus proceeded by emphasizing the one underlying principle in each case. They distinguished between swearing by the temple and by the gold of the temple, between swearing by the altar and by the gift upon it (Matt. xxiii. 16ff.); while Jesus condemns all speech that has in it the spirit of irreverence. They distinguished between him who kills another, and him who is angry, and him who says "raca", and him who says "fool"; Jesus declares that all who cherish malignant feeling come alike under condemnation.

The habits of thought that led Jesus to differentiate this type of interpretation were not such habits as would lead him to accept and transmit careless or false statements concerning the Scriptures.

c. Further, Jesus engaged in controversy with the scribes on the question

of the authority of Scripture. He and they agreed that the Scriptures were "the word of God", and disagreed as to the supplementing or interpreting of the Scriptures by other tradition:

"Ye leave the commandment of God, and hold fast the tradition of men." "Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother; . . . but ye say," that a person may be relieved of this obligation by the process known as "Corban . . . : making void the word of God by your tradition" (Mark vii. 8ff.).

All who are familiar with the New Testament will recognize this as one of several passages in which this matter of controversy comes up—controversy between Jesus and the scribes concerning the Scriptures. It is not true that Jesus simply took for granted the current opinions and expressions concerning the Scriptures. He controverted some of the opinions which he found; and he was not the man to enter into controversy without knowing the whole subject—the whole subject, and not merely the parts of it that were in dispute.

Another Fact: Jesus Denounces the Scribes for Their Differing Treatment of the Scriptures

4. These considerations appeal to us the more cogently when we observe that in connection with them Jesus severely denounces his opponents.

This shows that he did not regard their differences concerning the Scriptures as merely casual and unimportant. He rebukes the scribes and Pharisees for their hypocrisy, for their self-righteousness, for their devouring widows' houses—he rebukes them for these no more scorchingly than for their false teachings and false conduct in the matter of the Scriptures.

In the passage last cited and its parallels we have seen how sharply he condemns them for so supplementing what Moses had written that they made void "the word of God" by their traditions. In repeated instances he accuses them of disobedience to that which is written in the Scriptures. Note a single additional instance:

"Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?" (John vii. 19).

With especial severity he scores them for their bad interpretations of Scripture, and for the evil consequences that ensued. To the Sadducees he says:

"Is it not for this cause that ye err, that ye know not the Scriptures, nor the power of God?" (Mark xii. 24).

And to the opponents of the Sadducees he says:

"Wo unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law" (Matt. xxiii. 23).

When they blame him for healing on the sabbath he defends himself and condemns them, on the basis of several passages of the Old Testament (Matt. xii. 1-8):

"Have ye not read what David did . . . ? Or have ye not read in the law how that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless? . . .

But if ye had known what this meaneth, I desire mercy and not sacrifice (Hos. vi. 6), ye would not have condemned the guiltless".

And on a very different question of interpretation he says:

"Is it not written in your law, I said, Ye are Gods? If he called them Gods . . . (and the Scripture cannot be broken), say ye of him whom the Father sanctified . . . , Thou blasphemest; because I said, I am the Son of God?" (John x. 34-36).

As we have already seen, Jesus not merely bases his own claims on the Scriptures, but blames his opponents for not accepting him on that basis. And at this point his denunciations become as passionate as they are scathing:

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life."

"Think not that I will accuse you . . . ; there is one that accuseth you, even Moses on whom ye have set your hope. For if ye believed Moses ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v. 39, 40, 45-47).

"When therefore the lord of the vineyard shall come, what will he do . . . ? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, . . . Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same was made the head of the corner . . . ? Therefore say I unto you, The kingdom of God shall be taken away from you And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust" (Matt. xxi. 40-44).

Other passages as unsparing as these will occur to any one who is familiar with the New Testament.

The Cogency of these Considerations

In our modern public controversies on religious or other questions a person sometimes contents himself with a merely superficial knowledge of a subject, and on the basis of that superficial knowledge proceeds to deal out bitter accusations against men who differ with him. We weakly and foolishly do this, God forgive us, but we know that it is a despicable thing to do. A person deserves not disapproval only, but contempt, if out of the depths of his conscious or unconscious ignorance he lets himself loose in savage attack upon others. You dare not attribute to the Lord Jesus conduct so contemptible as this. Therefore you dare not say that these matters in view of which he poured excoriating rebukes upon his opponents were matters to which he had given but little attention, matters on which he had no very serious convictions. The contrary is certainly the truth. He had whatever knowledge of the subject belonged to him in virtue of his superhuman character or superhuman inspiration; and he also, doubtless, had investigated the subject as a man investigates that which seems to him to be of the most vital importance. However his knowledge was derived, we may be sure that it omitted no essential details. Whatever he said concerning the Scriptures he said as one fully qualified to speak.

Recapitulation

We have answered the first of the two inquiries with which we set out. Let us recapitulate briefly.

The natural impression made on the mind by his utterances is that Jesus held and taught a doctrine concerning the Scriptures; that he regarded himself as well informed concerning them; that out of his abundant information he gives testimony; that his testimony touches literary and critical questions as well as other questions; and in particular, narrowing the matter down to something that is specific and typical, that he testifies to the Davidic authorship of the Psalms, and to the Mosaic authorship of the Pentateuch; it being of course true that his statements on these points are to be reasonably understood. This is the natural impression which his words make, the impression which they have made in the past, the impression which they make on most minds in the present.

The Alternatives to the Acceptance of the Natural Impression

II. The subject before us now changes. We take up the second of our two inquiries. What are the alternatives in case we refuse to accept the utterances of Jesus in what thus seems to be their natural meaning?

This question of alternatives is not of equal interest to all students of the Bible. Of course those who accept the testimony of Jesus as it stands have no use for alternatives; and those who frankly regard the testimony as untrustworthy legend have no use for alternatives; and the large majority of biblical students belong to one or the other of these two classes. But there is a third class, composed of persons who are neither willing to give up Christ for Wellhausen nor Wellhausen for Christ; who feel that they must find a way of reconciling the two. With reference to the position of such, the question of alternatives has a real interest.

There seem to be just three possible alternatives. If we do not accept in their obvious meaning what the Gospels present as the teachings of Jesus concerning the Scriptures, we may either give these teachings some other interpretation; or we may say that the Gospels are mistaken in ascribing them to Jesus; or we may say that Jesus was mistaken in what he taught.

The Words of Jesus Cannot Be Fairly Interpreted as Meaning Something Less than a Serious Doctrine

I. First comes the alternative adopted by those who try to solve the problem by giving a minimized interpretation to the sayings of Jesus. They try to understand his words as meaning something less than a full recognition of the Old Testament Scriptures, with Moses and David and Isaiah and others as the authors. They start, perhaps, by saying that when Jesus mentions Jonah, for example, he merely uses a well known religious story, just as we would use the story of the Good Samaritan or the Prodigal Son, without indicating whether he regards the story as fact or as parable, as written by Jonah or by some other person. In the case of Jonah this is reasonable, but they intimate that the citations from Moses or David or Isaiah constitute parallel cases. This might be plausible if Jesus cited these others in the same way in which he cites Jonah, but he does not. That is where the difference comes in.

Jesus never says that "Jonah wrote"; but when it comes to Moses or David he habitually uses such phrases as these: "Moses said", "Moses wrote", "Moses shewed", "Moses commanded", "Moses suffered", "Moses wrote you this commandment", "he wrote of me", "if ye believe not his writings how shall ye believe my words", "David himself saith", "David in the Spirit calleth him Lord". The terms used are not mere vague and general allusions to writings with which the names of Moses or of David were popularly connected; they are as personal and specific as words can be. No fair minimizing process can make the testimony of Jesus or of his earliest disciples mean less than that Moses and David, inspired by the Holy Spirit, did a work of personal authorship in the Pentateuch and the Psalms.

The alternative fails. Most scholars of all schools see that it fails. Those who deny the Mosaic and Davidic authorship formerly made much of it; now they look mainly in other directions. In proportion as they are characterized by courage and consistency they agree with us conservatives in repudiating this alternative. They may regard the Gospels and Jesus as alike legendary, but they do not dispute that the legends include a view concerning the Scriptures. As we accept the view ascribed to Jesus to the rejection of certain critical theories, so they accept the critical theories to the rejection of the view ascribed to Jesus; but they see as clearly as we that the Gospels represent Jesus as teaching a well defined doctrine on this subject.

The Teaching Attributed to Jesus Cannot be Accounted for as being the Mistaken View of His Biographers

2. As a second alternative some say that the Gospels were not written till some time after the death of Jesus, and that the views which they attribute to Jesus may be largely the more or less mistaken views of the authors.

This is a consistent enough position for a man who regards the Gospels as a tissue of legends gathered in the second and third centuries after Christ. But I have in mind eminent scholars who hold that Mark was written by John Mark from the preaching of Peter; that Luke was written by the companion of Paul, that Matthew is based on the Aramaic Gospel of the apostle Matthew, and that it is more difficult to disbelieve than to believe that John the apostle wrote the fourth Gospel; but who nevertheless depreciate the evidential value of the Gospels by saying that they were not written till "the second generation afterward".

Concrete Illustrations

How much does this amount to by way of explaining the assertion that large misapprehensions concerning some of the most important teachings of Jesus have been incorporated into the Gospels? On the basis of these views the authors of Mark and Luke may have been from a dozen to twenty years younger than Jesus—as much younger, perhaps, as Professor Reed is than Professor Hoyt. John may have been a few years younger than Jesus—as much younger, perhaps, as Professor Riggs is than Professor Darling. If Professor Reed, twenty or twenty-five years from now, should publish an account of Professor Hoyt's

work in Hamilton College, how much would his facts need to be discounted on the basis of its being a work of "the second generation after"? Suppose that Professors Darling and Riggs had been as intimate as Jesus and John; suppose that their family relations and their relations of discipleship were such that Professor Riggs would constantly have to refresh his memory concerning Professor Darling; suppose that literature concerning Professor Darling should come under his notice as the Epistles and the Gospels came under John's notice; suppose that, being in such ways constantly reminded of his friend, Professor Riggs should reach the age, say, of ninety years, with a mind as fresh and vigorous as that of the man who wrote the fourth Gospel; would Professor Riggs, in those circumstances, be capable of reporting correctly the more important of the opinions of Professor Darling?*

The alternative will not answer. The man who is anxious to maintain his fealty to both Jesus and Wellhausen can not simplify his problem by trying to transfer responsibility from Jesus to his biographers.

No Proof that the Gospel Testimony was Vitiating by Prolonged Oral Transmission

As a matter of variation in this alternative, emphasis is sometimes laid on the assertion that Jesus left behind him nothing in writing, that our knowledge concerning him comes exclusively from oral tradition. But who knows that Jesus left nothing behind him in writing? He could read, could read well enough to be acceptable at a public service; how about the probability of his also having been taught to write? Who knows that Jesus had not a genuine literary life, as human as that of Robert Louis Stevenson? Did his public teachings flow spontaneously from his lips, or did he prepare himself for them by careful study? Could you prove a person to be in the wrong if he should picture Jesus in solitude with his writing tablets, carefully working on one of the parables, as Stevenson did on his productions, in order to give it that perfection of form which should render it fittest for its purpose? Who knows that some of the teachings of Jesus have not come to us from originals that were in his own handwriting?

Or who knows how large a proportion of the sayings of Jesus that survive come from memoranda that were directly written down from his lips? It was a civilization in which people had writing materials with them. Zacharias called for a tablet and wrote "His name is John". The unjust steward and his master's debtors had their writing arrangements handy. Robert Browning's "Epistle" of Karshish the Arab physician is not anachronistic when it represents Karshish as writing from Jerusalem concerning the raising of Lazarus. When you come to think of it, the idea that none of the sayings of Jesus were committed to writing at once by those who heard them is an incredible idea.

*The names here mentioned are those of Professors in Auburn Seminary. Dr. Darling died February 3, 1906, at the age of sixty-three years, Dr. Riggs being nine or ten years his junior. Dr. Hoyt was fifty-six years old when the passage was first written. His services in Hamilton College were in the years next preceding 1891. Professor Reed is his junior by fifteen or twenty years.

Who knows how many of them have come to us from first-hand written memoranda?

I have no interest in magnifying the part that writing played in the earliest transmission of the teachings of Jesus; but when some one asserts that it played no part at all, and builds important arguments on that assertion, I beg to enter my protest.

Our discussion has led us along a certain line. Jesus taught a doctrine concerning the Scriptures. His doctrine includes certain propositions as to the literary origin of the Pentateuch and the Psalms and other parts of the Old Testament. Those who deny these propositions and yet wish to honor Christ and the Gospels make a failure when they try to establish the alternative that his words may have some other meaning. They equally make a failure when they attempt to shift the responsibility from Jesus to the men who wrote the Gospels.

Christ's Teaching Concerning the Scriptures Cannot be Accounted for as the Mistaken Product of His Human Limitations

3. There remains yet one more alternative, namely, that we are to regard the views held by Jesus concerning the Scriptures as mistakes due to the limitations of his human nature.

Some remind us that Jesus on earth emptied himself of omniscience, that we have his own word for it that there were things which he did not know; and then they leap to the conclusion that these matters of Old Testament criticism were of that character.

That Jesus submitted to limitations in his knowledge is a proposition which needs no proof to the mind of one who accepts the old received doctrine that our Savior is very man as well as very God. It is possible to reverence him as our Redeemer, even if we think of him as ignorant at certain points. But how shall we decide whether any given matter is one of those concerning which his knowledge is limited?

Of course it is true that vast areas have been added to human knowledge since the times of Jesus, and we have no means of proving that he had any knowledge within these areas; but can any one prove that he had not? If we believe at all in the superhuman character or the prophetic inspiration of Jesus, we must be careful in our assertions of his ignorance, even in these regions. Did he know that the earth is round? Did he know of the mariner's compass, or the printing press, or the continent of America, or the steam engine, or the telephone, or the trolley? Perhaps not. But can you be sure? Do you know of any sayings or acts of Jesus that are in contradiction with any truths that men have learned during these nineteen centuries? Modern knowledge proves the absurdity of many of the opinions which some ancient sages held concerning the physical universe; do you know of any instances of this kind in the teachings of Jesus? In all this field Jesus, whatever the extent of his knowledge, at least avoided the making of mistaken assertions. It is a fact, whether the fact be due to his superhuman character, or to divine inspiration, or to

marvelous knowledge, or to his personal good sense coupled with his habit of dealing with subjects in their permanent aspects—it is a fact that his statements concerning physical matters are as intelligibly true to-day as they were when he made them.

The eschatological utterances of Jesus are the ones most commonly cited in proof that he made serious mistakes through ignorance. Did he raise the expectation that in a crassly physical sense he would come to judge the world, within the lifetime of some whom he addressed? and was that a delusion? There is no room here to discuss this. Our occidental moderns have misapprehended the words of Jesus and the expectations based upon them. A correct understanding will remove every difficulty.

Criteria for Testing the Statements of Jesus

The men who discredit the testimony of Jesus in matters of fact are shy in furnishing criteria whereby we may judge as to when he is mistaken or when not. In general they simply say, touching any matter under discussion, "This is a point in which he is in error". But surely it is the utmost presumptuousness for any of us to think that we know the limits of the knowledge of Jesus better than he himself did.

Occasionally one will say, "We believe Jesus in spiritual matters, even if we disagree with him in other matters of fact". But who can draw the line between the spiritual and the temporal? On this matter Jesus himself has given us a guiding principle:

"If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" (John iii. 12).

"His Equipment for the Special Work of the Messiah"

An able scholar proposes this criterion: that Christ's knowledge was unlimited in all matters in which it constituted "part of his equipment for the special work of the Messiah". Then he asks the question: "Did Jesus need to understand hexateuchal criticism as part of his equipment as the world's Redeemer?" Reasoning in this fashion men draw the inference that we need not be shocked if we find that Jesus was ignorant in all that he taught concerning the literary and historical character of the Old Testament.

For my own part, I do not know whether Jesus needed to understand Old Testament criticism as a part of his equipment for being the Savior of men, but I think that a modest man would hesitate before giving a negative answer. And if you give this answer, you have not touched the real merits of the question. As we have seen, that which Jesus said concerning Moses and David and the Scriptures constituted a large part of his utterances. Strike it all out from his recorded sayings, and you will leave the Gospels hopelessly marred in numerous and important sections. If Jesus was in the habit of talking much about matters of which he was ignorant; if he thought that he knew things which he in fact did not know; if he was in the habit of making assertions which he had not verified, and which, actually, were false; if he proclaimed opinions of this kind as religious doctrines; and if on the basis of these mis-

taken opinions he was in the habit of denouncing the men whom he opposed; such habits as these, if these were his habits, would indicate a very large defect in his equipment as the world's Redeemer.

Jesus Knows What He Says that He Knows

There is really only one criterion. What Jesus said that he knew, that we know that he knew.

On this criterion the third alternative fails like the other two. Nothing is left but to take the testimony of Jesus as it stands. And why should we not do this? Is there really any reason for rejecting the impression which these utterances of Jesus naturally make on the mind? You are accustomed to think (are you not?) that Jesus is a reputable witness, and that he is ordinarily an intelligent and intelligible witness? Have you any reason that you can give to yourself or to others for being skeptical as to his testimony in this case?

You can not doubt that the literary and critical judgment of Jesus is to be trusted. To say nothing of his divine character or his superhuman gifts, Jesus had keen literary and historical insight. His own literary products are the finest of their kind that have ever been produced. In his perceptions of human character or of the character of events, no person ever excelled him. He lacked the university training of a Wellhausen, but he was a good deal more of a man than Wellhausen, infinitely superior to Wellhausen in literary gift and in his talent for estimating human affairs; and he had access to better sources of information. I for one take the liberty of thinking that Jesus was correct in the views he expressed, and I have only a theoretical interest in any alternatives that may be offered.

But, you say, there are difficulties. Certainly there are, and these difficulties are no whit diminished by any of the hypotheses which involve the assumption that Jesus was mistaken. Most of them entirely vanish when you give a reasonable definition to the idea of authorship as exercised by such men as Moses and David, and the others are no more soluble on the theories that discredit Jesus than on those that count him credible.

Sane Criticism Must Count Jesus a Credible Witness

In fine, the testimony of Jesus, in any Old Testament matters concerning which he has testified, is the controlling evidence, and must command the decision. This is of course true in the minds of those who worship him as Lord; but it is equally true as a matter of cold and critical scientific weighing of proof. I accept his testimony, not as a substitute for the activity of my own mind in seeking evidence, but from the conviction that a deliberate statement by Jesus is evidence of the highest character. Even if I did not believe in his superhuman claims, I should nevertheless recognize in Jesus an observer and a student of extraordinary insight and sincerity. Whatever he says that he knows is by that fact sufficiently attested.

The Forbidden and Allowed Touch:---The Two Messages

REV. J. GLENTWORTH BUTLER, D.D., BOONTON, N. J., AUTHOR OF THE
"BUTLER BIBLE-WORK"

Matt. xxviii. 1-10; Mark xvi. 1-10; Luke xxiv. 1-12; John xx. 1-18.

An exhaustive study of these passages from the four narratives manifestly discloses *two successive appearances* at different points and times, and two distinct messages, of the risen Christ: First, to Mary of Magdala at the sepulcher; second, to the other women on their way from the tomb into the city.

I. Appearance to Mary.

Plainly, Mark, whose knowledge had been received through Peter, declares that "he appeared first to Mary Magdalene", and adds that "she went and told them that had been with him".

John's entire account refers *only to Mary Magdalene*. He definitely asserts that she came very early by herself, saw the stone taken away, returned swiftly to the abode of Peter and John: went back a second time with the two apostles, remained without while Peter and John entered the then vacant tomb and returned homeward. John then expressly declares that the weeping Mary stooped and looked into the tomb, saw two angels who said to her, "Woman, why weepest thou?", turned back after answering and beheld but did not recognize Jesus standing. Then to Him, repeating the angels' question she answered as to the garden-keeper, "Tell me where thou hast laid him and I will take him away". [Note her statement in both replies, "I know not where they have laid him", "I will take him away", distinctly showing that she was *alone*.] Then followed the simple utterance "Mary!" and the instant reply of a fearless love and a marvellous faith, "Master!"—absolutely proving the separate appearance and interview of Christ with Mary of Magdala. Further evidence appears in John's closing statement (confirmed by Mark) embodying Mary's subsequent report to the eleven apostles: "I have seen the Lord", she told them, "and that he had said these things to her".

Every particular in this narrative concerning Mary is specific and distinctive. And each fact is asserted by John, who with Peter was himself an actor in the story, and whose Gospel contains the most vital words and deeds of Christ, written long years after the events and their record by Matthew, Mark and Luke.

Every act of Mary recorded by John, and every word *save one*, is part of a cumulative body of evidence conclusively showing that Mary was *without any companion* from first to last. To a judicial mind the evidence would seem to *forbid the mere supposition of the presence of another person at any point*.

The single real objection to this conclusion is found in the one word "We" in Mary's excited announcement to Peter and John: "We know not where they have laid him". In the face of John's direct and detailed testimony, a reasonable explanation would seem to take away all force and claim to consideration from this objection. We have only to remember that Mary, who is speaking to these leading apostles, in great excitement under the extraordinary circumstances, is a self-forgetting woman who has been long and closely associated in thought, feeling and act with many like-minded women as followers and ministrants to the Crucified Master. How naturally would she include these close friends and companions with herself in telling of the great trouble that she knew was pressing upon them all!

A nominal objection, based upon the use of Mary's name in the Synoptic Gospels, is treated in its place.

II. Appearance to "Other Women".

Matthew, Mark, and Luke refer, with differing names and numbers of women, to their coming to the tomb, seeing one or two angels, receiving the same information, "He is not here; he is risen", and ~~the~~ same message, "Go tell his disciples!"

Mark adds, "They fled from the tomb, for they were afraid". Matthew alone explicitly states that "as they ran to bring his disciples word, Jesus met them. And they came and *took hold of his feet*, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren".

Contrasting these confused, greatly differing statements with the clear, after record of John, the inference must follow that Mary of Magdala *could not possibly have been with these women*.

Concerning these discordant though not contradictory statements of the three earlier narratives, Dr. Addison Alexander writes, "The confusion which confessedly exists in this part of the narrative is the natural effect of the events themselves, as impressed upon the senses and the memory of different witnesses". And Dr. Hanna asks, "Is not the fragmentary character of these separate accounts just what we might have expected, considering the time and manner of the events narrated—the obscure light, the women coming, it may have been singly, or in different groups by different routes, the surprise, the terror, the running in and out, to and from the city—all within the compass of an hour or two?"

That the *name* of Mary Magdalene appears in the three narratives in conjunction with one or more other names affords no evidence of her presence with the other women, either at the sepulcher or when they met Jesus on their return to the city. This for two reasons: (1) John's full and explicit record is conclusive against it; (2) The three records differ greatly in the names given, and show that they merely grouped certain prominent names without discrimination, and, because Mary Magdalene was by far the most prominent and active, her name would naturally be included with one or more others. So we find in every mention of the little band of loving women who accompanied him from Galilee for the double purpose of hearing His words and ministering "of their substance" to his human needs, Mary of Magdala is always first and most prominently named. At the Cross she alone is named by John with His mother Mary, when telling of the tender transfer of his human sonship to the loved apostle. Naturally,

therefore, the name of Mary would be included in every mention of persons by the three narrators.

We are now prepared to consider the significance of

The Messages by Mary and by the Women.

Many years ago, the insufficiency of the various expositions led the writer to an earnest study of Christ's discriminative action and words, the result of which was embodied in his volume on the Gospels. As further study has confirmed the reasonableness of his interpretation, it is here-with presented for the reader's consideration:

Christ had said to the eleven, "I leave the world and go to the Father". To inform them that, though now risen, he *had not yet ascended*—gone to the Father—but that he would soon ascend, was the object of the *word* to Mary, "Go, say to them, I ascend". Besides this information, it was essential that they should understand, before he showed himself, that with him this was a brief transitional period, a passage-time from the earthly and natural to the heavenly and spiritual; and that during this brief interval until his ascension, the terms of their intercourse with him, especially the old familiar personal relations, were to be changed, to accord with his own changed relations to nature and humanity. The communication of this fact was to Mary Magdalene in the gentle prohibition "*Touch me not*", and in the reason assigned, "For I am not yet ascended"; and it was conveyed through her indirectly to the disciples. This *double* message to Mary was the first, because the most important. And it was conveyed through Mary, who had neither fear of the angels, nor fear or question of the risen Savior; through Mary, because her spiritual susceptibility and perception were signally deep and clear, as her faith was exceptionally simple and strong, and her devotion true and pure. And without demur this unfearing, discerning, trusting Mary of Magdala received and conveyed the word, and the enacted instruction, to the disciples.

But these dull-minded, disheartened men needed a positive, strong *assurance* of the Lord's *actual resurrection*; to know directly, by unquestionable testimony, fortified by sight and hearing and *touch*, that he *was*

indeed risen in the same body. Hence the double message to the *fearing, half-believing* women. First they had a direct assurance from the angel: "Fear not—go, tell his disciples that he is risen, and goeth into Galilee!" Then, a little after, Jesus presented himself to their vision, *allowed their touch*, and with his own voice repeated the angel's word, "Fear not; go tell my brethren". And so, with *their* feebler faith strengthened, and fear allayed, they could, as they did, convey this double assurance of the *fact* of his actual resurrection in the body.

Thus the significance of those two appearances of our Lord may be interpreted. Through Mary the disciples were instructed, first, that the ascension was yet to come; and second, that during the brief transition interval there would be no recurrence to the former familiarity of intercourse. Through the women they were directly and positively assured that the Master had risen from death and the grave, and lived again in the body. Subsequently, as we know, he confirmed and emphasized the same assurance by his direct word to the grieving but doubting Thomas.

Some Errors of Modern Theology*

REV. CHARLES HILLMAN FOUNTAIN, PLAINFIELD, N. J.

We hear it loudly proclaimed on every hand that as our conceptions of the physical universe have been revolutionized during the nineteenth century by the mighty advances in science, so also the world of religious thought has been shaken from centre to circumference, and in the jostling attendant thereon many doctrines one held to be essential have been dissolved into mist or have vanished into star-dust.

Higher Criticism, we are told, has reconstructed the Bible on the principle of evolution, so that it no longer speaks with the accent of God's authority in all its parts, but must be understood as a *developing revelation*, many of the earlier portions of which are outgrown and absolutely false in the light of the fuller development attained in Christ; and even the body of truth that *He* gave to the world, pure, lofty and sublime as it is, is expressed in forms and contains elements that must be eliminated, cast aside and rejected, if we would have nothing but the truth.

And further, many modern teachers hasten to proclaim, that it is for you and for me with our Christian consciousness to pass along the line of this revelation and

determine what is true and what is false; to decide what is the Word of God and what the conception of man, even though in so doing we may have to set at naught a "Thus saith the Lord", and contradict and nullify the testimony of Christ Himself. Our *Christian consciousness*, as the phrase is, though more correctly our *private opinion*, is the supreme standard, and governs us either in the acceptance or the repudiation of what Christ and the apostles regarded as the very truth of God.

And so we are told by many that John's Gospel can not be relied upon to give us a true portrait of the Saviour as He really was, because John's conception of Him was so colored by his philosophy that he distorted the facts, and made the Lord say and do things He never said and never did. As a source of Christian doctrine the Fourth Gospel is of little, or no, value to the modern theologian! So out of the Bible it goes!! The fall, the flood, the sacrifice of Isaac, the destruction of the Canaanites, portions of Daniel, the Epistle to the Hebrews, whole sections of Romans, many teachings of Ephesians, Colossians and of all the Epistles, the virgin birth, the hope of the second personal visible advent, are all dug out of the quarry of divine revelation, and then, with the aid of evolutionary philosophy, dumped over into the limbo of mythology and antiquated theological notions!

*An address delivered by the author, by appointment of the Faculty, at the Commencement exercises of Crozer Theological Seminary, Chester, Pa., June 3, 1908. This is the institution with which the venerable Rev. Dr. Henry G. Weston has been so long and honorably connected.

This is like the case of the man who was down in the hold of the ship where the light never came. He wanted the light of heaven to shine into his darkened chamber; so what did he do but begin to tear out the planks from the side of the ship and cut holes in it; but instead of the healthful rays of the shining sun he got the mad inrush of the swirling, surging waters, and both he and the ship were soon fathoms below. Oh! what fools men are when they think that the light from God's throne will illumine His Word with clearer radiance and fuller meaning when they seek to dismember it! And if they could succeed, as indeed they can not, in tearing it asunder, it would become a lifeless thing; for no living organism can receive such brutal treatment and retain its vitality.

Our Christian consciousness, our consciousness of God's love and mercy, of His holiness, His majesty and righteousness, His hatred of sin, His abhorrence of all that is evil, His down-sweeping judgment against iniquity, His eternal antagonism to falsehood, His uncompromising attitude towards wickedness, His burning, flaming purity that can not tolerate sin nor look upon iniquity, is drawn from the written Word and fed and nourished by it. *Apart from the whole Bible there is no Christian consciousness that is sane and normal.* It is the Christian consciousness developed by undue attention to bits and fragments of Scripture that is responsible for the religious cranks, the freakish fads, the fanatical wildness of such movements as Dowdism, Christian Science, and the like.

Having climbed to God through the Bible, and being made Christian by it, the consciousness of man should not repudiate any portion of that without which it could not be Christian, and apart from which it could not know God. *The Christian consciousness needs the whole Bible to be wholly Christian.*

The watchword of this movement is, "The Bible is not the Word of God, but contains the Word of God; the Bible is not a revelation, but the record of a revelation." Now it is true that the Bible is the record of the revelation, but it is one of those half-truths which taken by themselves become false. The Bible is a revel-

ation. True, God was revealed to Israel and in Christ historically, but Christ is revealed in the Bible. In the Book I hear His voice—and nowhere else; in the Book I receive His commands—and nowhere else; in the Book I see His portrait and learn of His life—and nowhere else; in the Book I hear His condemnation of sin and His proclamation of a Father's love—and nowhere else. The Bible is to me a revelation of what God and Christ are to-day, now, this very moment; and not simply a record, a history of what they were and did in the past. Christ is revealed in my experience only as I see Him revealed in the written Word. If I neglect that Word my vision of Him becomes dim, my knowledge of Him diminishes, my experience of Him grows lean and barren, prayer is no longer a joy, and the whole Christian life goes to pieces. Without the Word God is unknown; in and through the Word men are led to Him. Therefore, *the Bible is the revelation of God.*

Modern theology also frowns upon the only provision that any religion has ever made for the wiping out of human sin, *the atoning death of Jesus Christ.* It refuses to see in the death, the agony, the tragedy, the heart-break of Calvary, the pouring out of God's hot wrath against sin, and the flaming forth of His inexorable holiness against the violation of His law. It holds up the Cross as the exhibition of God's love, *not for men who are guilty but simply helpless,* and who in their struggle to be free may be aided by the "moral influence" of this act of devotion to truth and self-sacrifice.

The fundamental defect of this theology is *its loss of the sense of what sin is,* both in its manward and its Godward aspects. The most terrible reality in the universe is sin; the most crushing burden man has to bear is the overhanging weight of his sins; the most perplexing, soul-despairing problem man has to solve is how to get rid of sin. It eats like a gangrene into the life, it binds him about with its chains of damnation, and makes the conscience fear and tremble under its sense of guilt. It is not a disease merely, an inherited weakness for which man is not responsible; but it is

guilt in the sight of God, "the whole world guilty before God."

Christ came into the world and faced sin in all its ugly proportions and awful consequences. He saw its devastation, its ruin, its misery, its tears, its crimes, and He resolved to do away with it, to crush it, to remove it, so that it could no longer impede man's approach to God, no longer shut out the light of God's countenance, and drag man down to eternal death and darkness. And on the Cross He bowed His head, and in a mysterious way which no man understands the Lord laid on Him the iniquity of us all. He was stricken, smitten of God and afflicted—it pleased the Lord to bruise Him—He put Him to grief—He made His soul an offering for sin—in His own body he bore our sins on the tree—He who was sinless was made sin that we who were sinful might become the righteousness of God—He was the Lamb of God that taketh away the sin of the world—He was the sinner's Substitute—Jesus Crucified was the propitiation for our sins, and the exhibition of God's righteousness against every wrong deed, every evil word, every impure thought of which you and I were ever guilty. So that now on the ground of perfect righteousness Christ is enabled for every sinner that comes to Him to wash out his black stain, to ease his guilty conscience, to cleanse his defiled heart, to purge his life of impurity, and make his soul a fit temple for the indwelling of God. *This* is the Gospel, *this* and *this alone* is the foundation of our peace, the guarantee of our pardon, the source of our life, the surety of our glory; and any preaching which fails to do full justice to it, by so much fails to be the Gospel of Christ.

Under the influence of this modern theology it is also the fashion to *undervalue the supernatural*; if not openly to deny it, yet to treat it as of minor importance, brush it aside as of really little consequence whether we believe it or not. It is the spiritual, the ethical, the moral element in Christianity, we are told, that is of permanent value to the soul, and we may wisely pass over such questions as whether Christ was born of a virgin, or

worked miracles, or actually rose from the dead in a real body. Let us take the Sermon on the Mount, they say, and try to live it out in our lives, and not trouble ourselves about some miraculous events which are said to have occurred in a far-away era of the world's history. Christianity is a life, not a creed; and let us be kind, sweet, thoughtful, loving, compassionate, heroic, true like Him, and we shall be Christians *whatever we believe*.

All this sounds very fine; it has a pious air about it; and wears a Christian garb; and many people have been carried away by it and hail it as the true conception of religion. But strip it of the flowers of rhetoric in which it is urged in so many modern books, get to the essence of it, to its true, absolute intrinsic worth, and you will find that it is downright infidelity, and conceals a spirit of unbelief in the great verities of revelation and the Gospel.

For, to take a single instance, consider *the resurrection of Christ*. With loud voice and unanimous consent these "advanced" thinkers proclaim the resurrection as part of their creed. But when we ask what they mean by the resurrection, it is then that we find concealed the effort to rid themselves of the supernatural. In a recent book advocating these modern views, occurs this statement: "Christ's resurrection was the psychic manifestation of the departed Lord." The very thing it was not! How the soul could rise when it did not die is a problem to me; how it could come out of the grave when it never entered it passes my comprehension; how it could come again into existence when it never ceased to exist surpasses the powers of any philosopher to explain! This position refutes itself, it recoils upon itself; it is a self-contradiction. To talk of a resurrection where there has been no previous death, to assert resurrection of that which can not die, is the quintessence of absurdity. A soul resurrection is no resurrection; resurrection applies to the body, and to the body only. The resurrection was not the psychic, the soul manifestation, but the bodily manifestation of the departed Lord. It was the *body* that died, and it was the *body* that rose. According to these would-be teachers, Christ's resurrection took place at His death on the Cross,

as soon as the breath left the body. In other words, there *was no* resurrection.

Much more might be said. Enough has been said. I have shown that the "New Theology" *fails*—in regard to the Bible, in regard to the atonement, and in regard

to the resurrection of Christ. With all the fire, the passion, the intensity of my soul I repudiate the "New Theology." Let it do its deadly work in the souls of those who will have it, but in my soul it shall find no place!

"Failure of the New Theology"

FROM THE "WESTERN RECORDER"

Dr. P. F. Sutphen is an advocate of the liberal theology. He calls it the "new", but careful research has not enabled us to find anything "new" in it. But he finds the new as good of a failure as he thinks the old is.

He wrote to friends a letter which was not intended for publication, but which he consented to allow to be published. It is all the more instructive written thus. We give a brief extract:

"I confess the situation in the Church to me appears extremely grave. You have well expressed it in saying that 'parents are living on the spiritual inheritance of their fathers, and the children are drifting away'. It seems to me that the drift towards practical atheism is such that all ministers of religion should bestir themselves for a remedy. . . . Every barrier between a godly and a materialistic life seems to be going down. To my thought practical as distinguished from philosophic materialism is sweeping through our churches. Religion is degenerating into mere ethics and humanitarianism. I do not belittle these, but they are surely not religion, though comprehended in it. The touch of God on human life, the consciousness of the divine presence, the sense of sin and the divine help seem to be among the things that are passing away. . . . A new theology, although indispensable to the Church, will not, I think, do the work of saving either the Church or society from the present drift. We are up against the spirit of commercialism, the 'eat and drink for to-morrow we die' spirit".

Dr. Sutphen finds no remedy but he surely sees the cause, or perhaps it were better to say a cause, and sees it distinctly. For he adds:

"It seems to me that the people have

been drifting away from religion because they have not been able to find any. We have not been strongly calling on them to come back to God; we have not been making them feel their terrible need of him; we have not been depicting sin and its consequences as they are. We have been going back to the past 'original autographs' and what not other real or original documents and dogmas, and we have not been creating new ones to take the place of the old, and have been offering all this stuff for the Bread of Life. One would think God is dead and Christ still lying in his sepulcher and the Holy Ghost a figure of ancient speech. Probably what the Church is starving for is religion, the apprehension of a living God, who is here as much as he was in Abraham's time or Paul's. Men need as much now as in Jonathan Edwards' time to feel the overwhelming calamity of sin in their own lives. It is just as bad now as it was then, and it is just as damning, and men are just as obtuse with regard to it".

There is much and very sad truth in this diagnosis of the times. The chief cause Dr. Sutphen sees clearly and it is summed up in his words "the Church is starving for religion, the apprehension of a living God". We used to hear an old saint pray fervently that God would give us a "realizing sense of his presence". The thing needed is to feel in our homes and our business and our pleasure, "Thou God seest me".

It is evident that in some way our fathers had this sense of the presence of God. For Dr. Sutphen says the parents to-day are living on the spiritual inheritance of their fathers. Then the remedy is to be found in whatever gave the fathers that spiritual inheritance. What was the preaching on which their spiritual life was nourished?

The International Lessons in Their Historical and Literary Setting

REV. DANIEL S. GREGORY, D.D., LL.D.

A.---Observations Introductory to the Lessons of the Fourth Quarter

The International Lessons for the Fourth Quarter of 1908 are embraced under the General Theme, "King David and King Solomon". The Special Topics are drawn indiscriminately from the three Double Historical Books and the Psalms.

Any one who attempts to ascertain from the Topics and Scriptures selected, either the General Aim and Drift of Samuel or Kings or Chronicles, or the organic Places and Relations of the Lessons, will quickly learn that he has set for himself an impos-

sible task. And yet as these are requisite to anything beyond the merest mechanical handling and the most superficial knowledge of the Books and Lessons, every intelligent teacher and student should seek to find in them the clue to a higher and better understanding.

The object of these Introductory Observations is *to indicate the way in which this Clue is to be found*. In pursuance of this object it is to be noted that:—

(A) *Grasp of Place and Aim is Essential*

The *knowledge of the Places and Aims* of these Double Historical Books in their relations to the Theocracy and to one another is indispensable to the right understanding of any Lessons selected from them.

Their Places and Scope were briefly set forth in The Bible Student and Teacher for July (p. 62). It should be recalled, from what was there said or implied:

(1) That these Books are not—as so many seem to think—repetitions of substantially the same biographical and historical materials. Each has its distinct range of facts and scope of purpose.

(2) That they are not biographies nor histories, but Purpose-Books, i. e., written for a Specific Purpose,—Samuel setting forth the Establishment of the Theocratic Monarchy; Kings, Jehovah's care over Israel in the fulfilment of the Royal Covenant with David; Chronicles, Jehovah's care over the Chosen People from the beginning in fulfilment of His Religious Covenant with them.

(B) *The Purpose and Literary Method of the Writer of Samuel*

The Purpose and Literary Method of the Writer of Samuel—to *Emphasize the Critical Events* in the Establishment and De-

velopment of the Theocratic Monarchy, in connection with Samuel, Saul and David—give the *general Clue* to the selection and

arrangement of his materials in the Double Book.

Aside from this Theocratic Purpose, the narrative is marked by the common characteristic of Hebrew historical writing, as seen in Genesis, namely, "that general remarks on household and family affairs, and other things not decisive for the principal design of the history, form a summary and often anticipatory close of the preceding narrative and the preparation for the transition to a new phase of historical development". In Samuel this incidental and subsidiary material is largely statistical and historical.

The influence of this Purpose upon the general selection and arrangement of the material in Samuel is set forth by Lange, in commenting on the omission of the account of David's end:

"Even the account of David's end, for which we can not suppose a lack of ma-

(C) *The Theocratic Movement the Clue to Arrangement*

Especially does the Theocratic Purpose of the Writer furnish the Clue to the selection and arrangement of the materials in 2 Samuel, in which the Scripture of the Lessons for October is found. It does this by bringing to the front the Three Cardinal Events in the Life of David as Theocratic King, and giving to the other events a secondary and explanatory place.

(1) There are just Three Capital Events in the Career of David as the Theocratic King:

a. His Establishment of the Kingdom over All Israel (2 Sam. i.-v.).

b. The Restoration and Development of the Ideal Scheme of Religious Life and Education originally organized by Joshua (2 Sam. vi. 1-23).

c. His Proposal to Build a Permanent Home and Center for the Ark and Jehovah, leading to Jehovah's Special Promise and Everlasting Covenant with him (2 Sam. vii. 1-29).

These stand out as the first and foremost things, following one another in this order but not distinctly "dated". This is one of the instances in which the establishment of the "dates" would seem to throw new light on the movement of the divine purpose; and which therefore warrants special study.

terial, is wanting, an unexpected omission in a history of David that elsewhere goes so minutely into particulars. We see, therefore, that the author purposed neither to insist on strict chronological arrangement of facts, nor to work up his known or accessible historical material with all possible completeness in all parts of his narration. This eclectic treatment of the historical material has its ground in the desire to give special prominence to those things only which were important for the development of the Kingdom of God from a theocratic-prophetic point of view. Thus, for example, in 1 Sam. iii. a fact in the history of Samuel's childhood is made prominent and related at length, that was decisive for his divine call to the prophetic office in contrast with the corrupt priesthood. So the Amalekite war and the Ammonite war (1 Sam. xv. and 2 Sam. x.-xi.) are given in full, because in the first we have the ground of Saul's rejection, and in the second the sin of David, on account of which a heavy judgment afterwards falls on his house and kingdom (of which a full relation is given), has its historical background and its factual occasion".

(2) The Second and Third of these Events might be looked upon as following immediately upon David's accession to the Throne of all Israel, were there not other indications of the lapse of an extended interval.

a. In this interval David established his dominion, built Jerusalem and his own palace, and enlarged his Harem which became the curse of his family to the end (see 2 Sam. v. 6-16).

b. There followed wars of defense and conquest (see 2 Sam. v. 17-25; viii. 1-18; x. 1-xii. 31), which ended in the culmination of David's Career of Licentiousness in Adultery and Murder, Judgment and Repentance,—all of which scarcely seems consistent with his being seduously engaged in the work of Education and Religious Restoration of Israel.

c. The Chronicler (1 Chron. xiii. 1-xvi. 43), in recording more fully the bringing up of the Ark to Jerusalem and the Religious Restoration that followed, says (1 Chron. xiii. 5): "So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hamath, to bring the ark of God to Kirjath-jearim",—which indicates the limits of his Kingdom after he had completed his conquests.

(D) Light on the October Lessons from the "Probable" Chronology

The reasons have already been given—in the Hebrew Literary Method and the Theocratic Purpose of the Writer of 2 Samuel—for bringing to the front the Three Cardinal Events in the career of David as Theocratic King (two of them out of their proper chronological order). This necessitated relegating to the rear the Events that prepared for and explained these Cardinal Events, the Restoration of the Ark, and the Great Promise.

Dr. Beecher, in his "Dated Events" (p. 117), finds by examination of all the data that there was probably an interval of 13 years between the Coronation of David and the bringing up of the Ark (the former date being 1055 B. C. and the latter 1042 B. C.).

To these years belong the events of the *Warlike Career of David* by which his Kingdom was established and extended, beginning immediately after the Coronation, with the taking of Jebus and the promotion of Joab, and the invasion by the Philistines (1055 B. C.).

The *Outline of David's Wars*—most of which is merely summarized by the writer of Samuel—Dr. Beecher gives as follows:

1. Defensive Wars against the Philistines:

First Philistine Interference (2 Sam. v. 17-21; 1 Chron. xiv. 8-12)—1055 B. C.

Second (2 Sam. v. 22-25; 1 Chron. xiv. 13-17)—1054 B. C.

2. Four Campaigns of Conquest in Philistia (2 Sam. viii. 1; 1 Chron. xviii. 1, and details in 2 Sam. xxi. 15-22; 1 Chron. xx. 4-8)—1053 to 1048 B. C.

3. David's Eastern and Northern Conquests—Five or more Campaigns (2 Sam. viii. 2-18; 1 Chron. xviii. 2-17, and details in 2 Sam. x-xii.; 1 Chron. xix., etc.)—1047 to 1044 B. C.

4. Final Ammonite Campaign, in connection with which Uriah appears (?), and

David's Dreadful Crime is committed and repented of (2 Sam. xi.-xii.)—1042 B. C.

[According to this view, David's Sin came as the Culmination of a long course of moral and spiritual deterioration dating from the death of Samuel, and was made use of by God to reveal him to himself and to bring him to genuine Repentance and Reformation; thereby preparing him to take up and prosecute the neglected work of Religious Restoration which was his main function as Theocratic King. The event is not "dated" in the Scripture, but seems to fall most readily into this place.]

5. The Bringing up of the Ark, and the Religious Reformation and Restoration (2 Sam. vi.; 1 Chron. xiii.-xvi.)—"undated", but probably 1042 B. C.

6. The Great Promise, in connection with David's Proposal to Build a Temple for the Ark (2 Sam. vii.; 1 Chron. xvii.), and the Birth of Solomon (2 Sam. xii. 24, 25)—"undated", but probably 1041 B. C.

On these events Dr. Beecher remarks ("Dated Events", p. 116):

"Not less than 12 years are needed for the Philistine campaigns, the Eastern and Northern campaigns, and the interval between them; and considerations concerning the age of Solomon forbid the extending of the time more than 2 or 3 years. David's sin in the matter of Uriah seems to belong to the last year of the wars, and his repentance to have been early the following year. The bringing up of the ark and the other events doubtless followed without much delay".

Dr. Beecher offers *Special Reasons*, in "Critical Details" for the October Lessons, for giving to the Sin of David this Cardinal position here assigned to it.

The remaining chapters of 2 Samuel are largely taken up with the record of the Consequences of David's sin, to himself and family, from which Repentance could not save them.

B.--The International Lessons for October Unfolded

i. The International Lesson for October 4

1st. The Setting and Scope of the Lesson

The Topics of the Lessons for October are: "David Brings the Ark to Jerusa-

lem"; "God's Promise to David"; "David's Kindness to Jonathan's Son"; "The Joy of

Forgiveness". The last two are mere incidents, turning the student aside from the Central Purpose.

The Topic of the First Lesson for October, "David Brings the Ark to Jerusalem", has for its Scripture 2 Samuel vi. 1-23. The parallel Scripture is 1 Chronicles xiii. 1-14; xv. 1—xvi. 43. Some of the Psalms for this occasion and its sequel are also fitted to cast light upon its theme.

From the wider historical, chronological and literary view thus taken, *Two Helpful Suggestions for more intelligent Study* are drawn:

(1) That of *an Extended Lesson and Enlarged Topic*, which naturally comes from what has already been said.

2nd. *The Unfolding of the Extended*

According to the view ordinarily taken, David's work of Religious Restoration was begun and carried out *immediately after his elevation to the Throne of all Israel*.

According to the other view suggested, *twelve years or more intervened*, years devoted to establishing and extending his military and kingly power, and strengthening and embellishing his capital. This period was the *continuation of a long process of Deterioration, which culminated in a great Catastrophe by which God showed David to himself and delivered him from himself*, and thereby prepared him to take up and prosecute the long-neglected Work for which he was chosen Theocratic King, —the Religious Restoration of Israel.

Taking up the subject from this viewpoint, and combining careful Reading with Study, the Points for consideration are suggested:

I. *Study David's Downward Course, Moral and Spiritual, to the Awful Tragedy by which God Recalled him to the True Life and his Covenant Work as Theocratic King for Israel.*

This will best be studied with the aid of Dr. Beecher's "Critical Details" connected with the October Lessons.

Dr. Beecher, in his "Dated Events" and in his "Critical Details", notes *three distinct periods in the Life of David*:

The Chronicler's record (1 Chron. xiii., xv. and xvi.), in accordance with his Theocratic Purpose, contains a *Detailed Account of—*

David's Work and Program for the Religious Restoration and Development of Israel under the Theocratic Covenant.

This is therefore presented as the Topic of an Extended Scripture, drawn from the Two Books (2 Sam. vi. 1-23; 1 Chron. xiii. 1-14; xv. 1—xvi. 43), which better sets forth the movement in the Theocratic Purpose.

(2) *That of Wheeling the Great Crisis of Sin and Repentance in David's Life into the place where the Radical Transformation in his Character Motives and Explains his Religious Work for Israel.*

Lesson—in 2 Sam. and 1 Chron.

a. That of his youth and innocence, in which he was a model of Piety, under the influence of Samuel;

b. That of his early Manhood in which, on the removal of the influence of Samuel, he started in downward course of sin that ended in the great Moral Tragedy of his life;

c. That, beginning in the middle of his reign, from the time of his Great Repentance,—after which he remained Repentant, and took up and prosecuted the work of the Theocracy, but was never able to escape the consequences of his "bad past".

The main record of the process of deterioration is to be found in 1 and 2 Samuel, beginning with 1 Sam. xx., when David severed his connection with Samuel, culminating in his great sin in the matter of Uriah.

(1) Observe the Steps in David's Downward Course, before the final Catastrophe, as recorded mainly in Samuel.

There were the following Steps, among others, that clearly mark the Downward Way:

The cessation, through Saul's persecution, of David's intercourse with Samuel and the School of the Prophets; the failure of David's faith in Jehovah and flight for refuge to the heathen; the period of outlawry in Southern Palestine; his savage revenge upon Nabal and entrance upon the practice of polygamy; his alliance with the

chief enemies of the Covenant People, in which Providence alone saved him from war against them; the treachery and cruelty practiced at Ziklag; his coming as King more and more under the influence of the treacherous Joab; the growth of luxury and self-indulgence; the increase of his harem; the relinquishment of the active military life by which his dominion had been extended from Egypt to Babylonia,—all culminating in his dreadful crimes—while Joab was pushing the conquest of the Ammonites—to which Joab was privy as his secret agent.

These were dark and awful days, in which the Psalmist was silent towards God, from Whom he seems to have cut loose, giving forth nothing but secular songs.

He was absorbed by the outward glory of the Monarchy, and was in the grip of polygamy and his master sin.

His crowning infidelity was shown in neglecting to Restore the Covenant Religion in Israel. The Ark, which was Jehovah's Throne, was left in the hands of the heathen, and the Tabernacle apparently remained neglected in Shiloh.

Such a condition of things *must come to an end, or the Theocracy must fail*. The military and royal glories of Israel were as nothing in the sight of Jehovah, as compared with the true Purpose of the Theocracy. And so Jehovah providentially intervened, called a halt in David's Downward Career, and made even his Crimes the occasion for recalling him to his Neglected Task.

(2) Note, in Outline, the account of the Dreadful Sin and Tragedy which Jehovah made the Occasion of David's Rescue and Restoration, and through which, by genuine Repentance, He prepared him to take up and complete his Neglected Theocratic Work for Israel.

The record is found mainly in 2 Samuel xi-xii. In it David is made a *perpetual object-lesson*,—of the curse of Polygamy and the blight of licentiousness; of the possibilities of evil to a good man who proves faithless to the greatest gifts of God and breaks covenant with God; of the

wonders of the Divine Grace that can even reach and save such a man and recall him to the Divine Work for which he has been anointed King.

The narrative contains *Two Topics for Study*:

a. The Story of David's Double Crime, in which David so far succeeds that he is left apparently Unconscious of Guilt and weltering in Sensuality (2 Sam. xv. 1-27).

b. The Story of Jehovah's Recalling David to his Place, through Judgment and Repentance,—by the message of the Prophet Nathan; by the promise of forgiveness; by the visitation of death; and by Joab's call to him to lead all Israel successfully against Ammon and regain his old military prestige before the People in a Triumphal Return to Jerusalem (2 Sam. xii. 1-31).

The most complete expression of David's Repentance and Confession is the Penitential Psalm (Psalm li.), which was designed for public use, and evidently "*intended to make his repentance as well known as his sin had been*". It should be read in connection with Psalm xxxii.

David's subsequent course showed, as indicated by Dr. Beecher, that *his Repentance was genuine and radical, and that he remained Repentant to the end*. Jehovah thus made even his unspeakable Crimes the Occasion of his moral and spiritual Restoration, and Preparation for his Theocratic Task for Israel.

2. Study David's Execution of his Great Task as Theocratic King in the Religious Restoration of Israel, as Summarized in Samuel and Detailed in Chronicles.—2 Sam. vi. 1-23; 1 Chron. xiii. 1-14; xv. 1-xv. 43.

The opening chapters of 2 Samuel (i. 1-v. 5), and David's Wars that followed, may be looked upon as the Civil Restoration of the Theocracy, furnishing the basis for the all-important *Religious Restoration*. The entire Work of David had its *Center in the Ark*, which was the seat of the Throne of Jehovah Whose representative David was. The writer of Samuel dwells chiefly on the Civil side; the Chronicler, on the Religious.

While the events connected with the Religious Restoration of Israel are not all distinctly "dated", *the Steps in the Process* are marked with sufficient clearness, so that they can be followed by the student. They can be but barely indicated here.

(1) The starting-point in David's Work was necessarily in *the Restoration of the Ark and Tabernacle, and the Worship of Jehovah to their Central Place in the Religious Life of Israel*, by their Establishment in Jerusalem, the new Capital,—which the Writer of Samuel Summarizes, while the Chronicler gives Details (2 Sam. vi. 1-23; 1 Chron. xiii. 1-14; xv. 1—xvi. 3).

This account in Samuel would seem to be a summary and greatly abridged record of the events extending beyond the middle of David's reign, during most of which time the religious progress was slow, if not at a stand-still, *in consequence of David's spiritual declension and eclipse*. Enough is given, however, to mark it as one of the Three Cardinal Theocratic Events in David's life.

In rough outline the chapter in Samuel covers:

a. David's irreverent and unsuccessful attempt to bring up the Ark from Kirjath-jearim,—resulting in its being left by the way for three months in the house of Obed-edom (2 Sam. vi. 1-11).

b. David's second and reverent attempt, bringing it to the environs of the City of David with Sacrifices and great Rejoicing (2 Sam. vi. 12-16).

c. The Setting up of the Ark in the New Tabernacle David had built for it in Jerusalem, accompanied by David's Renewal of the Covenant of the People with Jehovah by his Theocratic Sacrifices and Blessing (2 Sam. vi. 17-19).

d. David's Blessing upon his Household, while he rebuked Michal for jeering at his extraordinary expressions of joy, in dancing before Jehovah divested of his royal robes and wearing only his plain dress of fine linen and an ephod,—for which Saul's Daughter was cut off from any share in the Royal Line (2 Sam. vi. 20-23).

One should study at this point *the history of the Ark and the Tabernacle during this long period of religious decline*,—marking

the failure of Joshua's ideal educational and religious Program, because of the indifference of the Rulers and the People.

(2) David's Work of Religious Restoration was continued, according to the Chronicler, by *the Reorganization of the Priests and Levites* as the Divinely Appointed Leaders, under the Mosaic Law, in Restoring the Ark and the Worship of Jehovah (1 Chron. xv. 1-15).

(3) David followed this up by Organizing among the Levites, the Educators of the People, *the greatest Sacred Choir of the Ages*, who were to bring up the Ark with Music and Song, and to lead in the development of the Worship of Jehovah in the Sanctuary (1 Chron. xv. 16-24).

(4) With a great Host of 30,000 representatives of Israel, and these organized forces, David having brought up the Ark, borne by the Levites from the house of Obed-edom, with Sacrifices and joyful Acclamations, *Installed it with Sacrifices in its Place in the New Tabernacle*, and then sent Israel away to their Homes with Gifts (1 Chron. xv. 25—xvi. 3).

(5) David completed his more Immediate Work of Religious Restoration for Israel, through the Ark and the Tabernacle, by *permanently Organizing the Religious Services, Sacrificial and Musical, of the Sanctuary*, and giving out to Israel through Asaph and his brethren his *Song of Thanksgiving to Jehovah* prepared for the Occasion (1 Chron. xvi. 4-43).

This notable Psalm forms parts of Psalms cv., xcvi., cvi.; and it voiced admirably the gratitude of Israel in that momentous hour in their history. The first part (verses 7-22) looks backward and extols Jehovah's Covenant Favor to the Israelites; while the remainder looks towards the future and exults in Messiah's promised Universal Reign. It was a fitting conclusion to David's Work of Restoration. The Covenant had been renewed, and the People and the King were ready for a new Start.

ii. The International Lesson for October 11

1st. The Setting and Scope of the Lesson

The Topic for the Second Lesson for October is "God's Promise to David". Its Scripture is 1 Chronicles xvii. The Parallel Scripture is 2 Samuel vii. The event it records in the Theocratic History was embodied for the worship of Israel in Psalm lxxxix.

(1) The Different Points of View.

As suggested in the Introductory Observations at the opening of the Lesson for October 4, the change from Samuel or Kings to Chronicles involves a change in the point of view. The Scope and Aims of the Books were there suggested.

It should be noted, however, that Samuel and Kings were formerly grouped as *the First, Second, Third and Fourth Books of the Kings*. They record the transition to, and life of, the Monarchy, of which they are *substantially a continuous history*. Altogether they make up *the Book of the Royal Covenant*, written from the viewpoint of the Covenant with the Line of David, and covering the period from the Judges to the Captivity. Chronicles, on the other hand, is *the Book of the Religious Covenant*, reaching back in its Patriarchal form to Abraham and in its Primitive forms to Noah and Adam, and tracing the Religious Life of Israel and Jehovah's Covenant faithfulness down to the Restoration by Cyrus.

(2) Contrasts of Kings and Chronicles.

In understanding the Books (as thus grouped) it will be necessary to note the *Contrasts between them*. They will be found (in brief) in "Bible League Primer No. 1", and given in detail in such works as that of Professor Little (not always with just discrimination between real and apparent discrepancies, and full apprehension of the reasons for the differences). There is space here for merely *a few Practical Hints* for guidance in the comparative study of the records.

a. In the Chronology:—

Kings covers from Eli (1181 B. C.) to the Captivity (606 B. C.).

Chronicles, from Adam (4004 B. C., Ussher,) to Cyrus and the Decree of Restoration (536 B. C.).

b. In the Literary Method:—*

Kings approaches more nearly the form of History, to give a view of Jehovah's Covenant Care over the Kings in fulfilment of the Davidic Promise, down to the last King.

Chronicles takes rather statistical and tabular form, to give a summary of what Israel needed to know to prepare for their Restoration to Canaan by the Decree of Cyrus.

c. In the Facts Selected:—

Kings deals with the outward Civil and Political facts, having to do with the Theocratic Kingdom as *a Kingdom of this World*. From this point of view, it relates the origin of the Monarchy, and the history of the Undivided Monarchy and of the Divided Monarchy.

Chronicles deals with the facts of the Religious Life and Development of the Chosen People, having to do with the Theocratic Kingdom as *the Kingdom of Jehovah the Covenant God*. From this point of view, it omits the merely outward facts of the Israelitish history, except as its purpose requires it to summarize them—and, indeed, taking for granted the fact that Samuel and Kings were in the hands of the Levites (the educators) and the People. Two remarkable things appear in this connection:

(a) While the writer (or writers) of *Kings* gives the history of the Kings of both Judah and Israel, the Chronicler gives *the Kings of Judah only*. Indeed, so complete is the *exclusion of Apostate Israel and its Kings from the Covenant People*, that the Prophets Elijah and Elisha, who fought the great battle against idolatry, and especially against the prophets of Baal, in the Northern Kingdom, and who occupy such large space (almost half) in the Book of *Kings* proper, are ignored in the Book of *Chronicles*, except as the name of *Elijah* appears once incidentally (2 Chron. xxi. 12), and even there may be erroneously written for *Elisha*, whose name is nowhere recognized by the Chronicler unless this is an instance. See "Bible League Primer".

(b) The narratives of Wars and Military exploits that so largely occupy the

Chapters of the Fourfold Book of the Kings are replaced by the Chronicler with details of the Religious Life in Judea, as centering in the Temple and developing under the Mosaic and Davidic institutions.

(3) *Place of the Lesson in Kings and Chronicles.*

As has been already observed, both the Kings (2 Sam. vii.) and the Chronicles (1 Chron. xvii.) record "God's Promise to David".

In both the records the Promise holds substantially the same place in relation to the Three Cardinal Events in the Theocratic Career of David; the order being: (1) The Coronation; (2) The Religious Restoration; (3) The Proposal to Build a Temple, and the Promise of Jehovah.

The Story of the Downward Course of David and the final Catastrophe, by which

2nd. The Unfolding of the Scripture of the Lesson—1 Chron. xvii. 1-27

The order of the Scripture suggests the Points for Study, in which close attention should be given to the sacred record itself.

(1) *Study David's Proposal to the Prophet Nathan to Build a House for "the Ark of the Covenant of Jehovah", and the Prophet's unauthorized Approval of it.—1 Chron. xvii. 1, 2.*

(1) Note the Occasion and the Influences at work (verse 1). This event probably occurred soon after David's work of Religious Restoration, recorded in the preceding chapters. The occasion of it was the completion of David's Palace and Empire. The incident shows that the Prophet, through whom Jehovah had brought David to Repentance and prepared him for his Theocratic mission of Restoration, was now most intimately associated with him as friend and counsellor, and had probably suggested the matter.

The contrast between his own condition and that of the Ark of Jehovah forced upon David the thought. From the time of Moses Jehovah's Ark had no dwelling-place but the movable tent (now at Gibeon) and the one lately erected by David in Jerusalem.

(2) Naturally Nathan, who had been with David in his great Transformation, was swift to approve his Proposal, and the

Jehovah prepared David for taking up and prosecuting the Work of the Religious Restoration of Israel—which furnishes the explanation of the Second and Third of these Events, but which (in accordance with the literary method of the writer of Samuel) is remanded to the rear as explanatory—is entirely omitted by the Chronicler (in accordance with his particular method). The Chronicler, however, introduces various incidental statements and statistical-historical groups into his narrative.

The two narratives of the Promise itself are more nearly identical than is usual in duplicate historical records in the Old Testament. The comparison of the two, noting the incidental variations as illustrating the different aims of the writers, will be found a profitable exercise.

most appropriate thing to be done (verse 2).

Nathan's conclusion was based upon his confidence that *God was with David*. But his view did not coincide with Jehovah's, Who had a better Way. David's Repentance was genuine, but his Discipline was not yet complete. David's self ("I David") and his Work and Glory perhaps loomed too large in his own eyes.

2. Study Jehovah's Method of Completing David's Discipline for his Future Work as Theocratic King,—by a special Message through Nathan of Refusal and Instruction, to bring him down to his true Place; and the Promise to Establish his Kingdom and Build the Temple under his Son Solomon.—1 Chron. xvii. 3-15.

(1) "The Word of God" that came to Nathan for David that same night was a *strict Prohibition*, "Thou shalt not build me a house to dwell in,"—with the Divine Reasons for it (1 Chron. xvii. 3-8).

a. David was reminded that he was *exalting the Material above the Spiritual*; Jehovah was not dependent upon a Dwelling-Place like a King's Palace, and had never given any intimation of His desire for such a Place (verses 3-6).

It was the same spirit that Jesus rebuked

in the woman of Samaria; and that has led to the confounding of the "Meeting-house" with the "Church", and the neglect of the kernel of religion for the shell.

An interesting instance of what has been called a "discrepancy" occurs in verse 6, where the word "judges" is used, as compared with 2 Sam. vii. 7, where the word is "tribes". The change of a single Hebrew letter in 2 Sam. vii. 7 gives the word "judges" instead of "tribes", and brings it into agreement with verse 11, and with the record in the Lesson (1 Chron. xvii. 6), and makes better sense.—This is one of the points where the textual, or lower, criticism comes in play, in deciding upon the correct text.

[Let it be observed, in this connection, that the work of establishing a "textus receptus" for the Old Testament, corresponding to that substantially arrived at for the New Testament, *remains yet undone*. There are competent men ready to take it up, but a large endowment will be required to carry it through. Is there not some wealthy member of the League who would be glad to connect his name with such an indispensable work?]

b. David was reminded that his Exalted Place and Great Name were not due to himself, but to "Jehovah of Hosts" Who had taken him from the sheepcote and made him what he was, and upon Whom he was absolutely dependent (verses 7, 8).

David, with Jerusalem built, and an Empire extending from Egypt to Babylonia, was under the spell of the temptation that overcame and wrecked Nebuchadnezzar:

"Is not this great Babylon that I have builded?"

(2) The message of the Prophet assured David that *the entire Reliance for the Future must be, not upon his own military prowess or wealth, but upon Jehovah alone*,—that He would establish and protect His People Israel in Canaan; that He would build up his Royal Line forever; and would Himself build a Dwelling-place through David's Son whose throne should be established forevermore,—leaving none of the glory to David (1 Chron. xvii. 9-15).

He thereby swept away the foundations of David's Ambition, and saved him from himself.

3. *Study the Effects of Jehovah's Message to David through Nathan,—bringing the King to take his own Place before Jehovah in the Sanctuary and give Jehovah His Place; and by Faith and Prayer to plead and take refuge in His Covenant Promise.*—1 Chron. xvii. 16-27.

(1) Mark the Chastened David's Humble Adoration, as he confessed his own nothingness, and acknowledged Jehovah the only God to whom was due the King's Exaltation as well as Israel's Redemption (1 Chron. xvii. 16-24).

(2) Mark the Faith of David as in Prayer he took refuge in Jehovah's Theocratic Promise and everlasting Covenant (1 Chron. xvii. 25-29).

One should seek out the Biblical reasons why David was not the man to build the Temple, for preparing the way for which this disappointment and discipline helped.

iii. The International Lesson for October 18

1st. *The Setting and Significance of the Scripture*

The Topic of the Third Lesson for October is "David's Kindness to Jonathan's Son". The selected Scripture is 2 Samuel ix. 1-13.

Dr. Beecher thinks that this occurrence was "subsequent to David's great sin and was probably one of the earliest fruits of his repentance". He places it in the year of the death of Bathsheba's child, 1042 B. C., and between the Bringing up of the Ark and the Great Promise.

The deed was in Fulfilment of the *Mutual Covenant of David and Jonathan when*

David fled from Saul: Jonathan had required a vow from David, and had said to him in parting: "The Lord be between me and thee, and between my seed and thy seed forever" (1 Sam. xx. 41, 42).

Two other incidents in the life of Mephibosheth may cast light upon the Lesson: when Ziba followed David when the King fled from Absalom (2 Sam. xvi. 1-4); and when Mephibosheth went out to meet David on his return to his capital (1 Sam. xix. 24-30).

2nd. The Unfolding of the Scripture

This incident is of importance only as showing the King's return to duty and the proper Theocratic attitude.

1. *Study the Evidence of David's Return to Righteousness and Duty, in his Inquiring after any descendant of Jonathan, that he may show "the kindness of God to him",—marking it as a Religious Act.—2 Sam. ix. 1-4.*

This incident evidences the return of David to obedience to God. In the pressure of great enterprises and under the bondage of passion his vow was readily forgotten.

Probably David knew nothing of Mephibosheth the son of Ishbosheth, who was not born until after David was driven from Saul's court (see 2 Sam. iv. 4), and who had been brought up in obscurity in the region of Mahanaim across the Jordan. His search was rewarded by finding Jonathan's grandson, an object of compassion, through Ziba an old servant of Saul.

The whole record shows the transformed man.

2. *Study David's faithful Fulfilment of his Vow by Sending for Mephibosheth, and relieving his abject Fear, by declaring his Purpose to show Kindness to him for Jonathan's sake, to restore to him all the Land of Saul, and to install him at his own Table as one of the Royal Household.—2 Sam. ix. 5-8.*

The abject terror of the poor cripple is easily understood when one remembers Saul's long and relentless persecution of David, which must have been a tradition in the household of Saul's grandson. The wretched man could have regarded his call to Jerusalem by the great King as the sure precursor of death. The last rival to the throne must be removed! How complete the provision for removing the dread!

3. *Study the Evidences of the godly Sincerity of David in fulfilling his Vow, as shown by the Provision, full and suitable to his rank, for Mephibosheth personally and for his household; and the disinterested Love manifested in making place "continually" at the King's Table for so pitiable an object as this man "lame on both his feet".—2 Sam. ix. 9-13.*

The King tactfully relieved the Prince of Care by making Ziba his Steward and Ziba's household his servants, and decreeing that they should provide food for their master's son (verses 9, 10).

He honored the crippled man for Jonathan's sake—a marvellous instance of undying friendship and affection—by treating him "as one of the king's sons" (verses 11-13).

The covenant, made perhaps almost 30 years before, was thus righteously fulfilled to the letter.

iv. The International Lesson for October 25

1st. The Setting and Bearing of the Lesson

The Topic of the Fourth Lesson for October is "The Joy of Forgiveness". Its Scripture is Psalm xxxii. The tragic ending of David's downward course in Crime and Repentance, on which this Psalm is based is 2 Samuel xi.-xii. His great penitential Psalm, in which David voiced his Confession and Repentance for the Songs of Israel, is Psalm li.

(1) *The Scripture in a Different Division.*

In this selection it will be observed that the International Committee turns aside

from the Historical Books of the Theocratic Monarchy, from which the previous Lessons have been drawn, and Chooses its Scripture from an entirely different Division of the Old Testament, the *Poetical Books*, which present the Law in its *Development in connection with the Inner Religious Life of the Chosen People*.

In these latter Books, the point of view is entirely different from that in the former. The same great Religious Principle—*Obedience to God is Life, Disobedience is*

Death—underlies both Divisions; but in the one they are set forth as *Historical Facts*, while in the other the facts are set forth to lay the foundation for the *Convictions and Affections of the Religious Life*.

As set forth in "Bible League Primer No. 1", Three Didactic Books—Proverbs, Job, Ecclesiastes—furnish the solid *Rational Basis of Conviction*; the Three Lyrical Books—Psalms, Song of Solomon, Lamentations—the *Emotional Basis*.

The *Psalms*, the First Lyrical Book, is the Book of Universal Appeal to the Heart. While not, like the Historical Books, a Book of Facts, it does—as Dr. Koenig, the German professor, once wrote us—*embody in Song the entire history of God's wonderful ways and works with the Chosen People*. It does this, however, *not to record Religious History, but to rouse the Religious Emotions*. In the prosecution of this object it fixes the thought on the *Law of Jehovah as the one Central Theme*, in connection with which everything is to be viewed.

In presenting this Central Theme, each of the *Five Books* into which the *Psalms* are divided, has its own way of presenting Jehovah (the Messiah the Righteous One) as the God of Salvation. There are found in—

Book I. (Psalms i.-xli.), the Davidic Jehovah-Psalms.

2nd. *The Unfolding of the Extended Lesson*

The History naturally comes first, as the foundation for the *Psalms*.

1. *Study the Historical Record of the Tragic Ending of David's Career of Sin in the Dreadful Crimes which Jehovah Graciously made the Occasion of his Transformation; and of his genuine Repentance and Reformation.*—2 Sam. xi. 1—xii. 31.

These events—passed over by the Chronicler, as aside from his purpose—are recounted in the middle of 2 Samuel as the necessary Explanation of what precedes and of what follows. It explains the preceding account of David's great Theocratic Work of Religious Restoration for Israel for which it prepared him; and the Prohibition and Promise of Jehovah. It explains the sad story of David's Domestic

Book II. (xlii.-lxxii.), Elohim-Psalms of David and his Singers.

Book III. (lxxiii.-lxxxix.), Elohim-Psalms and Jehovah-Psalms of David's Singers.

Book IV. (xc.-cvi.), Jehovah-Psalms of the Exile (General Liturgy).

Book V. (cvii.-cl.), Jehovah-Psalms of the Restoration (National Liturgy).

Each Book ends with a Doxology.

These considerations should be borne in mind in studying Psalm xxxii.

(2) *Suggestions of an Extension.*

As the point of view in the *International Lessons* has been prevailingly that of *History*, it is suggested that this be adhered to, in part at least, by combining the *History* and the *Poetry* that set forth the great *Tragic Event in David's Life*.

The Topic of the Extended Lesson will then be—

Jehovah's Providential Recalling of David to his Neglected Work for Israel, as Theocratic King, and Preparing him for its Completion.

This will give as an Outline—

a. David's Sin and Repentance (2 Sam. xi.-xii.);

b. David's Penitential Psalm, of Contrition and Repentance (Psalm li.);

c. David's Psalm of Rejoicing over Forgiveness (Psalm xxxii.).

Trouble that follows, by the narrative of the lust and crime that followed, showing that not even the most bitter and genuine Repentance could avert the natural consequences of his evil course and example.

The study may be pursued under *two heads*, following the natural order:

(1) Take up and follow through in detail the *Story of Double Crime*, with its Occasion and Causes, and its awful Aggravations (2 Sam. xi. 1—xii. 27).

Is it possible for a good man to fall into such depths of sin?

Trace the causes and the course.

How is it possible that such a man should rise from such a fall?

(2) Take up in the same manner the *Way in which Jehovah*, through the

Prophet Nathan and sore Chastisement, *Revealed David to himself*, brought him to Repentance, and prepared him to take up and complete his neglected Work as Theocratic King in the Religious Restoration of Backslidden Israel (2 Sam. xii. 1-31).

See the "Introductory Observations" on this in the opening pages on the October Lessons.

The *two Psalms* (li. and xxxii.) give *David's Experience* under the hand of Jehovah, in its *two Stages*, of bitter Repentance and Grateful Rejoicing; both of which were essential parts of his Preparation for his Theocratic Work.

2. *Study David's Experience of Contrition and Repentance, under the Chastening Hand of Jehovah, in being Brought Back to his Place and Work as Theocratic King.*—Psalm li. 1-19.

Bonar calls this Psalm of David: "The broken-hearted sinner's cry to the God of grace. It must be noted, however, that while it has a general application, it applies more strictly, in its darker features, to the special case of David.

Let it likewise be observed that this Psalm belongs to *Book II.*, "*The Elohim Psalms* of David and his Singers". David, by his Sin, has broken with Jehovah, the Covenant God, and finds himself a naked soul before the bar of Elohim, the Moral Governor and Judge. As Bonar says:

"Here we find a sinner—an individual sinner—realizing his position at that bar, and consenting to the decision of a tribunal whereat nothing but justice has free course".

The Stages of his Experience at that bar are graphically set forth. Says Andrew Bonar, again:

"It is as if God had printed the diary of David, and, in order to humble him, handed it to the '*Chief Musician*', that all Israel might know his bitter repentance, and might say, in substance, what Augustine writes: 'It is not an example of falling into sin that is set before thee, but of rising if thou hast fallen. Dost thou love in David that which David hated in himself?'"

As already said, this Psalm "is intended to make David's repentance as well known as his guilt had been". In doing this it gives:—

(1) *David's Whole-Souled Repentance*:—David bases his Plea with Elohim for Deliverance from his horrible plight, upon God's "*Tender Mercies*" (Fatherly Love),—making from the bottom of his Soul full Confession of the *Sinfulness of his Sin* and his Dependence on God, mingled with Prayers for Pardon, Sanctification and Restored Union with God (Ps. li. 1-12).

God, through His Spirit and the Prophet Nathan, gave David a *deep and overwhelming revelation of his Sin*, which he recognized as being *against God only*, without whose forgiveness and reconciliation he could not live. He had dreadfully *wronged* his fellow men, but he had *sinned against* Elohim only, the Almighty Creator, Lawgiver and Judge.

He confesses (verse 4) that this Sin against the Lawgiver is all his own, and acknowledges his folly before all the universe. He goes still further, and, taking "an awful gaze upon the source of all actual sin", in his own Sin-full nature, pours out his whole soul before the God he had offended and disgraced.

This was David's way back to Jehovah, the Covenant God, his Redeemer.

(2) *David's New Theocratic Purpose*:—Anticipating the gracious "Restoration of the Joy of God's Salvation", David proceeds to Proclaim the *newly-born Purpose to Consecrate his Life to promoting the one End of the Theocracy*,—in Saving Sinners and Building up God's Kingdom on Earth (Ps. li. 13-19).

David's Repentance had not been wrought by God for its own sake, but to *prepare him to take up and complete the one all-important Work of the True Theocratic King*, for which Israel had been waiting; the entire scope of which—in that age and in every age—he here sets forth. *Two things* are included:

a. *Bringing Sinners to Obedience to the God of Salvation*, for which David's deliverance from "bloodguiltiness" (which in his deep contrition he never for a moment forgot) prepared him (verses 13-17).

b. *The Restoration of Israel to the Theocratic Covenant and Religion*,—by establishing Jerusalem as the Center of the Atoning Sacrifices and the Religious Light

and Life of the Mosaic System (verses 18, 19).

This Theocratic Purpose was *carried out* in David's Religious Restoration of Israel which was the Topic of the Lesson for October 4, and the record of which is found in 2 Sam. vi. and 1 Chron. xiii., xv. and xvi. The relation to it of David's Repentance and Reformation—in time as preceding and preparing for it, and in the purpose of the writer of Samuel as explaining it—will be found discussed under "Introductory Observations" (p. 193).

"Surely *this* David, who here appears as a leper all over, with a heart as vile as the worst action of his life, can not be *the* David of whom such glorious things were formerly spoken" (*Bonar*)! The *same* David; needing to be saved by the grace of God, which alone is able to save him!

Psalms xxxii. voices the boundless joy and gratitude of this saved soul.

3. Study David's Song of Rejoicing and Thanksgiving to Jehovah, over this Gracious Forgiveness granted by Elohim and Restoring him to Union, Guidance and Protection in the Theocratic Covenant.—Psalms xxxii. 1-11.

Observe that this Psalm, although so closely related to Psalm li., is *not found among the Elohim Psalms*, in Book II., in which this name is used almost exclusively for God; but in Book I., among the *Jehovah* Psalms of David, in which the latter name is prevailingly used for God. Through Repentance and Forgiveness David has come again into covenant relation with God, and is *dealing with Him as the Covenant God*.

The Psalm clearly appears to have been composed by David after he had obtained forgiveness, on repenting of his sin in the matter of Uriah. See 2 Sam. xii.

(1) David sets forth as *the Ground of his Rejoicing*, not that he is Conscious of Innocence, but that having humbly Confessed his Sin and Guilt he has received the free Forgiveness of Jehovah; and he Contrasts his present happy condition with that when he was in the grasp of Evil, and his

Sin, concealed and unforgiven, was burning into his very soul (Ps. xxxii. 1-4).

Note the threefold view of Sin, and his threefold new relation to Jehovah: "transgression forgiven"; "sin covered"; "Jehovah imputeth not iniquity". Note the resulting change in David's inner life: "in whose spirit there is no guile".

(2) David Sings with Joy of *the Way*—through Confession and Forgiveness (as seen in Psalm li.)—*by which he has found* (as others may find) *Refuge in Jehovah, the Covenant God*, Whose Power to bring things to pass forever encompasses and protects him (Ps. xxxii. 5-7).

(3) As if conscious of the high and difficult Destiny and Work to which he had now been called in the Theocracy, the Repentant Psalmist hears the *very Voice of Jehovah from heaven uttering one of the Greatest Promises, to gird him for his Mission*; and is inspired to call upon all the Righteous to Rejoice with him in Jehovah (Ps. xxxii. 8-11).

The richness of this utterance of Jehovah is brought out by the American Revision:

"I will instruct thee and teach thee in the way which thou shalt go:

"I will counsel thee *with mine eye upon thee*".

Heeding the warning attached to Jehovah's Promise, against the self-will that had characterized his career, the repentant and forgiven sinner yielded up his own will to the Lord's; warned the wicked not to set their will against Jehovah's; and summoned all the righteous to join him in the jubilant rejoicing with which he was now ready to take up his Appointed Task.

The History and the Psalms studied thus in Combination ought to cast light upon one another; while the three Scriptures, regarded as God's Preparation of David for his Chief Theocratic Work, ought to make clearer the movement of the Divine Purpose in the Religious Restoration of the Chosen People after their long lapse from their Covenant with Jehovah.

Critical Details Concerning the Sunday School Lessons for September

REV. DR. WILLIS J. BEECHER, AUBURN, N. Y., AUTHOR OF "THE DATED EVENTS OF THE OLD TESTAMENT"

Supplementary Fragments.—Last month our attention was called to a fragment in 2 Samuel, duplicated in 1 Chronicles, ostensibly giving additional details of the battle in which David slew Goliath. That is a specimen of certain matters which now demand that we take a more comprehensive view of them. To this class belong all the six articles appended to 2 Samuel (2 Sam. xxi. 1-14, 15-22; xxii.; xxiii. 1-7, 8-39; xxiv.). Of these six the second (duplicated 1 Chron. xx. 4-8) and the fifth (duplicated and extended 1 Chron. xi. 10-47) are especially characteristic. Here may also be placed certain items found in 1 Kings xi. 15-24, and in many of the Psalms and their titles, and especially a large part of the contents of 1 Chronicles—the parts of 1 Chronicles x.-xxix. which are not repetitions from the books of Samuel.

One characteristic of most of these materials, in the form in which we have them, is their palpably fragmentary character. In 1 Chronicles xxiii.-xxix. this is the more marked because the fragments are grouped in an absolutely regular order, with headings and subheadings. Evidently it was a part of the work of the writers of our books of Chronicles to study broken bits of writing that were in their possession, perhaps mutilated clay tablets, perhaps torn or decayed papyri. If some one would print a correct and absolutely literal translation of 1 Chronicles, printing the fragments separate and indicating the broken places by dots or stars, that would be the best possible commentary on the contents of the book.

These facts have their bearings both on the interpretation of the records, and on the question of their trustworthiness. Our books of Chronicles are nearly or quite the latest written books of the Old Testament. Many go to an extreme in depreciating on this account their historical value. The Chronicler, they say, put the ideas of

his own time into his picture of the earlier times of which he was writing. But he could hardly do this in those parts of his work which consisted in the transcribing of fragments. Further, it is impossible for any one to regard most of the fragments as legendary; they have not in them enough of the story element. The only reasonable way to deal with them is to attempt to piece them together, along with what other information we have, that we may thus see how far we have the elements of a complete and consistent narrative. This is what the archaeologists are doing in Egyptian and Assyrian and Babylonian and Hittite history. There can be no valid objection to it in Biblical history.

Examples from the Period of the Lessons.—To illustrate these matters take a few instances from the times to which our Sunday School lessons belong.

(1) Turn for example to the hero list (2 Sam. xxiii. 8-39; 1 Chron. xi. 10-47). We have already looked at verses 9-12 in Samuel and their connection with the battle of Pas-dammim (1 Chron. xi. 13). The next statement is that "three of the thirty chief men" were with David at "the cave of Adullam". The men who fought with David in his first battle, we may be sure, especially admired him. When Saul murdered the priests for being hospitable to David (1 Sam. xxii.) we may be sure that he made their homes perilous for other admirers of David. The natural thing for these veterans to do was to join David's band of outlaws.

Next we find them tactfully rebuked by David for their recklessness in drawing the water from the well of Bethlehem (2 Sam. xxiii. 13b-17). This was when the Philistines were "encamped in the valley of Rephaim"—probably in one of the two campaigns (2 Sam. v. 17-21, 22-25) after David was made king of all Israel. Do not be startled at the idea of assigning ten

years of time or more to the semicolon in the middle of verse 13; the semicolon should be replaced by a period and a paragraph division. The two situations, so many years apart, are geographically connected. The word "stronghold" is used in connection with both. Nothing can be more natural than that David, in fighting the Philistines, should utilize the same fastnesses with which he had been acquainted when he fled from Saul.

But if we accept this interpretation we have a glimpse of the fact that David's defensive campaigns against the Philistines were no child's play. But that is already implied in the accounts in 1 Samuel v. How did it happen that David, instead of defending his newly acquired capital, "went down to the stronghold"? How did it happen, in the second campaign, that his forces were so situated that he had to "go up" against the Philistines? (2 Sam. v. 17, 23). Of course, when you think of it, desperate fighting was required to make the Philistines release their hold of David and Israel.

(2) The series of brief accounts in 1 Chronicles xii. is significant when we distribute them to the chronological places called for by their contents. In verses 1-7 and 19-22 we have accounts of men from Benjamin and from Manasseh who joined David in the last year, some of them in the last few days, before the death of Saul. In verses 16-18 and 8-14 we are told of men from Benjamin and Judah and Gad who joined David before he went to the Philistines, in the times when Saul was pursuing him. Of course the men of Gad returned to their homes in the years when David was king of Judah only. But at some later date a body of them came to his rescue on some critical occasion, crossing the Jordan at the time when it was believed to be impassable, and helping him achieve decisive victories (1 Chron. xii. 15). It is easy to make this exploit fit in with the other known details of these famous defensive campaigns against the Philistines, and it is not easy to place it elsewhere. The Philistines were in the vicinity of Jerusalem, in position to cut off any reinforcements coming to David from the north. But when the Gadite leaders found a way to get across the swollen river, that

made David's forces strong enough to assume the offensive.

Were David and his men Brigands?
That they were *outlaws* is evident enough, but is it just to apply to them any harsher name?

The constituency is thus described: "His brethren and all his father's house", "and every one that was in distress, and every one that was in debt, and every one that was bitter of soul" (1 Sam. xxii. 1,2). Saul's hatred of David extended to David's relatives, and it was no longer safe for them to remain in their homes. His parents went to the care of the king of Moab, and the men who were not superannuated joined David in his wanderings. His cousins the sons of Zeruiah are especially mentioned. Besides the relatives of David the band included such men as Abiathar the priest, escaped when his brethren were slaughtered for being hospitable to David (1 Sam. xxii. 20-23); and Gad the prophet (1 Sam. xxii. 5), very likely in peril of his life because of the known friendship of the prophets for David; and army veterans who had been comrades of David (2 Sam. xxiii. 13a); and distinguished men of Gad and Benjamin and Judah (1 Chron. xii. 8-18); and, later, large numbers of other men of mark (1 Chron. xii. 1-7, 19-22). Men who were "in distress", or "bitter of soul", or even "in debt" in consequence of the tyrannies of the insane king were not necessarily bad men. Presumably the band included deadbeats and unscrupulous men, but the men who gave it character were the most reputable citizens of Israel.

From the time when they went to the land of the Philistines they had their families with them (1 Sam. xxvii. 3; xxx. 2-6; 2 Sam. ii. 3). They were not men who willingly lived an antisocial life.

They engaged in defending and protecting the country, not in robbery, at least so far as the territories of Judah were concerned (1 Sam. xxiii.; xxv. 7, 15-16, etc.). This is of course to be contrasted with the unscrupulous cruelties which they practiced on "the Geshurites and the Girzites and the Amalekites" (1 Sam. xxvii. 8-12); though these raids seem to have

been, by the law of the times, invasions rather than brigandage.

In fine, if it is fair to call them brigands, they were brigands of a most remarkable type.

The Two Accounts of the Death of Saul.—One need feel no concern to defend the truthfulness of the story told to David by the Amalekite (2 Sam. i. 1-16). The Amalekite was probably a liar. But when you make careful your comparison of his story with that in 1 Samuel xxxi., some of the points which at first looked like contradictions change their bearings, and seem to be confirmations.

The account given by the Amalekite seems to presuppose the other. For example, the verb "followed hard" (2 Sam. i. 6) is the same that is used in the other account (1 Sam. xxxi. 2). The Amalekite was apparently a prowler, plundering the slain. You cannot imagine him as there while the fighting was active. He came later, probably in the dark. We must understand his statement to be that when he came upon Saul, "Behold the chariots and horsemen had pressed him hard", and he had fallen upon his sword to slay himself. The exact phraseology in both places may be that of the narrator who wrote the accounts. Saul's words as reported by the

Amalekite, "For my life is yet whole in me", seem like an expression of regret that he has not succeeded in his attempt to part with his life.

Supposing both accounts to be correct, the details were somewhat as follows:

The Philistines attacked the Israelish position in the hill country of Gilboa, and met an obstinate resistance. As it was not till "the morrow" that "they found Saul and his three sons fallen", we may infer that night was near when the crisis came. "The chariots and the horsemen" "pressed Saul and his sons hard". They may have been in retreat, but the "after" is not in the Hebrew. Saul's sons were falling. "The battle went sore unto Saul". Then the enemy's archers "found him", took possession of some point where they had him in range and could share in the attack. Under this new peril Saul became panic stricken. The strain had been intense, especially for a man of Saul's temperament. He had passed a sleepless night, and had entered the battle weighed down by the premonition that he was about to join Samuel in the world of the dead. He attempted suicide, but the wound was not fatal. He lay upon the field, conscious or unconscious, till some time in the night. Then he raised himself from the ground a little by the aid of his spear, and the prowler found him and murdered him.

Critical Details Concerning the Sunday School Lessons for October

REV. DR. WILLIS J. BEECHER, AUBURN, N. Y.

The Chronology of the Reign of David.—From Josephus down, most writers have assumed a purely mechanical order of events for the reign of David, and one that is in contradiction with the data distinctly given in the Bible. Josephus gives the events in the order in which they are narrated in 2 Samuel, paying no attention to the broken character of some of the narratives. As the last chapter of 2 Samuel is parallel to 1 Chronicles xxi., he introduces next the events recorded in 1 Chronicles xxii., followed by those recorded in 1 Kings i., and after these the remaining contents of 1 Chronicles. The effect is a presentation

of the career of David which is utterly impossible, whether from the point of view of David's achievements or of the growth of his character.

In this condition of things a correct study of the chronology is important. To begin with, David's reign is spoken of as lasting 40 years. But the 40 years is defined as 7½ years over Judah and 33 years over Israel (2 Sam. v. 4, 5). That is, it was 40½ years, 41 years by the count commonly used in the Bible. His thirty-third year over Israel was the forty-first year of his reign, not the fortieth. At the close of his fortieth year he had yet a year to reign.

In 2 Samuel v. are accounts of two Philistine wars in which the Philistines were the aggressors. It is not an absolutely necessary inference that these were campaigns in the first and second of the 33 years of David over Israel, but that was probably the case.

In 2 Samuel xxi. 15-22 is a fragment giving stories of giant-killers. It mentions four wars with the Philistines in which David was the aggressor. No date is given, but many considerations indicate that these wars belong early in the 33 years of the reign of David over Israel.

In 2 Samuel x.-xii. we have accounts of several campaigns of David against the Moabites, Ammonites, Aramæans, Edomites; and chapter viii. is a summary mentioning these and other wars. The result was that the whole region from the Mediterranean to the Euphrates accepted David's garrisons and paid tribute. The summary concludes with a statement of the personnel of David's administration. In this his sons are mentioned as priests. Since he became king of Judah sufficient time has elapsed for some of his sons to grow to manhood.

David's sin in the matter of Uriah occurred shortly before the close of these wars of conquest (2 Sam. xi.-xii.).

The bringing up of the ark to Jerusalem (2 Sam. vi. 1; 1 Chron. xiii., xv., xvi.) occurred, not when Jerusalem was a raw, unbuilt, new capital, but after David's conquests, when he could gather his officers "from Shihor of Egypt even unto the entrance of Hamath" (1 Chron. xiii. 5). So far as the chronological order of the events recorded in 2 Samuel is concerned, chapter viii. parallels xxi. 15-22 and x.-xii., and chapters vi. and vii. belong between xii. and xiii. In the opening of chapters vi. and viii. and x. we find the phrases "again gathered", "after this", "after this"; but these phrases refer to matters in a context different from the present one.

For the interval between these events and the outbreak of Absalom's rebellion we have mention of two years, three years, two years (2 Sam. xiii. 23, 38; xiv. 28). To these Josephus adds four years as the time when Absalom made himself conspicuous after his reconciliation with his father.

In 1 Chronicles we find a series of statements so put together as to connect them

with a certain definite event (xxi. 28-xxii.; xxiii.-xxix. 22 a). That event is said to be the making of Solomon king, when David was old, at a great public assembly of Israel (xxiii. 1). Some of the arrangements at least are dated in David's fortieth year (xxvi. 31). Some of them were affected by the breaking off of the census made by Joab (xxvii. 24 cf.; xxi.; and 2 Sam. xxiv.). That census occupied nine months and twenty days, and broke off just before wheat harvest (2 Sam. xxiv. 8, 22; 1 Chron. xxi. 20). This seems to give us the fact that the census began in the first half of the thirty-ninth year of David; and the threshing-floor of Ornan, the site of the temple, was bought by David early in his fortieth year. And this suggests that the great assembly for making Solomon king and endowing the temple (1 Chron. xxiii. 1; xxviii.-xxix. 22 a) was held at the new year season at the close of the fortieth year of David. The account of this assembly closes with the eating of the sacrificial feast, and is at once followed by a brief account of Solomon's being made king "a second time" (1 Chron. xxix. 22 b-25), this account being condensed from the first chapter of 1 Kings. It is noticeable that the participants in the assembly (1 Chron. xxviii. 1) were to a marked extent men in the government service.

The rebellion of Absalom broke out "at an end of forty years" (2 Sam. xv. 7), in the earliest months of a year, when people were using the unripe grain for food (2 Sam. xvii. 19, 28). It is gratuitous to resort to devices to get rid of this number or of its natural meaning. The uprising was the response of Absalom and Ahithophel and their secret agents to the recognition of Solomon as king. The last year of David affords sufficient time for the rebellions of Absalom and Sheba, the illness of David, the attempt of Adonijah, and the final recognition of Solomon.

The items thus traversed are not all equally supported by evidence; but they mutually support one another, and the evidence is cumulative. Study the events of the career of David in this order, and you find that they form a congruous and credible whole.

David's Character and History.—Men assert that the character of David as drawn in the Scriptures is an impossible character; that the account makes him miscellaneous great, great as a warrior, a statesman, a business man, a builder, a poet, a musician, with nothing distinctive in his greatness; that it represents him as doing the most strenuous work of his life after he has become broken down in body and mind; that it makes him preeminently a religious poet, and yet attributes to him purely non-religious elegiac songs; that it represents him as at once magnanimous and revengeful, finely honorable and incomparably mean, tender-hearted and insufferably cruel, lofty in moral principle and most degradedly wicked, religiously a man after God's own heart but habitually violating all religious duties both of conduct and of ceremonial. They say that it is a life with no continuity in it, that these heterogeneous elements exhibit themselves at random. On the basis of these alleged facts they conclude that the David of the Scriptures is not a truly sketched person, but a hodge-podge of incongruous traditions.

There is more excuse for this than for some other objectionable arguments. The strong point in the statement of the difficulties is the alleged lack of continuity in the career of David as presented in the Scriptures. Every one sees that it is not incredible that a person should be many-sided, or should have contrasting elements of character; but in such a case you expect that the differing phases and the contrasting elements will come into adjustable and intelligible relations; and it is alleged that they fail of this in the case of David. It is said that if you represent by a line the course of David, either in his moral life or in his public career, the line will take unheard of angles and impossible directions.

It is interesting to note that practically all these allegations depend on the order in which the events occurred. On the view of the chronology which has been handed down to us from Josephus, some of the allegations are hard to meet; but the difficulties vanish when we study the data found in the Bible accounts, and establish by them the order in which the events occurred.

David is first presented to us as a boy,

old enough to take responsibility in the care of the sheep, but not old enough to come to the feast with the men. For a dozen years or more, up to the death of Samuel, David is as exemplary as he is brilliant. His fidelity in duty and his magnanimity toward Saul are especially in evidence. The Psalm-titles connect his name with several of our Psalms (lix.; lvi.; xxxiv.; cxlii.; lii.; liv.; lxiii.; lvii.). They are mostly expressions of spiritual experiences in times of especial difficulty, and are largely in the defiant tone of a young man who is fighting his way.

Necessarily the death of Samuel removed a restraining influence from David. From then to the time of his great sin he deteriorates morally. He remains loyal to the kingly office as impersonated in Saul. He displays great abilities in leadership. In certain ways he acts the part of a religious man. So far as appears he is ordinarily a just ruler. But soon after the death of Samuel we find him giving way to his temper, sorely tried by the hardships and the injustice he has suffered, and setting out to take revenge on Nabal. Then he enters upon the practice of polygamy, evidently marrying wives for the influence and the other advantages he will gain thereby. In Ziklag he practices dreadful cruelties in the raids which he makes. He puts himself into a position where he will have to choose between fighting against Israel and becoming a traitor to his benefactor Achish; and he escapes from the dilemma only because the Philistine lords regard his good faith as open to suspicion.

After he becomes king he continues the practice of polygamy, and, in spite of the disadvantages incurred, he continues his intimacy with the treacherous sons of Zeruiah. He relinquished active military life (2 Sam. xxi. 17), and apparently grew luxurious and self-indulgent. The deterioration culminated in the moral depths into which he sank in the matter of Bathsheba and Uriah. His conduct was no worse than that of some other men has been; but in judging him we must measure it by the ideals which he had possessed from his youth. For this period, extending over several more years than twenty, no Psalms are attributed to him, though he was a

writer of secular songs. He neglected to reestablish the national worship of Jehovah, or to meet his obligations to his deceased friend Jonathan.

His experience in the matter of Uriah was to him a frightful revelation concerning the bad possibilities of his nature, and his repentance was radical. He entered at once on the performing of his neglected duties of religion and of friendship. At first he was ignorantly eager. He made his sons priests (2 Sam. viii. 18). He attempted to bring up the ark on a new cart (2 Sam. vi.). It needed the severe lesson of the death of Uzzah to teach him that Jehovah requires exact obedience. According to the Psalm-titles he again became active in sacred song (Pss. li. and xxxii.; lx. and xviii.; vii.; iii.; iv.). This group of Psalms are of wider range than those attributed to him in his youth, and are stronger and deeper and sweeter.

From the time of his great repentance David remained repentant, but he never ceased to be hindered and harassed by the bad fruits of his bad past. His polygamy

resulted in family quarrels and in crimes. His sons followed the evil example he had set. Joab was in possession of bad secrets which he could hold over him as a menace.

David was seventy years old when the rebellion of Absalom broke out, at the close of his fortieth year. Amid the shocking events of the next few months he held his own as long as duty kept him at the helm. When all opposition was crushed, and he was again secure on the throne, he gave way, in body and mind. He no longer cared for anything, not even for the temple or for Solomon. The first chapter of 1 Kings tells us of the means by which Nathan and Bathsheba succeeded in rousing him. He became himself for a time, placed Solomon on the throne, and again took an interest in affairs, but not for long.

Taking the events in this order we still find David a manysided man, a marvelously gifted man, a man who has been spiritually on the heights and in the depths; but the record of his experiences becomes consecutive and in no way incredible.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of the Bible League of North America
Daniel S. Gregory, Managing Editor, 86 Bible House, New York.

League Notes and Points

Outlook Upon the Fall and Winter Campaign

It is not worth while to repeat here what has been so often said concerning the Objects and Methods of the League. There is new evidence on every hand that the necessity for its work increases as the days and years go by. The discussions and action of the Pan-Anglical Congress and the

Congregational Conference in Great Britain, during the past Summer, need only be referred to in this connection as emphasizing that necessity. There is call everywhere for intelligent and aggressive effort in the defense of the Word of God and the propagation of its true teachings.

In the Line of Defense

As the active season returns, calls for Conferences are coming up from many quarters. It is expected that the various Branches will hold such Conferences.

To begin with, plans are being matured for an early Central Conference in New York City, in which the ablest conservative scholars in all the Evangelical Churches will be invited to discuss the vital Biblical and Critical questions now before the Christian public.

A series of Tracts for the Times, dealing with the fundamental issues at stake, is also

in course of preparation; of which the first will probably be a reprint of Professor Beecher's address, from the present issue of the magazine, entitled "Does Jesus Teach a Doctrine Concerning the Scriptures?" The second will probably be the address delivered, by Prof. William M. McPheeters, of Columbia, S. C., at the late Conference of the St. Louis Branch of the League, entitled "The Really Assured Results of the Radical Criticism: Or the Changed Conceptions of the Bible and of Religion Necessitated by It". It will be observed that

these subjects take one to the root of the matter, as will the others in the series.

The purpose is to put these Tracts in cheap form, so that Branches and Pastors and Churches can send them out by the thousands in order to reach with the truth

the greatest possible number of intelligent Christians and safeguard them against the insidious influence of the Radical Criticism by showing them, beyond the possibility of gainsaying, just what it is and what fruits it will inevitably produce.

In the Line of Education

Various obstacles have heretofore stood in the way of the vigorous prosecution of the distinctively Educational Work of the League, which we trust are at last on the way to removal. The League bespeaks the Cooperation of its Branches and members in carrying out a definite plan for organized effort, soon to be presented to them.

As this is the principal object of the League—for which its work of defense is mainly incidental and preparatory—it is of

course all-important that it should be carried on intelligently and effectively. The main obstacles in the way of a genuine and vital organic connection of the Branches with the Central League—upon which connection satisfactory progress must depend—are now being removed and the way being prepared for a future of effective work. Special attention will be given to furnishing the best helps to the study and mastery of the Bible.

The Financial Stress and Requirement

With the close of the last fiscal year (October 31, 1907), the Executive Committee found it necessary—partly because of the financial stringency, affecting the general fund and embarrassing some of our most generous supporters; partly by reason of large expenditures in establishing and conducting Branch Leagues; and partly for other reasons that need not be enumerated—to *reorganize the business of the League*. In short, the Committee found itself called upon to meet large obligations incurred, and not provided for, during the last year.

The first necessary step in the reorganization was to *cut down the running expenses about 50 per cent.*, and to do it in such a way, if possible, as not to interfere with the efficiency of the work.

The running of the League on this re-

duced budget, for now nearly a year, has measurably improved its financial condition, but there are still heavy obligations to be met. The temporary crippling of some of our principal supporters has combined with the tragic death of one of them to increase the difficulties of the situation, and to make our present needs very urgent. In the meantime our dependence, under God, must be upon more generous gifts from those friends who have providentially escaped the effects of the financial stringency, or are ready to practise larger self-denial.

The affairs of the League and its methods in conducting its business are always open to inspection by members and subscribers.

A Suggested Way of Helping

Among the strongest friends of the League was the late Rev. Dr. T. T. Eaton, pastor of a large Baptist Church in Louisville and Editor of the Western Recorder. He was always ready to say a good word for The Bible Student and Teacher, and to send us a word of cheer. His editorial successor seems to have taken the cue from him. In The Recorder for July 16, he says:

"When we read a copy of The Bible Student and Teacher, we are rejoiced and saddened. We are rejoiced that so many able men are writing so strongly in defense of the Bible. We are saddened to think that it is not in the hands of every preacher in the land. We wish some wealthy Christian would send money to the Bible League by whom it is published with directions to send The Bible Student to one, or ten, or a thousand preachers of his own denomination. What great work money thus expended would do for God! The price for one year is \$1.00. Send to Bible League, 86 Bible House, New York City, N. Y."

The Bible Student and Teacher

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Notes Editorial and Critical

In the August issue of this magazine were printed some extracts under the heading, "Out of Uncertainty and Doubt into Faith", from an article on "My Faith" in the June number of Appleton's Magazine. The article was a somewhat remarkable record of the experience of a "scientific" man in passing from a condition of Doubt into one of assured and vital Christian faith. As the statements made concerning him were of the briefest and, excepting the fact of his interest in the League, quite general, the inquiry has naturally been made, by those not familiar with scientific circles, "Who is Dr. Howard A. Kelly?" In response to this inquiry, therefore we now give—what would perhaps have been better given with the extracts referred to—the statement with which the Editor of Appleton's Magazine prefaces Dr. Kelly's article; which shows that the Christian testimony of such a man should count for something with thinking men:

"Entirely aside from its intrinsic merit, the association of subject and author makes the following article of uncommon and noteworthy interest. Dr. Howard Atwood Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the Universities of Pennsylvania, Wash-

ington and Lee, Aberdeen, and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France, and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field. Equally energetic and effective in another direction, Dr. Kelly has been a leader in Church and Sunday School work. In this day, when we are accustomed to the impression that workers in physical science are seldom also workers in religion, such an expression as the following becomes of genuine significance.—THE EDITOR."

* * * * *

Under date of August 21, the special correspondent of the New York Evening Post sent to that journal a report of the proceedings of the "Congress of Orientalists" then in session in Copenhagen. Our friend Prof. Robert Dick Wilson we understand was there as the representative of Princeton Theological Seminary, as was also Prof. Morris Jastrow, Jr.,

of the University of Pennsylvania. But probably the most
The Latest notorious Ameri-
Fad can present at the
Congress was

Prof. Haupt of Johns Hopkins University. Of him the special correspondent writes (as printed in the Evening Post of September 12):

"The nearest approach to a sensation was occasioned by a paper by Prof. Paul Haupt of the Johns Hopkins University, setting forth the thesis that Jesus was in all probability an Aryan, and not

Jesus of Semitic origin.
an Aryan It naturally provoked a spirited

discussion, which threatened at one time to become somewhat personal. Professor Haupt's thesis was based on the evidence of a strong effusion of Aryan settlements into Galilee in the seventh century B. C."

This is characteristic. Here is some one's guess or speculation labelled "evidence". Straightway before it down go tradition, history, testimony, documentary proofs, the consensus of the ages! And after all it is only a puff of the "Polychrome" Professor's "scientific" breath!

From the Congress at Copenhagen, Professor Haupt seems to have crossed over to England, where, before the "International Congress of Religions" at Oxford, he read the same paper. A later cablegram (from Oxford, Sept. 17, to the New York Tribune) has this account of its reception:

"The International Congress of the History of Religions, the sessions of which began on Tuesday, was aroused to a high pitch of excitement to-day by the paper presented by Professor

Paul Haupt of Johns Hopkins University, Baltimore, in which he endeavored to demonstrate by a process of ethnological reasoning that Christ was not a Jew, but an Aryan.

"Professor Haupt's paper provoked keen discussion. Dr. M. Gaster, the noted Jewish writer and lecturer, was his chief opponent. He pointed out that the Jews never reproached Jesus with a proselyte ancestry, and that the omission of such evidence was highly significant. Not a single delegate supported the theory of Professor Haupt."

The Evening Post facetiously represents a "clever woman" as having "once defined a scientific association as a body of men formed for the purpose of securing an audience to listen to papers that nobody cares to hear". This is certainly a misrepresentation; for, as any one familiar with the facts knows, many papers both able and interesting are read at such gatherings. And the worthless papers are usually "turned down" "with reasons", as was that of Professor Haupt; but after all these are usually *the only ones sent out to the world through the press*, the reporters mistakenly conceiving that the world is interested in these only! When will they learn better?

* * * * *

In a recent number of The Expositor, Sir William Ramsay, of Aberdeen,

On the strongly expresses
Quicksand his distrust of the
methods and results of the pres-

ent subjective or so-called literary criticism. In contrasting it with the objective method based on facts observed or discovered, he says:

"The great and epoch-making steps in advance come from non-literary,

external, objective discovery; and the literary critics adopt these with admirable and praiseworthy facility as soon as the facts are established, and quickly forget that they themselves (or their predecessors) used to think otherwise, and would be still thinking otherwise if new facts had not been supplied to them. Nothing gives me so much interest, and so illustrates human nature, as to observe how principles of literary criticism of the Old Testament, which were accepted as *self-evident* when I was studying under Robertson Smith's guidance in 1878, are now scorned and set aside as quite absurd and outworn by the modern literary critics! But it was not literary criticism that made the advance; it was *hard external facts* that turned the literary critics from their old path, and they utterly forgot how the change came about".

This is not an isolated instance which this distinguished scholar, traveller and discoverer cites. Professor Paul Haupt, of Polychrome Bible fame, who has been lecturing abroad, is reported to have boldly taken his stand, and maintained it on subjective grounds, that the Hebrews were never in Egypt and *owed nothing of their religion to the Egyptians*.

Our informant added, that the Professor's views and arguments were not received with favor by his foreign auditors. One of our friends, in this country, reports having heard a distinguished Professor in a State University, propound this view with favor in a lecture. Who does not remember that but an incredibly short time ago a man was "no scholar" unless he believed that the Jews *derived substantially all their religion from Egypt*?

And who knows what will come next? These *subjective principles* are like the quicksand,
How Soon always ready to
Engulfed? engulf those who
trust themselves
to them! There is safety nowhere except on the solid bed-rock of fact.

* * * * *

The foremost living scientist in his department of Science—his standing admitted by all
Friend and the world—is Pro-
Foe Agree fessor Lionel S.
Beale, physiologist, microscopist and professor of anatomy and pathology in King's College, London. Here are his words on the crucial question of man's origin:

"There is no evidence that man has descended from or is or was in any way specially related to, any other organism in nature through evolution, or by any other process. In support of all naturalistic conjectures concerning man's origin there is not at this time a shadow of scientific evidence".

"God must be admitted as a working factor in creative processes".

The late Dr. N. S. Shaler, Professor of Geology in Harvard University and head of the Lawrence Scientific School, once an ardent advocate of evolution as an explanation of man's origin, said before his death:

"It begins to be evident to naturalists that the Darwinian hypothesis is still essentially unverified. Notwithstanding the evidence derived from the study of animals and plants under domestication, it is not yet proved that a single species of the two or three millions now inhabiting the earth has been established solely or mainly by

the operation of the natural selection".

And now Professor Haeckel, the great German protagonist of Darwinianism—forsaken by all the distinguished investigators he has trained—is being reluctantly forced to a like conclusion:

"Most modern investigators of science have come to the conclusion that the doctrine of evolution is an error and cannot be supported".

And so even Saul is found among the prophets".

Why this delayed conclusion of so-called "scientists"? When one looks the facts in the face

Darwinism it seems almost incredible that any
"Unscientific" other conclusion,

than that the theory of the brute-descent of man is "unscientific" should ever have been entertained by a "scientific" man. Here are the established facts:

Materialistic evolution, in its application to the origin of man, is *purely a hypothesis*—St. George Mivart said, with fulness of special knowledge, "a puerile hypothesis"—without a shred of "evidence" to support it.

Not an instance of *spontaneous generation* of living from non-living material has ever been shown to have occurred in the whole history of the universe.

"Structureless germs of all life at the very threshold of their creation or formation are as *unchangeable* as the most highly-organized plants or animals known in natural history".

"If any law in biology is firmly established and can be called universal, it is the law that the species shall forever be kept inviolate and distinct,

—no instance of *transmutation of species*".

And so one has summed up the conclusion of the whole matter in this way:

"In the light of recent scientific discoveries what becomes of the edifice of evolution, whose advocates seem possessed with a tireless and irrational purpose to banish God, elevate the monkey and degrade man? The biologist knocks out most of the underpinning of this edifice, the geologist demolishes most of the residue and the archeologist finishes it".

* * * * *

The general public has recently been treated to a new body of alleged "evidence" "that the dead have been heard from". Sir Oliver Lodge, who is always ready with a "speculative" affirmation on even scientific subjects, has expressed the opinion that they "have been heard from". Commenting on his pronouncement, The Montreal Daily Witness declares that his statement of his belief

"is far more likely to weaken men's judgment in the continued robustness of his scientific judgment than to convince them of the achievement. Not that people are not predisposed to accept such a discovery. We are all much more anxious to hear from the world to which we must all go than from Mars, where, whatever there is of intelligence, must be singularly foreign to us.

"But the evidences that the departed members of the Psychical Research Society have been heard from through a spiritualistic medium are before us in the shape of their messages. Those messages are so much the very thoughts that are likely to fill the minds of persons on earth engrossed in the question, and are so utterly lacking in even a hint of information of any other sort, that nobody not carried away with an absorbing passion for an affirmative result would imagine them to be anything but the unconscious, or, as the present word is,

subconscious, creation of the person who, honestly enough, no doubt, wrote them down".

We have had occasion to examine with care and from the psychologist's point of view—

An Incoherent with the aid of one
"Spirit-World" whom we regard
 as probably the
 best qualified "expert" in these mat-
 ters in America—some of the best ac-
 credited messages from the spirit-
 world; and the judgment we have
 reached is that they are too incoher-
 ent and inconsequent and trivial to
 come from "intelligent" spirits.

This seems to be the quality of some
 of the later communications, e. g., the
 poem sent us from the other world by
 the late Fred. H. W. Myers, the au-
 thor of the great two-volume work on
 this general subject. We feel sure
 that he could not be induced in *any*
world to write such poor verse as that
 attributed to him.

The mental obscuration or oblivis-
 cence, or the difficulty in handling
 their faculties, offered as an excuse
 for the *incoherence* and the poor Eng-
 lish, hardly seems to meet the require-
 ments of an explanation. It would
 seem to indicate that the *spirit* is the
 clog to man's powers, rather than the
 body, and gets the departed badly
 "mixed". The "ideas" of the "dis-
 embodied spirit" appear somehow to
 drop deep down into a subliminal
 consciousness from which it is hard
 to pull them out; and even when they
 are brought back it is in a provok-
 ingly tangled and tattered condition
 both grammatically and lexically.

When we complained to our friend,
 of the *trivial* character of the revela-
 tions on which he relied for his *proofs*
 of spiritual communication, his reply

was: "Their very *insignificance* is
 what gives them their evidential *sig-
 nificance*. Such accidental matters the
 medium would not think of inventing
 and putting forward". We were un-
 able to see them in that light.

The old difficulty with these "spirit"
 communications, was not so much
 obscuration or friction in mental ac-
 tion, as *loss of identity*. We recall an
 instance that left a vivid impression.
 The medium had been requested to
 ask the spirit of Daniel Webster if he
 thought he had made any mistakes in
 his political life. The answer given
 was: "No, I don't think I made any
 mistakes in my political life, but I am
 sure that I made some in my diction-
 ary"! The two Websters—Daniel and
 Noah—would seem to have got their
identity slightly "mixed" in changing
 worlds!

* * * * *

In the Bible Student and Teacher
 for August (p. 84) appeared a short
 editorial on "A Creedless Church",
 based upon a recent discussion of that
 topic by Principal Forsyth. In em-
 phasizing the tendency on which the

Principal animad-
The Interior's verbs, we ventured
"Libel" to call attention to
 some well known

historical facts concerning the origin
 of The Interior (of Chicago), and, in
 illustrating our point, had occasion to
 refer impersonally and jocosely to an
 Editorial in it, that lately fell under
 my eye, in which the writer attempt-
 ed to amuse himself and his readers
 by "poking fun" at the "Shorter Cat-
 echism and the few individuals in the
 Presbyterian Sunday Schools who are
 so belated and benighted as to attempt
 to teach it to children.

As there was not a "personal" word

in what we said, and our facts are undenied and undeniable; as there was not so much as a hint of an objection to the "New Catechisms" advocated by The Interior (of which we have always been in favor of as many as the Church finds necessary, and is competent to make); and as there was not a word in advocacy of the Westminster Shorter Catechism (always a "red rag"!), although we certainly would not have characterized its answers as "stilted abstractions",—we were quite taken aback by the "personal" and "libellous" abuse in which the editor saw fit to vent himself in the issue of August 20. If any one will read our note in the August issue, in connection with what purports to be a reply to it, he will see how inconsequent the reply is. The editor, after setting up his "straw man", ticketing it "Dr. Gregory", and demolishing it to his own exultant satisfaction, concludes with these amiable, Interioresque sentences:

"Such an allegation is simply a part of Dr. Gregory's habitual distortion of 'things as they are'. The editor of the Bible Student and Teacher needs a descriptive subtitle for his magazine; this would fit it to a nicety: A very orthodox journal conducted in a spirit calculated to disgust orthodox believers with orthodoxy".

Perhaps it would be sufficient to refer, in vindication of the quality of the magazine, to the closing words of the September number, in which the editor of that able Baptist journal, The Western Recorder, expresses his estimate of its value in these words:

"We wish some wealthy Christian would send money to the Bible League by whom it is published with directions to send The Bible Student to one, or ten, or a thousand preachers of his own denomination. What great work money thus expended would do for God!"

That "character", of course, brought us new subscribers. Strange to say, we have

A Subscription reason to thank *Getter!* The Interior for

being equally effective in increasing our subscription list. Here is an interesting correspondence with a Presbyterian preacher, a reader of The Interior, that illustrates our point:

Lamar, Ark., August 24, 1908.

Mr. Editor:—In the Chicago "Interior" of the 20th inst., I notice the criticism aimed at Dr. Gregory (yourself); and believing the "Interior" to be too "pert" and "fresh" in many things, and knowing also of Dr. G's ability—I have many years' of the Homiletic Review in which the name of Dr. G. so often occurs—I write this to ask for a specimen copy or two of The Bible Student and Teacher.

Respectfully, W. J. FAUST.

The postal was responded to September 4, and sample copies sent,—one containing the editorial to which the Chicago editor had taken exception. Here is the reply:

Lamar, Ark., Sept. 7, 1908.

Dear Sir and Brother:

Your communication of Sept. 4 has been received and I thank you for it; also for the Bible Student for July and August.

Enclosed find Money Order for \$2.00; for which send the magazine to me for one year, and also to Rev. A. B. Williams, a Southern Methodist of this place.

As you sent me *two copies* of July and August, I gave one of each to my Methodist neighbor, who at once subscribed.

Yours truly, W. J. FAUST.

This was, to say the least, prompt action, for which we trust we are duly grateful to The Interior. We are reminded of Paul's experience, of which he wrote to the brethren at Philippi (i. 12):

"But I would ye should understand, brethren, that the things which happened

unto me have fallen out rather unto the furtherance of the Gospel".

* * * * *

At Chatauqua Lake this season, Rev. Drs. J Wilbur Chapman, James Moffat and others had in the devotional hour advocated "orthodoxy". The time that followed was given by Rev. Dr. James M. Buckley (of the New York Christian Advocate) to answering questions; in the course of which he drew out one which at once reminded me of a clergyman who was present. He is pastor of a large City Church, in which he is leading scores of men and women into scepticism by his denial of the fundamental truths of the Bible. He poses in the pulpit and the secular press as a great and learned man;

"*Orthodoxy* a whereas he is *Holy Humbug!*" merely a parrot, repeating what the

Radical Critics give him. In his own estimation, he lives on the top floor of a sky-scraper, far above the best Biblical scholars of the orthodox! I wondered when the question was answered whether he would be honest enough to touch the elevator button for a descent just a little lower than the floor he had been occupying in the grand realm of his own fancied superiority!

This was the Double Question:

"Is not the term orthodoxy a sort of holy humbug? Have not the *thinkers* of every age been counted heterodox by their contemporaries?"

* * * * *

Faith, Works, Justification

REV. GEORGE SHIPMAN PAYSON, NEW YORK

In the Shawangunk Mountains some years ago a wag wrote under the sign "Bruin Path" this sentence:

And here, in part, is Dr. Buckley's Reply:

"That comes from a half-educated man. It is a great thing to be half-educated; a million times better than to have no education at all.

"It is true that *some* heterodox people have been immensely intellectual and wonderfully well-informed; but *vast numbers* of orthodox men answer that description. The heterodox among really educated men have always been decidedly in the minority.

"Orthodoxy applies in general to those who adhere to the Protestant and Evangelical standard; as distinguished from the comparatively few religionists who are opposed to the fundamental doctrines of Christianity.

"There is a distinct line drawn between the orthodox and the heterodox, which will remain for all time. And it is a line that must separate the two; for no honest man can remain in an orthodox institution if he radically disagrees with, and repudiates, its teachings". K.

* * * * *

An English barrister who trained students for the legal profession was not a religious

Testimony man, but on the *Under Constraint* contrary an avowed agnostic; yet

he made his pupil's study and analyze the most difficult parts of the Scriptures. When asked why he did this, his reply was, "because there is nothing like it in any language for the development of mind and character".

How often the worst enemies of the Bible are compelled to acknowledge its divine depth and power!

* * * * *

—"The bare thought of meeting a bear bares one's arms to bear arms against the bear". And the humor of

the writing is wholly due to the fact that three words are used, each of which has two distinct meanings.

In the sentence, "A light weight, though dark, will not light a dark room, nor make plain what is dark in the writings of an obscure author," two words have five definitions.

"By right you should turn to the right, right about face, and then look at the right side of this tapestry," affords another instance of a very common source of misunderstanding and confusion of thought. Words are used in different meanings, by the same or different authors, and their readers are seriously perplexed, or innocently misled. And it not infrequently happens that writers are accused of saying what they never even thought of.

Paul and James do not contradict each other. They use the words Faith, Works, and Justification, in different senses, with different aims, in epistles addressed to different people, with different illustrations from the life of Abraham (one from before the birth of Isaac, the other long afterwards), and with the two distinct results, that Paul condemns the vain confidence of legalism, James condemns the vain confidence of orthodox.

It is impossible to condense into single words the necessary shades of contrast, but a suggestion of the truth may be given by this table:

	<i>Paul</i>	<i>James</i>
<i>Faith</i> is	Loving trust,	Orthodoxy;
<i>Works</i> are of	Ceremonialism,	Beneficence;
<i>Justification</i> is	Forensic,	Ordinary.

And by ordinary in the table I mean that sense of the word Justification which is equivalent to vindication; as

if one might say, President Roosevelt sought justification for his policy by pointing to the results of the Conference between Russia and Japan. Webster gives the sense in this illustration:—"The court listened to the evidence and arguments in justification of the prisoner's conduct". Abraham's offering of Isaac was a justification of his profession of faith in God; and so James uses the word. In another case, before Isaac was born, the patriarch was justified by faith, and by faith alone; but the word is used by Paul in the legal, forensic sense of justification so common in his writings; the patriarch was freed from condemnation and brought into loving relations of reverent intimacy with God through an affiancing of his whole being with Jehovah, by reason of a belief in His existence, goodness, and omnipotence, such as made it certain that he would always reverence the Divine law, and would be righteous, continually and increasingly. A Talmudic legend relates that Abraham was slandered by Satan who declared that, though he received an heir in old age, he had never offered in sacrifice even a kid to the Giver. God replied that Abraham would sacrifice his choicest possession. Testing him, God said,

"Give me thy son".

"I have two sons".

"Give me thine only son".

"Each is the only son of his mother".

"Give me him thou lovest".

"I love them both".

"Give me Isaac".

And Abraham obeyed. On the way Satan tried to make him murmur. But he replied, "I will walk in my integrity". Such faith, like the faith

of Christ, holding on in the dark to the belief that God is Light, maintaining to the bitter end of trial that God is good, and merciful, and almighty, in the face of everything that seems to deny the truth, is the vital spark of Heavenly flame in every soul that shines as a light in the world, whether under Judaism or Christianity.

The passages which seem contradictory (Rom. iv. 2; James ii. 21; Rom. v. 1; Jas. ii. 14; Eph. ii. 8, 9; Jas. ii. 17; Rom. iii. 28; Jas. ii. 24) are seen to be harmonious, when we remember that Paul in the references cited does not use faith of intellectual assent or theoretical belief, as James does, but only of the loving trust in God which leads to total self-surrender, and at last to a mystical union of which the apostle declares, "I do not live, but Christ liveth in me". And, in these passages, "works" mean with Paul such things as tithes, ablutions, new moons, phylacteries, meats and drinks, and the ordinary duties of decent living untouched by emotion; with James, however, the term designates acts of kindness, beneficence, love, goodness, and charity which Paul himself, in every epistle, insists—and no one insists more strenuously than he, both by word and by example—are as inseparable from vital faith as light and heat from fire. Paul uses the word justification in one sense in fighting a barren legalism; James in another sense in fighting a fruitless orthodoxy. Paul, emancipated from Pharisaic legalism, wrote his epistles for Gentile Christians; and he accordingly spent his strength in deprecating dependence upon external badges and rites, or upon good deeds done in

a servile spirit or from a calculating prudence. James "the Just", a Nazarene, and a Hebrew of the Hebrews, holding the law of Moses as interpreted by the obedience of Christ to be the "law of liberty", although at the Council of Jerusalem he showed a liberality of sentiment remarkable in a Jew of his type, nevertheless, wrote his epistle as a Jew to the Jews of the Dispersion, never even alluding to Gentile believers, and referring to the church as a synagogue; and when he employs the words under consideration he accordingly uses them in a sense different from that of Paul, for different ends, with entirely different people in mind. Paul contrasts faith with works of the law; James contrasts a dead faith with faith which shows its reality by loving deeds. Paul was assailing the spirit of Phariseism, James the spirit of fruitless profession of a creed. Paul was writing to Gentiles that they need not enter Christianity through the door of Judaism; James was writing to Jews that they could not be saved by merely saying, "The Lord our God is One God". Paul had in mind works of the Law, James works of benevolence; Paul a "deep and mystic faith", James "an intellectual belief"; Paul "the initial justification of a sinner", James "the complete justification of a believer".

Dean Farrar, from whose "Early Days of Christianity" I quote these phrases, elaborates in that book the views of Bishop Lightfoot, Schneckener, Neander, Schaff, Lange, Plumptre and others, and has done the Christian Church a great service in thus combating the influence of the Tübingen School.

"The Greatest Modern Discovery Concerning the New Testament"*

PROF. JAMES WALLACE, PH.D., LL.D., NEW YORK CITY

Important archeological discoveries often beget so much enthusiasm that their sane interpretation is at first impossible. This was true of Schliemann's great finds at Mycenæ, Troy and elsewhere. All his conclusions had to be carefully worked over by later scholars. Judging from articles now being written about the discoveries at Oxyrhynchus, Egypt, the usual hasty and extravagant reports and conclusions are to be expected.

Illustration of this is found in an article in the March Homiletic Review with the above heading. The article is interesting and well worth reading, but those amazing finds are too much for calm judgment; not only about the significance of the finds, but even about common matters of grammar and of fact.

False Statement regarding New Testament Greek

For example, the author says:

"Up until now it has been universally supposed that the New Testament Greek stood apart from all other Greek, being a sacred tongue, or at least largely influenced by Hebraistic idioms of its Hebrew authors".

The object of this statement is to furnish a suitably dark background in which to view the glories of Oxyrhynchus. Now, if an accurate census could be taken, it would be found that there is not living to-day in Europe or America, a New Testa-

ment scholar of reputation who believes anything of the kind. Nor could it be the opinion of any intelligent person. Such a notion is too palpably contrary to well-known facts. Who does not know that Hellenization of Palestine and the East began more than three hundred years before Christ and continued till Greek was the language of commerce and daily intercourse in Syria, Palestine and Egypt? Where did the New Testament writers learn Greek? In the schools? In cloisters? They learned it as everybody in those countries learned it, from hearing it spoken. Hear G. A. Smith:

"It is impossible to believe that our Lord and His disciples did not know Greek".

Hear Moulton:

"They [the first believers] would write as men who had used the language (Greek) from boyhood, not as foreigners painfully expressing themselves in an imperfectly known idiom".

Mahaffy, a long-time student of Greek influence in the Roman empire, concludes that

"His [Christ's] public teaching, His discussions with the Pharisees, His talk with Pontius Pilate, were certainly carried on in Greek".

Four important roads running north and south centered in Nazareth and there was probably rarely a day in Christ's boyhood or early manhood when he might not have heard Greek spoken in the streets of his native town, either by Greeks residing there or by Greek merchants pushing

*From The Bible Record, June, 1908. This paper is a review of an article by Prof. Camden M. Cobern in The Homiletic Review for March.

their trade north or south. And in Galilee Greek was, no doubt, more common than Aramaic. How, then, could anyone believe that the Greek of the New Testament was a sacred or semi-sacred tongue?

Palpable Error regarding Greek Syntax

But it appears from Professor Cobern's conclusions that the discoveries at Oxyrhyncus are making mincemeat of not a little of our New Testament Greek syntax:

"This leads also to the condemnation of all theological arguments which seek to find some deep and spiritual meaning hidden in prepositions and tenses and other minute variations of the text".

Well, those papyri must surely have magic power when they can reduce Greek tenses to "minute variations", can prove that it is of little or no consequence whether the tenses are imperfect or aorist, present or aorist subjunctive, present or aorist imperative! And because the classical differences between εἰς (into) and ἐν (in) are not always observed in the New Testament, the careful study of prepositions generally, we are to believe, is not important in reaching "deep and spiritual meaning".

The author should have read Moulton more carefully:

"Further, the argument that because εἰς often denotes 'in' or 'at' and sometimes that motion 'towards' (as distinguished from motion 'to') which may perhaps have been the primitive differentia of the dative, therefore it is immaterial whether εἰς or ἐν or the simple dative is used with any particular word would be entirely unwarrantable. It depends upon the character of the word itself".

Perhaps, after all, the Egyptian papyri have not knocked New Testament syntax into a "cocked hat".

Another instance of this weird effect of the papyri upon the author's views of grammar is seen in this statement:

"Now abides faith, hope, charity, these three. The singular verb with a neutral plural is not a mystic and sacred form but the ordinary street colloquialism".

From the standpoint of both classical and New Testament Greek there are only two mistakes in this sentence. The neuter plural with a singular verb is not a colloquialism at all, and the neuter plural "these three" has nothing at all to do with the number of the verb which, as very often in old Greek, agrees with the noun next to it. Let us hope the influence of these papyri is not contagious.

Power to Augment Credulity

But these papyri not only have a strange power of warping the professor's knowledge of syntax, but also of augmenting his credulity. He seems quite ready to accept as assuredly proven the view that the title 'Lord' (κύριος) as used in the papyri is never used except as a title of Deity; so that when St. Paul, within twenty years of the crucifixion, calls Jesus "Lord" everyone who read his words knew that he was honoring Him not simply as Master or Messiah, but as God. (For one seeming exception see 1 Pet. iii. 6.)

That would be a most gratifying assurance to every Christian if only it were well founded. But, alas! twenty carloads of papyri could not furnish sufficient proof.

Instead of "one seeming exception" (1 Pet. iii. 6) there are over sixty instances in the New Testament alone in which κύριος is used of men with no reference to the Deity at all. Sir (κύριε), didst thou not sow good seed in thy field? (Matt. xiii. 27). I go,

sir (κύριε); and went not (Matt. xxi. 30). The woman at the well addressed Jesus four times as "sir" (κύριε) before she perceived that He was even a prophet. When the Greeks came to Philip (John xii. 21) they addressed him just as Greeks had for centuries been accustomed to address people: **Sir** (κύριε), we wish to see Jesus. For other instances see Rom. xiv. 4; Gal. iv. 1; Eph. vi. 5, 9; 1 Tim. vi. 15 (last word); 1 Pet. iii. 6; Rev. vii. 14. κύριος was simply a common term of respect or honor used in ordinary

address, constantly in the mouth of servants when they addressed their masters. This usage has prevailed among the Greeks from early classical times down through the centuries till the present day, one of the most common salutations among the Greeks still being Ὡς ἔχετε, κύριε; How are you, sir?

Would it not be well to wait till the testimony from the papyri is all in, and would it not also be well meantime not to lose our heads?

* * * * *

The Calaveras Skull and Prehistoric Man

In the July-August number of his valuable magazine, "Records of the Past", in an article entitled "The Latest Concerning Prehistoric Man in California", Dr. G. Frederick Wright casts new light on what has long been a subject of controversy. The article is in review of "Recent Investigations Bearing on the Question of the Occurrence of Neocene Man in the Auriferous Gravels of the Sierra Nevada", in which Mr. William J. Sinclair has given "the result of an extensive resurvey of the evidence of historic man on the Pacific Coast".

On the general conclusion, Dr. Wright has this *caveat*, after discussing the various instances discussed:

"While Mr. Sinclair may seem to throw some doubt upon each of these cases taken singly, the combination does not so readily yield to his treatment. He divides to conquer. But the argument for prehistoric man on the Pacific is a cumulative one, and is not dependent upon any single thread".

The reviewer admits, however, that the Calaveras skull which once figured so largely in "demonstrations" of the immense antiquity of the human race has been substantially disposed of. We quote Dr. Wright's statements of the facts, and his conclusions:

"Greatest interest, however, centers in Mr. Sinclair's conclusions concerning the celebrated Calaveras skull, which was said to have been taken in 1866 by Mr. Mattison from a shaft under Bald Hill, near Angels Camp, several miles from Sonora. This occurred beneath two or three lava flows

and was 130 feet below the present surface. The gravel belongs to the rhyolitic, i. e., the earliest volcanic outflow. The skull came into the hands of Professor Whitney in June, 1866. It had been found the preceding February by Mr. Mattison, and taken to a Mr. Scribner, who was then agent of the Wells, Fargo & Co.'s Express at Angels. He shortly after took it to a medical friend, Dr. William Jones, of Murphy's, who in turn gave it a few months later to Professor Whitney, who was conducting the State Geological Survey. Professor Whitney took it with him to Harvard College and in company with Dr. Jeffreys Wyman, then director of the Peabody Museum of American Antiquities, carefully cleaned it off and examined it, and both pronounced it a genuine fossil which bore every reasonable mark of having been found in conditions such as Mr. Mattison had described.

"So the matter stood until 1897, after Professor Whitney's death, when the skull came into the hands of Professor Putnam, the present director of the Peabody Museum. Since then Professor Putnam has submitted the skull and the material scraped from it by Professors Whitney and Wyman to Mr. Sinclair, for examination, whose results are adverse to that heretofore expressed. The skull taken to Cambridge by Professor Whitney certainly did not come from gravel described by Mr. Mattison. The matrix in which the skull was encased shows no trace of having been rounded by running water. Fragments of charcoal and small portions of the shell of a land snail were adhering to the stalagmite covering. 'The material is dissimilar in every respect to either of the gravels exposed on Bald Hill. In every respect it is comparable to a cave breccia' (p. 126). It is evident, therefore, that the Calaveras skull, as it has been figured, must be given up".

The Really Assured Results of The Radical Criticism: Or the Changed Conceptions of the Bible and of Religion Necessitated By The Radical Criticism*

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Of late years not a little has been said and written about what have been called "the assured results" of the Radical Criticism. To this no thoughtful person can take exception. Indeed, for a long time nothing has been more needed than a clear, consistent and relatively thorough exposition of these results. Many things have militated against such an exposition. Sometimes a spurious prudence has dominated the presentation. In other words, the person from whom the presentation has proceeded has not judged "the time ripe for" an unreserved statement and "an open advocacy" of all the results assured where the principles and premises of the Radical Criticism are accepted. Again, the presentation has been dominated by an apologetic interest. It has been made for the purpose of disarming fears, and gaining suffrages, and has allowed itself a very free use of "the apologetic minimum".

But, whatever the explanation, the fact is that most of the presentations so far offered of the "assured results" of the Radical Criticism have been characterized by nothing so much as by superficiality and inadequacy. A shining example of such inadequacy of presentation is furnished by an article, entitled "The Established Results of Old Testament Study", that appeared in *The Homiletic Review* for January, 1907. No exception can be taken to this presentation—*so far as it goes*. The trouble with it is that, in his zeal to show that "views once pronounced dangerous and destructive" are now held by "men of sincere devotion, whom it would be sheer pharisaism to disclaim", its esteemed author has either failed to notice or to mention what are unquestionably the most important of all "the concrete results", not of "Old Testament study", of which he professes to write, but the most important of "the concrete results" reached by the leaders of that particular coterie of Old Testament students for whom he essays to speak.

Take a single specimen. Let it be the first of "the concrete results" mentioned by the writer to whom I have referred. It reads: "The Pentateuch can no longer be regarded as a composition issuing from the hand of Moses, as it stands". And then, doubtless upon the principle *de minimis, not curat lex*, the writer adds, "The literary analysis into the documents known under the symbols J, E, D, P, is universally accepted". And with this single statement the writer concludes his presentation of "the concrete results" regarding the

* An Address delivered at the recent Conference of the St. Louis Branch of the League, St. Louis, Mo.

Pentateuch reached by the coterie of scholars whom, without meaning offense, I have ventured to call radical critics.

Now I respectfully submit that this presentation is meager to the point of being misleading. Indeed, it omits all that is most essential in "the concrete results" regarding the Pentateuch reached by this school. It gives no hint as to their "concrete results" regarding the contents and character of the Pentateuch. But it is with these latter that the Christian public is most deeply concerned.

An Authoritative Statement of the Really Assured Results of the Radical Criticism

Happily the light on these points, for which we look in vain to the article in *The Homiletic Review*, has been furnished from another source. An organ of the Radical Criticism, that has itself been largely instrumental in bringing about the present situation has, it seems, at last discovered that it no longer requires "any special heroism" "openly" to state and advocate the changed conception of the Bible and of religion necessitated by the principles and premises of that school. Indeed, it has persuaded itself that these changed conceptions are themselves "in every way to the advantage of religion and the Bible".¹ Let us then under its very competent guidance proceed to examine these changes. And lest I should be suspected of stooping to mere travesty, I shall avail myself as far as possible of the very language employed by *The Biblical World* in setting forth these best "assured" of all "the concrete results" of the critical school for which it speaks.

First Result: A Change of View as to "The Mere Matter of Data"

The following will serve as a beginning. It will be found in the paragraph immediately preceding that in which *The Biblical World* sets up the, everything considered, remarkable claim above cited. I quote—

"But we run no risk in saying that the more modern theory, that the books 'of the Pentateuch' were based on older documents and assumed their present form centuries after Moses, with its corollary that much of the material is in no strict sense historical, but ancient legend shot through with the religious purpose of the prophet who gave it shape, will be by a large number of the more intelligent writers, pastors and teachers either openly advocated or simply taken for granted, and that in very few instances will it require any special heroism to take this stand".²

Here then we have, in the very words of *The Biblical World* itself some of the changes in our conception of the Bible and indirectly of religion necessitated by the Radical Criticism. Let us inspect them with care, so as to assure ourselves that we perceive just what they are, and take in their real dimensions. Having done this we ought, it would seem, to be in a position to judge for ourselves whether these changes are indeed "in every way to the advantage of religion and the Bible".

¹ *The Biblical World*, Dec., 1906, p. 356.

² *Op. cit.* p. 356.

The first and most obvious of them relates to the date—"the mere matter of date", is the way in which it is oftenest referred to—at which the books of the Pentateuch assumed their present form. Instead of dating these books from the time of Moses—which, we may note in passing, is the time from which the bulk of the matter contained in them professes upon its face to come—we must refer them to a period some centuries after Moses. Now we have so often heard it said that this matter of date is purely immaterial and does not in any way seriously affect the nature, value, or authority of the Pentateuch, that from sheer dint of repetition that proposition is finding lodgment in many minds as a *working axiom*. But let the reader note the "corollary"—I use the term employed by *The Biblical World*—which that journal says follows from dating the books in their present form "some centuries after Moses", and he may find himself forced to the conclusion that this "mere matter of date" is by no means as immaterial as he may have been disposed to permit himself to assume. That "corollary" will be considered in its own place.

But the changed view of the Pentateuch necessitated by the Radical Criticism does not stop with the "mere matter of date". The changed view as to the date necessitates a changed view as to its authorship also. This latter change is twofold. On the one hand, we are required to surrender the view that the Pentateuch as a whole, or any considerable part of it, proceeded from Moses, the servant of God, the leader and lawgiver of Israel—and this notwithstanding the fact that on their face considerable sections of these books explicitly claim to be from him. On the other hand, we are required to receive these books from the pens of persons living some centuries after Moses. This change of view as to the authorship of the Pentateuch we have also been accustomed to hear represented as *wholly unimportant*. We have been frequently assured that it also left the nature, value and authority of the contents of the Pentateuch unaltered. The value of a writing we are told, with much complacency—at least its *religious* value—is not affected by its "human authorship". Well, as to this we shall be in a better position to judge when we come to take account of the "corollary" from this changed view as to date and authorship to which *The Biblical World* directs attention. In the meantime it will be as well for us to ask,—Just who are the persons to whom the Radical Criticism is turning us over for light and leading in matters of religion? Moses we know. But who are J, E, D, and P? This question I shall not pause here to answer. We may glance at it again a little later. But that the Radical Criticism does demand a change in our view of the authorship, not only of the Pentateuch, but of many other books of the Bible, is certain.

A Second Assured Result: A Change of View as to Authorship

Further, the change of view necessitated by the Radical Criticism does not stop here. *The Biblical World* says, and says truly, that the changed view as to the "mere matter of date" and of authorship, just noticed, carries with it certain corollaries. Those seeking to commend the conclusions of the Radical Criticism have not always judged "the time ripe openly to advocate", or indeed openly to set forth, these corollaries. But, as all know, it is of the very nature

of a "corollary" that it is—whether perceived or not and whether stated or not—an inherent and inseparable part of the proposition of which it is the "corollary". Still we may congratulate ourselves that now at last The Biblical World judges "the time ripe openly" to state one of these corollaries. Further, the particular "corollary" that it mentions is just as "concrete" and just as "assured" as any of the results that the Radical Criticism has to offer.

It is this: the change of view as to their date and the authorship necessitated by the Radical Criticism in its turn necessitates a *change of view as to the contents of the Pentateuch*. This change also is twofold. For one thing, it requires us to look upon "much of the material" in the Pentateuch as "in no strict sense historical, but" as in reality merely "ancient legends shot through with the religious purpose of the prophet who gave" the books of the Pentateuch their present form,—and this, the reader will please observe, despite the fact that many, if not most, of the narratives of the Pentateuch purport upon their face to be the actual experiences of actual persons.

Such, then, according to The Biblical World is a part of the changed view of the contents of the Pentateuch necessitated by the Radical Criticism. Whether it is an important or an unimportant change, I shall not now pause to inquire. And whether or not it is a change that is "in every way to the advantage of religion and the Bible", I shall not now pause to inquire. But the reader should not fail to notice carefully one point,—namely, that if the narratives of the Pentateuch are in reality merely "ancient legends", then, while they may still be in a way entertaining, and possibly within their limits profitable also, they become "useless as a guide to historical truth". In other words, we can no longer turn to these narratives with any confidence of being able to ascertain from them with certainty what Moses, for instance, said, or did; or, what is of infinitely more importance, with any confidence of being able to ascertain what God said or did.

A Third Assured Result: Contents of Pentateuch Largely a Body of Ancient Legend

And this leads me to notice the second element in the changed view of the contents not only of the Pentateuch but of all Scripture necessitated by the Radical Criticism, and it is this: Instead of seeing in the Scriptures a revelation from God, or even a revelation of God, we must be content to see in them, at least primarily, merely a revelation of the thoughts, or to put it at once more plainly and more correctly, a revelation of the speculations about God, of those who, to use the verbiage in which The Biblical World has wrapped the subject up, have "shot through" these "ancient legends" with "their religious purpose".

The real significance and magnitude of this change of view as to the contents of the Pentateuch comes into clearer light in connection with another corollary from the changed view as to the date and authorship necessitated by the Radical Criticism. This corollary, it is true, is not mentioned by The Biblical World, but it is just as certainly wrapped up in its premises as the one that it does pause to elaborate. It is this: The persons who "shot through" what The Biblical World calls the "ancient legends" of the Pentateuch with

what it calls their "religious purpose", and likewise the religious teachings of which these "ancient legends" have thus been made the vehicle, come to us *absolutely without any endorsement*,—except that of the Radical Criticism itself. And this for the simple reason that for whatever knowledge of any kind we possess of these persons or of their real teachings we are wholly dependent upon the Radical Criticism. Their personalities and their performances alike have utterly eluded Argus-eyed History. I do not allude to this fact because of any touch of the marvellous that there is about it—though I think my readers must agree with me that there is certainly a touch of the marvellous about it. But I refer to it that I may if possible bring home to the reader a distinct consciousness of the fact that the Radical Criticism itself is, as I have said, the sole source of whatever knowledge we have of these persons, their "purpose" and their teachings. To all history each and all of the persons symbolized by J, E, D, and P, are absolutely unknown. I do not mean merely that their respective names are unknown to history—though this also is true, and, when one pauses to reflect upon it, not only true, but truly remarkable. For according to the Radical Criticism the prophets who "shot through" these so-called "ancient legends" with their so-called "religious purpose" were many—indeed, there were whole "schools" of them—and not only so but they were distributed over a wide area, and lived and labored for from a quarter to half a millenium.

*The Remarkable Silence of History Regarding the "Prophets" of the
Radical Criticism*

This being the theory, I think that one is warranted in saying that it is truly remarkable that in the case of no single one of this legion of "prophets" has so much as a shred of a reminiscence, of either his name, his personality, or any of his performances, been caught in any of the innumerable meshes of either history or tradition,—and that, notwithstanding the ages-enduring, world-moulding character of their work! In a word these "prophets" who have shot through with their "religious purpose" not only the Pentateuch, but large sections both of the Old Testament and the New, are, if not the creation, certainly the discovery, of the Radical Criticism! This fact, while it may redound very much to the credit of the Radical Criticism, does not, of course, necessarily redound in any way to the discredit of these "prophets" whom it has, as it were, unearthed and introduced to the public. But the reader will see at once that it does justify me in saying, as I have said, that these long buried writers are wholly dependent upon the Radical Criticism for whatever endorsement they and their teachings can have.

**A Fourth Assured Result: We Are Turned Over for Light and
Leading in Matters of Religion to Writers Unknown
to and Unendorsed by Christ**

And now with this very significant fact clearly before us, I feel sure the reader can not fail to see the magnitude of the change in our view of the Bible and indirectly of religion also necessitated by it. For according to the view hitherto dominant and, for that matter, still dominant in the Church of God,

the author of the Pentateuch was known to and endorsed by a whole line of credible and competent witnesses beginning with "Samuel and all the prophets" and extending down to and including our Lord and his apostles. Such, I say, has been and still is the view as to the authorship of the Pentateuch dominant in the Church of God.

And when I say that the author of the Pentateuch was known to this long line of witnesses, I mean very much more than his name was known to them. I mean that they knew, or supposed themselves to know, and that with much detail, the personal history and character of the man Moses: knew the character and source of the commission under which he spoke and acted: knew the specific time, place and circumstances under which his official acts were performed and his official utterances made. Further, the Church's conception of the contents of the Pentateuch as history and not "legend", and of the authority of those contents as a veritable revelation of God from God, has been shaped and determined—and rationally shaped and determined—by the view that the author of the Pentateuch was, in the sense described, known to and his teachings endorsed by this long line of competent and credible witnesses, including our Lord and his apostles.

But, if we accept the teachings of the Radical Criticism, then, in contrast with all this, when we turn to the Pentateuch—and for that matter to many other parts of the Bible—we turn for light and leading upon the most momentous of all subjects to a body of ancient legends shot through with the religious ideas of writers who were themselves wholly unknown to our Lord and his apostles, and whose authority and teachings are utterly destitute of their endorsement. Nay, we turn to a body of writers to whose religious conceptions and ethical ideals the radical critics themselves are very far from giving their unqualified endorsement. For while the Radical Criticism calls these writers "prophets", it must be remembered that it uses this word with a looseness and a latitude that impart to it a very different meaning from that it had upon the lips of our Lord and his apostles.

And farther still, it must be borne in mind that while the Radical Criticism throws the mantle of a large, though, it must be admitted, an ethically somewhat flexible "charity" over the moral foibles and failings of these writers, it has never yet, so far as I know, had the hardihood to commend to the imitation of us moderns the ideals and methods of these "prophets" whom it has unearthed. Indeed, what the Radical Criticism itself has brought to light regarding these methods has made it necessary for writers like Drs. Driver and Cheyne to seek to shield these "prophets" of theirs from public contumely and contempt by putting forth on their behalf apologies which, in the judgment of many, need themselves not a little to be apologized for.

Such, then, are some of the changes in our conception of the Bible necessitated by the Radical Criticism. Such are some of its "concrete" and "assured results". Grant the changed view of the date and authorship of the Pentateuch demanded by the Radical Criticism, and logic will "assure" the other results. And these are the changed views of the Bible which The Biblical World assures us are "in every way to the advantage of the Bible and relig-

ion"!!! But, as I have said, with the changes themselves before him the reader is perhaps quite as competent to pass upon this latter point as is the journal just named.

A Fifth Assured Result: The Ethics of Religion of the Old Testament Brought Under Suspicion

Let us note, now, another of the changes in our conception of the Old Testament necessitated by the Radical Criticism. The Biblical World states it thus,—

"To be sure" [it says] "he" [i. e., our Lord] "did express his conviction of the high value and essential moral soundness of the moral teachings of the Old Testament. But he just as clearly criticized its ethics and religion in matters of detail, and by so doing denied to it as a whole that divine authority which it was sought to defend by appeal to his words. The truth is, his attitude to it was distinctly critical and eclectic, like in approval and disapproval".³

The change of view here brought to our attention relates, as will be perceived, to no less a matter than our Lord's personal attitude towards the Old Testament, or more specifically still towards the ethics and the religion of the Old Testament. Personally the reader may or may not believe that our Lord was "the defender of the inerrancy of the Old Testament in ethics and religion"; but I have too much respect for his intelligence to suppose that it is necessary for me to point out to him how real and how far reaching is the change from such a view to the view that our Lord "denied to the Old Testament as a whole divine authority", and that "he criticized its ethics and religion in matters of detail". And certainly it is hard to see how such a change as this is or can be to the advantage either of the Bible or to that of the religion of the can be to the advantage either of the Bible or of the religion of the when he can felicitate himself upon the fact that our Lord declined to give his unqualified endorsement—not to the verbal inerrancy, not to the historical accuracy, but—to the inerrancy of the ethics and religion of so considerable and fundamental a part of it as the Old Testament. With the open advocacy of such positions, it really begins to look as if the Radical Criticism were about to discover itself. This done, how long such Evangelicals as are dallying with or have already adopted its premises will continue to say "Lord, Lord", becomes an interesting question.

A Sixth Assured Result: The Old Testament Presents An Essentially Misleading View of the Origin and Growth of Israel's Religion

A further change in men's conception of the Bible and of religion necessitated by the Radical Criticism comes to light in the following statement of The Biblical World:

"So long as we assumed that the first books [i. e., the first books of the Old Testament] were also the oldest, we read the history of Israel's religion in no small part wrong end to. The tedious documentary analysis and laborious arranging and dating of docu-

³ Op. cit. p. 356.

ments and books are issuing slowly in a reconstructed history of the origin and growth of Semitic and Israelitish religion, in the light of which the significance of this unique divine revelation appears as never before".⁴

To pause upon mere details of phraseology would simply distract the attention of the reader from the main matter. It must suffice to say in a word, that writers so free from all taint of evangelical orthodoxy as Drs. Morris Jastrow, Jr. and Fried. Delitzsch have given it as their deliberate judgment, that such a use of the word "revelation" as is made in the foregoing extract is simply inexcusably dishonest. But be that as it may, it is easy to see that the changed view of the Old Testament here brought before us relates to *the availability* for general use of what the Biblical World calls the "unique divine revelation" contained in the Old Testament. The time was when the view was quite common that the wayfaring man—provided he was not altogether a fool and had access, let us say, to a copy of King James' Version—might without any other assistance whatever, with a little care, a little effort, and a little patience, reach for himself a true and a reasonably adequate conception of the origin, growth and general character of the religion of Israel.

But how is it according to The Biblical World? It tells us indeed that the Old Testament contains a divine revelation, nay, a "unique divine revelation"; but it also tells us that no one can get an adequate, or even a just, idea of either the nature or the contents of this "unique divine revelation" from reading the account of it given in and by the Old Testament itself. On the contrary it is one of the "assured" "concrete results" of the Radical Criticism, that the more clearly one gets before him the account of the nature and contents of this "unique divine revelation" given by the Old Testament itself, and the more closely he cleaves to that account, the farther will he be from anything like an adequate, or even a measurably correct, conception of its real nature and contents. And further, according to the view necessitated by the Radical Criticism, before one can get a glimpse of the full-orbed radiance of this "unique divine revelation", he must wait until the radical critics have completed to their own satisfaction "the tedious documentary analysis and laborious arranging and dating of the documents and books" that they suppose themselves to have discovered in the Old Testament! But, if this be true, may we not pertinently inquire, What chance has the average man of really knowing anything about this truly "unique divine revelation"? And yet this is one of the changes necessitated by the Radical Criticism that The Biblical World heralds as "in every way to the advantage of religion and the Bible"!

A Regrettable Injustice to the Leaders of Christian Thought

Another of these changes The Biblical World puts as follows:

"Men have ceased to be interested—and rightly so—in the question: 'Is this the doctrine of the church?' It is for them no longer an ultimate question: 'Is this the Christian view? Is this the teaching of the Bible?' All these retire behind the one question: 'Is this the truth?'"⁵

⁴ Op. cit. p. 357.

⁵ Op. cit. p. 358.

Perhaps no more serious or far-reaching change in men's conception of and attitude towards the Bible has been wrought by the Radical Criticism than just the one involved in the foregoing statement. It relates, the reader will please observe, to no less fundamental a matter than the authority and finality of the Bible in matters of religion. Indeed, one is warranted in going farther and saying that it relates to no less fundamental a matter than the authority and finality of the teachings of our Lord in matters of morals and religion.

It is greatly to be regretted that a journal which, like *The Biblical World*, stands as a conspicuous representative of scientific Biblical scholarship, should, in a paragraph that parades its devotion to "truth and reality", permit itself in statements like those cited above, which are not only loose to the point of being wholly misleading, but all the implications of which, the necessary and designed implications of which, are glaringly in contradiction to "truth and reality".

Apart from the evidence of its own language, it would seem incredible that *The Biblical World* could lend its pages to create the impression, that the real and accredited leaders of Christian thought in the past have given such questions as, "Is this the doctrine of my church?", or "Is this the Christian view?", or even the question, "Is this the teaching of the Bible?" the precedence over the question, "Is this the truth?". I need scarcely say that such a notion is flagrantly false. And none should know better than do the editors of *The Biblical World* themselves that from the days of our Lord, and beginning with our Lord himself, the leaders of Christian thought have never failed or ceased to throw to the front, as the primary question, the question of the Evidences. And what is the question of the Evidences? It is just the question as to the truth of the claims that the Bible makes for itself, the reality, or validity of the claims that our Lord makes for himself. I shall not now pause to consider whether or not these claims have or have not been correctly conceived by the leaders of Christian thought. But to deliberately set about to create the impression that they have consciously cultivated among their followers a blind and unreasoning deference for the Bible, a blind and unreasoning acceptance of its teachings, is not creditable to the journal that does it.

Why the Bible has been Accepted as Infallible in Matters of Faith and Practice

It is true that the leaders of Christian thought have exalted the Bible to the position of the supreme, the final, and the infallible authority in all matters of faith and practice. *Indeed, this has been the distinctive characteristic of the Christian, as contrasted with the rationalistic, and infidel, view of the Bible.* The Christian view has been—and still is—that the teaching of the Bible in matters of faith and practice, once correctly ascertained, can always be relied upon as true. And the better class of rationalists and infidels, among whom there have not been wanting men of high character and splendid gifts—men with far too much respect for themselves and for "truth and reality" to masquerade under the Christian name—have uniformly antagonized, not the Bible, but this distinctly Christian view of the Bible. They have not failed to recognize the fact that the teachings of the Bible upon some subjects were sometimes true, and not only true, but the very best of their kind and supremely

important. But what they have maintained has been, that the teaching of the Bible on any subject is not necessarily true, and hence is not always to be accepted as true. And for this reason, they have refused to make the teaching of the Bible a test of truth in doctrine or morals.

Indeed, this rejection of the claims to supreme authority based upon infallibility made for Christ and the Bible—yes, and made by Christ and by the Bible for themselves—I say the rejection of these specific claims, as it has been the badge, so, in a very true sense, it has also been the essence of the infidelity of the men to whom the term “infidel” has been applied in no spirit of bitterness, or contempt. And on the other hand, the distinctive badge of those called Christians has been an unqualified submission to the authority of the teachings of Christ and the Bible, once these had been correctly ascertained.

But does this mean that the leaders of Christian thought have exalted the question, “Is this the teaching of the Bible?” above the question, “Is this the truth?” Clearly not: for they only exalted the Bible to this position of supreme arbiter in matters of faith and practice after they had to the utmost of their ability *tested the truth of its claims*, and only because they were profoundly convinced that it claimed for itself just this position of supremacy and infallibility. To them an errant and fallible “divine revelation” would have appeared to be a truly “unique divine revelation”, because they would have found it impossible to conceive of God as either a fool or a liar! They took it for granted that, if God had really given a revelation, its “teachings”, as far as they went and when correctly ascertained, could at least be relied upon as truth. And that is the reason why they gave themselves so much pains to satisfy themselves that the Bible is what it claims to be, a revelation of God proceeding from God.

A Seventh Assured Result: The Christian Must Give Place to the “Infidel” View of the Bible

The sum of this particular “concrete” “assured result” of the Radical Criticism, therefore, is, that it necessitates our substituting the distinctively infidel, for the distinctively Christian view of the Bible. But why should we hesitate so to do, when this is one of the changes that The Biblical World, which is nothing, if not Christian and scientific, assures us has been “in every way to the advantage of religion and the Bible”?

An Eighth Assured Result: The Bible Reduced to a “Source” in Matters of Religion

How much the changed conception of the Bible just mentioned means will further appear in connection with the next change brought to our attention by The Biblical World. Says the instructive editorial from which I have been quoting:

“There has been a general re-examination of opinions and convictions in the sphere of religion, with a resulting emphasis upon the great central truths that are essential to the highest living, and a retirement into relative obscurity of those lesser matters about which difference of opinion, or even lack of definite opinion, is of minor consequence”.⁶

⁶ Op. cit. p. 359.

And to what does the change of view here set forth relate? Obviously to nothing less than to the *very source and nature of our conception* of religion. Formerly we turned to the Bible as the source, the finally authoritative source, of our idea of religion; and as it was the source of our conception of religion, so from it were derived the elements constituting that conception. From it we learned, were taught, were authoritatively made to understand, "the great central truths that are essential to the highest living", aye, to the attaining of "eternal life". We were content to be "disciples", in fact as well as in mere name. In speaking of Christ as "our Lord", we did not employ the phrase as a harmlessly conventional honorific. But an acceptance of the principles—"presuppositions" would be a more accurate word—and the premises of the Radical Criticism, necessitates a change, a radical change, in all of this. It reduces the Bible to a "source", one of the many "sources", from which each of us may gather for himself a conception of religion, and which furnish a boundless field in which each of us may play at the great game of "original investigation", if not to "his heart's content", at least to the immense gratification of his self-importance. How can it be otherwise? Who is going to take his religion out of hand from a body of "ancient legends", even though they have been "shot through with the religious purpose" of "prophets", "seers" *et id omne genus*, whose ethical ideals must be apologized for with apologies that themselves are redolent of Jesuitism?

Nor will calling these "ancient legends" a "unique divine revelation" make it any easier to accept them as in any true sense a "rule to direct us how we may glorify God and enjoy him forever". Nor will a sensible man be a whit the more inclined so to do because of the endorsement of "the high value and essential soundness" of this moral *mélange* by men "of sincere devotion" who themselves lack the ethical discernment to perceive the impropriety of wearing the Christian name and holding infidel principles! What man, with even a shred of self-respect, could enrol himself a real "disciple" of the Christ of the Radical Criticism? Think of a self-respecting man kneeling in worship at the grave of one who while "he made himself to be equal with God" nevertheless "died like men", and using as his manual of devotion a meager and disputed tradition encrusted with various "accretions" and originally drawn up by men who could not distinguish between a sealed tomb and one from which the stone had been rolled away, and that they knew to be empty by the law of physics that affirms that two bodies of like density can not occupy the same space at the same time: men who with the best of motives "shot through" this meager and inane tradition "with their religious purpose", and so whose Christ was after all a mere literary device, or what the medical fraternity call a "mere vehicle": men whose "intellectual habit—though truthful" in a way—was still credulous "rather than critical"! Think of a really well-balanced man falling at the feet of the Christ of the Radical Criticism and exclaiming with a genuine ardor of devotion, "My Lord and my God"! How can such a dead and dessicated speculation as Professor Bennett's recent Christ inspire any sentiment either of adoration or of awe in a fairly sane mind? And he is but one of many. The skin indeed is the skin of "the Lion of the Tribe of Judah", but the voice—

well, the voice is sometimes that of Jacob, and sometimes that of Balaam's mentor!

The Assured Results of the Radical Criticism Throw Each of us Upon his Own Wits for his god

I say again that the "assured results" of the Radical Criticism leave us no choice but to be "eclectic" both as to the "sources" from which we shall derive our conception of religion and as to the elements of which we will constitute it. In a word, each of us is thrown upon his own wits to provide himself with the best god that he can—as there will of necessity be many of these "gods" I deem it only proper to recur to the ancient usage of the common noun. There is nothing for us to do but to go into the thicket of the world's speculations and pick us out an "ideal" "that will not rot", and after giving it a touch here and there to stamp it as our own, set it up and worship it as our god.

The Final Assured Result: Christianity Must Make Place For Deism

The last change, then, necessitated by the Radical Criticism, its ultimate "concrete" and "assured result", is the substitution of some form of deism, ancient or modern, pagan or quasi-Christian, for Christianity; or what is the same thing, the substitution of Idolatry for Christianity—all deism being essentially idolatry, i. e., the worshipping of some *Creation*—either of our hands or of our imagination—instead of the only living and true God.

A few words in conclusion to prevent misunderstanding. The writer then, wishes it distinctly understood that he does not set forth the foregoing discussion as a refutation of the positions of the Radical Criticism. Certainly any bearing of that kind that it may possess is indirect and inferential. What he has written bears directly only upon the astonishing claim of The Biblical World that the several changes, enumerated by it and by it traced to the influence of the Radical Criticism, have been "in every way to the advantage of religion and the Bible". That claim is simply monstrous!

Again, such claims as that we have been considering reveal the very compromising positions into which those must be brought who, having reached the conclusions enumerated above, are nevertheless unwilling to let go the retainer they are receiving for the defense of the Bible and of Christianity. Why should they handicap their investigations by accepting only such results of the presuppositions and premises of the Radical Criticism as are "in every way to the advantage of religion and the Bible"? What has the "advantage of religion and the Bible" to do with the matter? Or is zeal for truth and reality to be tempered with due discretion and positions in accord with "truth and reality", to be openly advocated" only when "the time is ripe" and when it will require no special heroism? No one realizes more clearly than the writer that the conclusions of the Radical Criticism must stand or fall with their own proper evidences, and absolutely irrespective of what happens to the Bible, or to Christianity, or for that matter to religion, in the abstract, if anybody can

conceive of or have any interest in such a thing. Why should not this be recognized? Why should those who are seeking to commend the conclusions of the Radical Criticism stultify themselves by maintaining that such positions as those to which their zeal for "truth and reality" have led them are "in every way to the advantage of religion and the Bible"? Why put their new vintage into old bottles? Why do they not openly and frankly disclaim "discipleship" to Christ, and avow for him only the same kind of respect that they feel for Plato, or Aristotle—just that, no more, no less?

Again, and by precisely the same token, it will be found to be no answer to those who protest against the so-called "assured results" of the Radical Criticism to say:

"Men of sincere devotion, whom it would be sheer pharisaism to disclaim, are holding and teaching the views once pronounced dangerous and destructive, and demonstrating that the characterization was based upon a hopeless confusion of issues".⁷

What precisely is meant by "Men of sincere devotion" I can not profess to know. Whether the esteemed writer from whom I have quoted would or would not regard such men as Canon Cheyne, the younger Delitzsch, the distinguished Dr. Crapsey, and the present Pope, as "men of sincere devotion", I can not say: and whether he does or does not regard any of the views of any of these men as "dangerous and destructive", I do not know. And again, just what he means by "disclaiming" such men, or any of the "men of sincere devotion" whom he himself may have in mind, I can not say.

And just why it should be "sheer pharisaism" to protest against and denounce as "dangerous and destructive" positions which one has, or supposes he has, good reasons to believe are in reality only the more "dangerous" and not a whit the less "destructive" just because they are being held and taught by "men of sincere devotion", I must confess myself unable to see.

But this I feel prepared to say, namely, that it is sheer folly to expect men to shut their eyes to so obvious a fact as that the "assured results" of the Radical Criticism, to which attention has been directed above, are "dangerous and destructive" of Christianity: or to suppose that the gentle cry of "pharisaism" is a sufficient answer to facts such as those adduced above: or to fancy that the mere fact that "men of sincere devotion" are holding and teaching these assured results of the Radical Criticism demonstrates that the characterization of them as "dangerous and destructive" is "based upon a hopeless confusion of ideas".

devotion" who evidently can not see that to hold and teach these "assured results" of the Radical Criticism is in direct violation of their ordination vows. But those who know what those ordination vows are have no such difficulty.

Finally, I am reluctantly compelled to say, that no talk about loyalty to "truth and reality" in the abstract will amount to anything, unless there is manifested a more obvious loyalty to truth in the concrete.

⁷ The Homiletic Review, Jan'y, 1907, p. 19.

The Patriotic Optimist

REV. DAVID JAMES BURRELL, D.D., LL.D.

It was a hot Sunday and the sermon was on the text, "Our Country is Going to the Bad". At the church door I met my friend, the Patriotic Optimist, and remarked, "Well, what do you think of that?"

"I think," said he, "that the preacher ran without a message. Nobody in America, least of all a Preacher of the Good-spel, has any right to be a pessimist. Look at the evidences of Christian progress. Man, think of them!"

"Well, go ahead," said I, "what are they?"

Then this Man of Hope proceeded to give a reason for the Optimism that was in him, as follows:

"First; we have a Christian President; God bless him!

"Second; of the names considered for the Presidential nomination, there was not one which does not stand for Christian faith. There's Taft, who goes about talking to our religious convocations; Bryan, who speaks up like a man for Christ and the Bible and old-fashioned orthodoxy; Hughes, who stands four-square as a believer in Christian truth and righteousness; Governor Johnson and Judge Gray and the others. Why, fifty years ago any sort of a man was available; now infidelity is a hopeless handicap, and there isn't a shadow of a chance for a godless man.

"Third; our Legislators are held to a stern reckoning by their Christian constituencies. Witness the recent performance in New York Senate. The old-time Senator and Representative was accustomed to do as he pleased with reference to anti-racing bills, and the like, and snap his fingers in the face of morality; but now the people won't have it. A good sign! The Ten Commandments are cutting a wide swath in the Legislatures. Christian sentiment has the whip hand; and the Public Functionary who doubts that fact is admonished to beware the Ides of March.

"Fourth; the Christian people of our country have discovered their strength. They are numerous enough and powerful enough to be the controlling factor in national politics; and they know it. Straws show which way the wind blows. When Mr. Roosevelt erased 'In God we trust' from our coinage, the people said, 'That was a mistake. We want Congress to put it back'; and Congress went and did it. When the Jews in New York City succeeded, by a still hunt, in putting an end to the singing of Christmas anthems in the public schools, the people said to the Board of Education, 'This is a Christian country'. And that was enough. The damage was repaired at once. So it goes always. The Christians of America have their way; as, within reasonable bounds, they ought and mean to have it.

"Fifth; the Churches of America are finding themselves. They are steadily getting together for the pushing of those great enterprises which make for truth and righteousness among all sorts and conditions of men. There never was so much real, sensible denominational union as now. Evangelism is in the air. Movements are everywhere on foot for the conversion of immigrants and the lapsed masses. There are 'forward movements' in Home Missions, 'forward movements' in Foreign Missions, 'forward movements' in every sort of Christian work. There never was so much contributed, never such a display of wisdom, enthusiasm and genuine fellowship as in these days.

"Oh, no! The pessimist in America must be a blind man. He cannot read the logic of events. He thinks God is dead and the world whizzing through infinite space and inevitable ruin. But Garfield was right, 'God still reigns and the country is safe!'"

My spirits rose as my friend proceeded; and, I confess, there seemed more Gospel in his words than in the jeremiad of the

melancholy man in the pulpit. As we parted, I said, "This is God's country, I do believe".

And when we met again it was in another church, where the preacher's text was, "The Lord reigneth; let the earth rejoice!" It was the first Sunday in July; the pulpit was draped in the American

colors, and the people sang, as if they meant it,

"Our fathers' God, to Thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With Freedom's holy light;
Protect us by Thy might,
Great God, our King!"

The Right Attitude Towards the Bible*

REV. CHARLES H. WALLER, D.D., LONDON, ENG.

The Authority of the Scriptures Repudiated by 'The New Theology' and the Radical Criticism

I have been invited to say a few words to my friends in the Bible League upon the main purpose of my book.

Let me ask a plain question. Of the book itself I am told, by what should be competent authority, that I must expect no mercy for it. "Our opponents will not read it, and our friends do not need it." But I had to write it. I put it forth as a true statement, so far as it goes, of our national position in regard to the Bible. And I ask the question, Are we prepared to maintain the position, or are we not?

It has become a truism, that England is what she is to-day because of her relation to the Bible. That relation is declared directly by the Law of our National Church, and indirectly by many a fierce protest against the Church in matters of detail, to be one of whole-hearted allegiance to the Scriptures as God's Written Word.

The Old Loyalty Superseded.—What has become of that whole-hearted allegiance to-day? No reader of these pages will be able to avoid the conclusion that it has become a "halting between two opinions", if such teaching as is here described is set forth by National Authority and passes unrebuked.

Allegiance to the Bible is professed in word by our Higher Critics, but not in the sense

which the Articles of our Faith declare it. There, the Bible stands clearly before us as a Book whose testimony on every subject is accepted as true; whose orders on every matter are to be obeyed, unless the Book itself shows them to be of temporary and local application: a Book whose authority is that of a Divine Revelation to Apostles and Prophets, to which all Churches, Rulers, and Teachers must submit themselves and obey.

That which has Taken its Place.—But what sort of allegiance is offered to the Bible by the fashionable teaching of to-day?

That which the enlightened conscience or consciousness of Christendom thinks fit to concede.

I need not stay to prove this here. "The New Theology", a phrase that has come into fashion since I began my book, illustrates it from one side. The Higher Criticism, as expounded in these pages, displays it from another. The point on which I lay special stress is this. The authority of the persons to whom the Holy Scriptures were given as a Revelation from God has practically vanished. And, as I have shown in this volume, Moses as a writer of Holy Scripture is simply abolished. It is allowed that there may have been such a person, and that he possibly led Israel out of Egypt: that he may have received laws from heaven for them. These concessions are held to mark the *moderation* of the Critics who make them. But the Books of Moses, as we have them in the Old Testament, are no more accepted as

* *Moses and the Prophets: A Plea for the Authority of Moses in Holy Scripture.* By Rev. Charles H. Waller, D.D.

The Address here printed was delivered by Dr. Waller before the British Bible League by invitation, in exposition and defense of the position of his book, that the right attitude of The Church of England is "one of whole-hearted allegiance to the Scriptures as God's Written Word."—*Editor.*

the writing of Moses than they are as mine. Then whose are they? The answer to this enquiry I have carefully set forth as it is given by Dr. Driver.

Who Takes the Place of Moses?—The question has but this answer, *No one whom it is possible to name.* He names no one whom we can put in Moses' place. For proof of this I must refer to the printed pages.

"We know that God hath spoken unto Moses", was the confession of those who altogether refused the authority of the Son of Mary as the Son of God (John ix. 29). But we, if disciples of Professor Driver, do not know as much as this. Or, if the bare fact may pass for history, it has lost its practical value, because what "the Lord spake unto Moses, saying", no longer comes to us in Moses' name. It is affirmed to be a compilation of the testimony of nameless writers, not one of whom lived within five hundred years of Moses' death.

Now every one knows that the authority of a quotation from an ancient writer is destroyed, if the page from which it is cited can be proved, or even reasonably suspected, *not to be his.* If, then, the five books of Moses are spurious—that is, falsely ascribed to Moses—the authority of Moses in regard to those books is obviously

destroyed.

Suppose that the real writer could be discovered, we might re-set the books of Moses upon that writer, and if he were a worthy substitute, no great harm might result. But if, instead of any writer who can be named, the work of Moses is attributed to persons who must be designated by letters, as J, E, JE, SS, etc., who have no place in history, and cannot even be named, *where is the authority of the Sacred Books?*

Then, further, if the real value of these books to us depends on the fact that they are not simply Moses' words, but what "the Lord spake unto Moses, saying", is not the loss much more serious? Suppose the Lord did speak to Moses, what is that to us, if we have not Moses' record of what he said? If we have only what J and E and JE supposed that the Lord may have said to Moses, or what He is likely to have said, it is another thing altogether. And what is it really worth? Where, in short, is the proof of a Revelation of God in the Books of Moses, if the whole historical foundation of those books is overturned?

I want my readers to face this question fairly, and answer it: and treat the answer seriously, as it deserves.

The Amazing Assumption that the Two Views are Reconcilable!

The most perplexing part of the matter is still to come. I find it in the impression placed on record so simply by the Archbishop in His Grace's preface—an impression evidently common to many others. When I first wrote to him regarding this matter, he said that he had seen nothing in Professor Driver's writings which he could regard as contradicting the Divine Authority of the Scriptures. Now what does this mean? Is it really possible for a book to retain Divine Authority when the whole basis of fact on which our belief in that Authority is founded has been pronounced worthless?

The Impossibility Illustrated.—Is not this position truly represented by the illustration I have given at page 123 of my book? Is it not as though the towers of Windsor Castle stood forth in the sunshine, while all below their summits is

shrouded in fog, and some stranger should endeavour to persuade us that the fog is the foundation? The towers and summits of the Palace in this illustration are the spiritual teachings of the Word of God. The Higher Critics claim to see them as we do, in the clear unclouded light. But the foundation on which our faith in them has always rested they say is non-existent. They claim to substitute for it a fog of modern theory. In my book I have carefully described and contrasted the fog and the foundation. To me it seems that the theories of the authorship of the Old Testament which Professor Driver sets forth will no more bear the weight of the Bible, than Windsor Castle would stand upon a winter fog, if all its foundations were cut away.

Here, then, is my puzzle. The best of the Higher Critics, and those who trust

them, say that we are just where we were before! Their new theories of Authorship leave the Faith unshaken! I ask myself, Is it possible that I have heard aright? Are the men who maintain such a position in their right senses? Certainly I cannot agree with them while I retain mine.

The Fallacious Reasoning.—The bulk of those who either accept the criticism, while professing to keep the faith, or else think the matter of little consequence, appear to reason thus. Take the well known lines as a starting point:

"For modes of faith let graceless zealots fight:
He can't be wrong whose life is in the right."

'The Higher Critics', it is said, 'are kindly Christian men, of higher culture and finer courtesy than those who treat them as her-

etics and unbelievers. If any one of them is invited to deliver a practical discourse upon the Faith of Christ, the Resurrection, the Hope and Freedom of the Gospel, what can be more edifying? Do they not know their Bible even better than we do? Then why not let them alone? Either they do not hold the *unsound opinions* which you attribute to them, and you have misunderstood what they say; or else it can not really be of so much consequence as you suppose. Evidently they are as good Christians as you are, if not better. After all, that is the main point, is it not?"

I might add to this the fact that their opinions are at present fashionable in the world of literature, and mine are not. "They are (men) of the world: therefore speak they of the world, and the world heareth them".

Teachings to be Tested by its Truth and Fruits

But we have wandered from the point. The question is not concerning the personal Christianity of the Higher Critics, but of the truth and the fruit of their teaching. These are not the same thing.

The Test of its Truth.—The question in its Biblical form is, Are they false prophets, or true? In either case, they would come to us "in sheep's clothing", not in the garb of wolves. If they are false apostles, by the same rule they should be "transformed as the apostles of Christ". Even Satan himself, when he poses as a teacher, is "transformed into an angel of light". The purpose of this appearance of heresies is "that they which are approved may be made manifest amongst us".

Consequently, it proves nothing either way, to observe that a man teaches like an angel, or appears as a true sheep of Christ. Apparently it can not be otherwise. The question of the truth of his teaching must be determined by other considerations.

The Test of its Fruits.—"Ye shall know them by their fruits". That is, Test the teaching by what springs from it. Now this takes time to show. We have had nearly fifty years of this Higher Criticism. What are the fruits of it? A general uncertainty among educated persons as to the fundamentals of Christianity. A "New Theology", questioning the very foundations of

the Common Faith. "The voice of confident Christian exegesis silenced in Oxford". Heathens and Moslems opposing the teachers of Christianity with arguments borrowed from English Divines. As to any body of converts to Christianity tracing its origin to the teachings of the Higher Criticism, Where is such a body to be found? Those of us who would gladly devote our energies to the work or preaching the Gospel, "not where Christ is named", find themselves hampered by the opposition of home teaching and home influence, compelling us to lay once more the foundations of the faith of Christ itself in the very places where our best workers and weapons should be found: I refer to our Colleges and Universities. Can there be a doubt whether the weight of the Higher Criticism is thrown into the scale of that which "makes wise unto salvation", or of that "worldly wisdom, which is foolishness with God"? If the Higher Critics are on the foundation themselves—and God grant they may be—what is their building worth?

The Call to Take Sides.—I would ask all whom I can reach to consider these matters seriously, and to take a side. "If the Lord be God, follow Him", and hold fast by the truth of His Word. Don't leave us under the impression that you are waiting to see whether the Bible is true or

not, and hoping to save your own reputation by not being on the losing side. Remember, "Whosoever shall be ashamed" And make it your business to understand what you are fighting for. I am hoping that, if there is nothing new in my book, it may at least help some to see what the present position is.

Believing, as I do, that "*all Scripture is given by inspiration of God*", and that that saying in 2 Timothy iii. 16 can not honestly be construed in any other way, I must at the same time urge my readers not to be drawn away from the Authority of Holy Scripture by long discussions upon the mode of its inspiration. This last is the wonderful working of the Spirit of God. The Authority of the Bible is plain matter of testimony. That which is "written"—all that is truly called Scripture—has the Authority of God Himself. It is to be taken as God's Word, however it came to be so, because He has sealed it, and because to take it so is part of "the obedience of Christ". St. Paul, in one place, has described our warfare as "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Corinthians x. 5).

Our obedience to Christ must follow the lines of His obedience to His Father and His Father's Word. Even supposing, what is not supposable, that He could have accepted a false and spurious word as true,

our obedience, being modelled upon His, would require us to do the same: simply because of His own saying, "Verily, verily I say unto you, there is no servant greater than his Lord: nor even an apostle greater than He that sent him" (John xiii. 16). That is the line marked out for His apostles. If any man would set Him right, he cannot pose as an apostle, whatever else he may be.

England's Glory.—The position that England as a nation accepted in the days of her first glory is clear. We forsook all other confidence, and stood out for God's Written Word. It is not for nothing that my appeal to the Primate of all England in these pages began by referring to this position. It has been ours through all the days of our greatness. In my place I have helped to maintain it. But, being still four years short of the common span of life, as measured by "the Prayer of Moses the man of God", I find myself anxiously watching the shadows, and asking, Shall I live to see the evil that will come upon my people, if, "forsaking Him Who is the fountain of living waters, and hewing out to themselves cisterns, broken cisterns, that can hold no water", they lower the national standard of the Word of God?

If it must be so, let me at least be found grasping that Word with hand and heart unshaken, and facing the same way with those who, though they have but little strength, have kept that Word, and not denied that Name.

The Two Records: The Bible and the Inscriptions

REV. H. L. HASTINGS, IN "THE ARMORY"

I. The Long-buried Inscriptions Found and Read

It is interesting in these days of shallow skepticism and arrogant conceit, to watch the new and providential disclosures of long-hidden facts, which confirm the statements of ancient Scripture records.

Walking through the galleries of the British Museum one day, the writer saw numerous clay tablets, cylinders, and stones gathered from among the ruins of Babylon, Nineveh, and other cities, on which were inscribed characters unlike the letters of

any living language. These tablets, buried beneath heaps and mounds of soil and ruins, have been hidden from every human eye from between two and three thousand years; and the very language in which they were written has probably been unknown to living men for more than twenty centuries.

About the year 1847, Austin Henry Layard, by extensive excavations among the ruins of old Nineveh on the banks of the

Tigris, brought to light many of these ancient tablets and inscriptions. Other records have been recovered from various sources and by various hands, and thousands of them are now exhibited in the British Museum, and in other repositories of rare and curious antiquities. Fac-simile copies of these inscriptions have been published to the world, and for years the most learned orientalists have busied themselves with studying and deciphering these curious characters, until at length the mysterious tablets have been forced to disclose their long-hidden secrets; the languages have been learned, the inscriptions translated, different translators working independently and reaching similar results,—and several volumes containing the fruits of their labors are now before the world, in the volumes of "Records of the Past".

In these volumes we find constantly occurring, names already familiar to us through the writings of Hebrew prophets and historians. Here are public records from the royal libraries of the kings of Assyria, Nineveh, Babylon and Egypt.

2. Complete Confirmation of Facts in the History of Hezekiah

The Biblical Record of Sennacherib's Invasion

For example, we find in the Old Testament (Isaiah xxxvi.; 2 Kings xviii. 7, 13-17; 2 Chron. xxxii. 3-15), a statement that Hezekiah king of Judah rebelled against the king of Assyria, to whom he had been tributary, and served him not,—in consequence of which revolt, Sennacherib king of Assyria

"Came up against all the fenced cities of Judah, and took them; and Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me; that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. And the king of Assyria sent Tartan and

Here are the military journals of ancient conquerors, in inscriptions containing accounts of their battles and annals of their reigns. Here also are bills of sale, deeds, wills, accounts, traditions, prayers, incantations and mythologies, handed down from the remotest ages.

Among these "Records of the Past", we find inscriptions of Sennacherib, of Shalmaneser, of Esarhaddon, of Rameses, of Tiglah-Pileser, of Nebuchadnezzar, of Neriglissar, of Darius, and others whose names are familiar to the students of Sacred Scripture, along with many names of men hitherto unknown and unheard of by us.

In these inscriptions, thus strangely preserved, recording the annals of those ancient nations, the exploits of their monarchs, and the histories of great events hitherto imperfectly known or long since forgotten by mankind, many statements are found which coincide with, and confirm, the accounts recorded in the sacred writings of the Hebrew nation.

Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field", etc.—2 Kings xviii. 14-17.

The Prism Inscription of Sennacherib

Let us now compare with this narration, an "Inscription of Sennacherib" translated by H. Fox Talbot, F.R.S., from a six-sided clay prism, found at Nineveh in 1830, and now in the British Museum:

"COLUMN II.—In my Third Campaign to the land of Syria I went. Luliah king of Sidon (for the fearful splendor of my majesty had overwhelmed him) to a distant spot in the midst of the sea fled. His land I entered. Sidon the greater, Sidon the lesser, Beth-Zitti, Sarepta, Makalliba, Usu, Akziba, Akku, his strong cities, and castles, walled and fenced; and his finest towns (for the flash of the weapons of Ashur my lord had overcome them) made submission at my feet. Tubaal upon the throne over them I seated. A fixed tribute

to my Majesty, paid yearly without fail, I imposed upon him. Then Menahem king of Ussimiruna, Tubaal king of Sidon, Abd-iliut king of Arvad, Uru-milki king of Gubal, Mitinti king of Ashdod, Budkel king of Beth-Ammon, Kammuz-natbi king of Moab, Airammu king of Edom, the kings of the west country, all of them . . . their great presents and wealth to my presence brought, and kissed my feet. And Zedek king of Ascalon who had not bowed down to my yoke, the gods of his father's house, himself, his wife, his sons, his daughters, his brothers, the race of his father's house I carried off and brought them to Assyria.

"Saludari son of their former king Rukipti over the men of Ascalon I placed; a fixed gift of offerings to my majesty I imposed on him. . . . In the course of my expedition, the cities of Beth-dagon, Joppa, Banai-barka, and Hazor, cities of Zedek, which to my feet homage had not rendered, I attacked, captured, and carried off their spoils.

"The chief priests, noblemen, and people of Ekron, who Padiah their king (holding the faith and worship of Assyria) had placed in chains of iron, and unto Hezekiah King of Judah had delivered them, and had acted towards the deity with hostility: these men now were terrified in their hearts. The kings of Egypt and the soldiers, archers, chariots, and horses of Ethiopia, forces innumerable, gathered together and came to their assistance. In the plains of Altuka in front of me they placed their battle array: they discharged their arrows; with the weapons of Ashur my lord, with them I fought, and I defeated them. The chief of the chariots and the sons of the king of Egypt, and the chief of the chariots of the king of Ethiopia, alive in the midst of the battle my hands captured. The city of Altaku and the city of Tamna I attacked, captured and carried off their spoil."—*Records of the Past*, Vol. I., pp. 35-37.

The Bull Inscription of Sennacherib

To this account we add another record of the same third campaign, translated by Rev. J. M. Rodwell, of London, from "The Bull Inscription of Sennacherib," found on slab I. belonging to the Koyunjik stone

bulls taken from the ruins of Nineveh, and now deposited in the British Museum:

"The palace of Sennacherib, great Prince, powerful Prince, Prince of legions, King of the land of Assyria, King of the four regions, worshipped of the great gods *irsu* valiant, the manly, the brave, Chief of the Kings of disobedient people, subverter of evil designs. The god Assur, the mighty god whose rule hath no equal, hath established me, and over all the inhabitants of realms hath amplified my sway from the upper sea towards the sunset to the lower sea of the sunrise, all the Kings of the four regions have I subjugated.—*Records of the Past*, Vol. VII., p. 59.

"In my third expedition I proceeded to the land of (Hatti): fear at my approach overwhelmed Elulaus (Luli) the King of Zidon, and from the midst of the land of (Aharri) to (Yatnana) which is in the midst of the sea he fled and quitted his country: I placed Tubalu on the throne of his kingdom: I established over them a tribute for My Majesty: the Kings of the West country, all of them, their abundant tribute as a gift, each for his own city, to my presence brought, and Zidqa King of Ascalon who had not submitted to my yoke. The gods of his father's house together with his family I removed and deported to Assyria. Sarludari the son of Rukipti the former King I appointed of the people of Ascalon, and ordained for him the tribute due to my dominion. In the course of my expedition I captured and took the spoil of his cities which had not submitted to my yoke.

"The Governors and the population of the city (Amgaruna) who Padi their King, an ally of Assyria with a chain of iron had bound and to Hezekiah King of Judah had delivered him, the shadows of death overwhelmed them. The Kings of Egypt gathered archers, chariots and horses of the King of Meroe, a force without number. Under the walls of Albaku I fought with them, and effected their overthrow. The Commander of the chariots the sons of the Egyptian Kings together with the Commanders of the chariots of the King of Meroe alive my hand captured. To Ekron I approached; and the Princes who rebellion had brought about, I slew with

the sword; the sons of the city who had thus behaved to me I treated as prey; the rest of them who had done nothing (amiss) I proclaimed as innocent. Padi their King I brought forth from the midst of Jerusalem and on the throne I set over them, and fixed upon him the tribute due to my dominion.

"Hezekiah King of Judah did not submit to my yoke; forty-six of his cities, strong fortresses and cities of their territory which were without number, I besieged, I captured, I plundered, and counted as spoil. Himself I made like a caged bird in the midst of Jerusalem the city of his royalty; garrison-towers over against him I raised: his cities which I had plundered, from the midst of his country I separated, and to the Kings of Ashdod,

Askelon, Ekron and Gaza, I made them over, and diminished his land. In addition to previous taxes, I imposed upon them a donation from their own resources as tribute. Hezekiah himself the fear of the approach of My Majesty overwhelmed, and the *urbi* and his own soldiers and the (other) soldiers whom he had caused to enter Jerusalem, his royal city. He consented to the payment of tribute: 30 talents of gold, 800 talents of silver: the bul- lion of the treasure of his palace, his daughters the women of his palace, male musicians and female musicians to within Nineveh the city of my power he caused to carry and for the payment of the tribute he sent his messenger."—*Records of the Past, Vol. VII., pp. 61-63.*

3. Marvellous Agreement of Bible and Monuments

Disputed Facts Confirmed

Here are two different inscriptions written between two and three thousand years ago, and which have been buried out of sight for ages, until the language in which they were written has been lost from the memory of man; and now within a few years the inscriptions are recovered, deciphered, translated and published. To what do these records refer? We read here of Syria, and Sidon, and Arvad, and Ammon, and Sarepta, and Akziba, and Akku; of Ashur, and Ascalon, and Beth-Dagon, and Joppa, and Banai Barka, and Hazor; of Ekron, and Gaza, and Ashdod, and Edom, and Moab, and Judah, and Jerusalem, and Hezekiah its king. We read of his rebellion or revolt from the Assyrian yoke; and the subsequent siege of Jerusalem and the submission of Hezekiah, and the tribute which he paid to Sennacherib. Both these Assyrian accounts say that Hezekiah paid Sennacherib *thirty talents of gold*; and the Bible says the same. The Assyrian accounts say he paid also *800 talents of silver*; the Bible says Hezekiah paid *300 talents of silver*; a discrepancy which might easily have occurred in copying the account, and which proves at least that the translator has not tampered with the text to make it agree with the Bible. "The Bull Inscription" also says that Hezekiah gave up "the *bullion, the treasure of his palace*," and the Bible

says "Hezekiah gave him *all the silver* that was found in the *house of the Lord*, and the *treasures of the king's house*. And at that time did Hezekiah cut off the gold from the *doors of the temple* of the Lord and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria".

The Inevitable Conclusion

Now here are these separate accounts—written from two opposite standpoints—two nations at war, each keeping their own records,—each dilating on their own victories and passing lightly over their own defeats; and yet *agreeing in all essential points*. One account, contained in two inscriptions, has been buried in the ground for twenty-five hundred years—the other account in three distinct books, has been preserved, transcribed, translated and scattered in every quarter of the globe. Brought together they substantially agree.

Will our skeptical friends who have so long despised and derided the Bible as a pack of fables, invented by priests and believed by fools, be so kind as to inform us how these "fables" come to agree so exactly with the public inscriptions recorded in heathen capitals twenty-five centuries ago, hidden from mortal inspection for thousands of years, but now just discovered and deciphered?

And this is but one of a hundred of undesigned and unexpected coincidences,

which have sprung into view in these last times for the confirmation of faith, and the confutation of unbelief and infidelity. Old inscriptions, ancient histories, antique coins, long buried records, dilapidated sculptures, discoveries in Babylon, Assyria, Nineveh, Egypt, Palestine, Phenicia, and other ancient lands, all bring new facts

which confirm these same old truths which Christians have believed and loved so long.

The testimony of these old records proves the Bible to be a *true book*; and if so the Lord is the true God; Jesus Christ is the true Savior, and all who love the truth should seek his face and live.

In Defense of the Faith: The Epistle of Jude

REV. W. B. RILEY, D.D., FIRST BAPTIST CHURCH, MINNEAPOLIS

The epistle of Jude is the seventh and last of the Catholic Epistles. After much controversy this epistle was voted as clearly belonging to the Sacred canon—the arguments which had been presented against its inspiration and validity having been much more than matched by the array of those that favored both.

In the introduction to the epistle the author tells us who he was: "Jude, the servant of Jesus Christ, and brother of James". It will be remembered that Matthew's Gospel reports Jesus as coming into his own country and teaching in the synagogue, and the astonished auditors said, "Whence hath this man this witness and these mighty works? Is not this the carpenter's son; is not his mother called Mary, and his brethren James and Joseph, and Simon and Judas?" There is every reason to believe that the author of this epistle is none other than that same Judas, the brother of Jesus. Like a true apostle he does not dream of lifting himself to the level of Jesus, and modestly omits all mention of his relationship to Him, save that he is His "servant"; but concerning the better-known apostle James, he can say, "I am his brother".

When, in the first chapter of Acts, the little company in the upper chamber are mentioned, we find "Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, the son

of Alpheus, and Simon Zelotes, and Judas the brother of James". But you will note that "the brother" is in italics. The last mentioned of this company was in all probability, the author of this epistle.

Whether written before or after the Fall of Jerusalem, before or after the second epistle of Peter, which it in some respects parallels, are questions of unsettled controversy; while its certain quotation from "Enoch" and its apparent quotation from "The Ascension of Moses"—books held to be apocryphal—have discredited it in some quarters. It is a singular thing, however, that men should so argue! When Paul quotes from the Greek poets no one thinks of either discrediting what he says, or calling his inspiration into question; and the books of Enoch and Moses deal with far more important subjects, and, whether inspired or not, they partook of the nature of Old Testament history.

If there were time, and the exposition of this epistle demanded it, I think a strong argument in favor of the possible inspiration of the book of Enoch could be presented. For hundreds of years Higher Criticism has attempted to take something from the Canon as at present constituted; it would not be at all surprising if this so-called science should eventually have to concede to the Canon another book or two.

But waving all questions of controversy let us give ourselves to the study of Jude.

I. The Purpose of this Epistle of Jude

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints".

1. *It was born of Constraint*

The language of the apostle seems to indicate that he had been contemplating the necessity of addressing to the saints at large an epistle concerning the great

salvation which was in Jesus. While he pondered what to say, the Spirit came upon him and turned his thought in another direction and compelled him to write what we find in this single chapter. Such "Spirit-constrained" productions are the best ever put forth. It accounts for true prophecy; and it characterizes the true prophet. Happy is that minister of the Gospel who speaks under the "constraint" of the Spirit; and wretched is that same man when "constrained" by circumstances to speak.

When people of means have great interests at stake in court they often employ two or three lawyers; not that each of them is to appear before judge or jury, but because one may be a capable pleader, while the other is an expert counsellor. He who pleads our cause before God is none other than Jesus; and yet we need, what Dubose described as "a chamber counsellor", who will direct our steps, indite our thoughts, give form to our words and effectiveness to our actions. Simon Brown was thinking of his need of this holy constraint when he wrote:

"Come gracious Spirit, heavenly Dove,
With light and comfort from above;
Be thou our Guardian, thou our Guide;
O'er every thought and step preside.

To us the light of truth display,
And make us know and choose thy way:
Plant holy fear in every heart,
That we from God may ne'er depart.

Lead us to holiness, the road
Which we must take to dwell with God;
Lead us to Christ, the living way;
Nor let us from his pastures stray."

2. *It contains an Exhortation*

"I was constrained to write unto you exhorting you". If Jude was an apostle, this was his right by Divine appointment. Peter at Pentecost, after having presented the way of salvation, "with many other words testified, and exhorted them, saying, Save yourselves from this crooked generation". Paul, in writing to Timothy (1 Tim. vi. 2:), said, "Teach and exhort; and again, (2 Tim. iv. 2-4), "Preach the word; be urgent in season, out of season; reprove, rebuke, *exhort*, with all longsuffering, and teaching. For the time will come

when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn aside unto fables". And again he says, "Suffer the word of exhortation".

There was another right that the apostles had to exhort, namely, the right born of sacrifice incident to their relationship with the Lord. If one look into Church History, he will find the record of violent death for almost every man who belonged to the apostolate. Matthew perished at the edge of the sword; Mark as the result of having been dragged through the streets of Alexandria; Luke was hanged upon an olive tree in the classic land of Greece; St. John was flung first into a boiling pot, and, though saved in a miraculous manner, was afterward banished to the isle of Patmos; Peter was crucified at Rome with his head down; James, beheaded at Jerusalem; Philip, crushed against the pillars at Hierapolis; Bartholomew, flayed alive; Andrew perished on a cross; St. Thomas was pierced by a lance; Matthias, stoned and beheaded; Paul perished in the same manner at Rome; and Jude was shot to death with arrows. The men who "loved not their lives unto the death" were surely the ones who had a right to exhort concerning the controversy about "the word of their testimony".

3. *It involved a Contention*

"I was constrained to write unto you to contend earnestly for the faith which was once for all delivered unto the saints".

What was that faith? I doubt if you can find a better definition of it than Paul gives us in 1 Cor. xv. He says, "I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures", etc. The sacrificial death of Christ, His atonement for sin, His burial and resurrection, His ascension, His intercession, His return and His final victory over all, Paul finds among the fundamentals of the faith. He received them from the Spirit; he delivered them unto the saints, and Jude enjoins upon his readers that

they "contend earnestly for the faith once delivered".*

The times upon which we have fallen would mock "the faith once delivered"; and mend "the faith once delivered"; and improve "the faith once delivered". Contrary to the opinion of Jude that the true Gospel is complete and final, and needs no supplement; contrary to the opinion of Paul, expressed in Galatians i. 6-9, to the same effect, we are told, now, that the Gospel is an evolution still in process. John Henry Newman, as long ago as 1845, put forth this theory in his essay on "Development of Christian Doctrine"; and, later, Strauss took an additional step and dubbed the doctrines of early Christianity as "repulsive beliefs which thoughtful men had long since left behind". Scholarship had been called upon by both of these writers "to keep what was exact, and supply what was deficient".

How are Protestants to accomplish this? Where is our Pope—the infallible man who makes no mistakes? And what has he supplied? It is just such a departure from "the faith once delivered" that has given to Romanism an Immaculate Conception for the Virgin, exalted her to the place of worship; it is just such accessions to "the faith once delivered" that gave rise to "Purgatory", "Indulgences", "communion with the Church", and "excommunication from it". In fact it was just such accessions which gave birth to the notion of the Pope, and finally put all authority into his lips. Will any more beneficial results be seen when Protestants attempt the same?

John, in his second epistle, ninth verse, distinctly affirms, "Whosoever goeth on-

ward and abideth not in the teaching of Christ, hath not God". Paul, writing to the Galatians, said, "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel: which is not another gospel. Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. i. 6-9).

I have listened to R. F. Horton talk of accessions to the old Scriptures, and heard his plea for addenda—"the latest evolution of illuminated minds"—but I have yet to hear a man, holding that theory, who could lead men into larger light, or lift them to a higher level.

All such efforts remind one of a scene witnessed not long since in the streets of Cleveland, Ohio. A lady came up Euclid avenue and stopped at the corner of Bond street. She was not young, and was rather frail in appearance; and the jam of vehicles, motor-cars, wagons, and bicycles, filled her with alarm, so that she hesitated. A man came up Bond street, and paused beside her. He was well dressed, wore dark glasses and carried a heavy cane. "Sir," said the woman, "may I ask your protection across the street?" And the man, evidently a cultured gentleman, raised his hat and replied, "Certainly, Madam!" and offered his arm. Once across the street the lady released her hand and courteously said, "I thank you for your assistance". "You are welcome, Madam", he said, "but it is just possible you have a little over-valued it, since I am totally blind". In the streets of Cleveland a blind man may lead, and no mishap fall; but in the realm of religion, if men, who have turned their backs to the light of the Old Book, attempt to do the same, it will not matter that they carry gold-headed canes, and wear nose-glasses, and the smart frock of the average professor. Jesus said, Such men are marked for the pit, and into it with them shall go those who accept them as guides (Matt. xv. 14).

But Jude passes from the discussion of The Purpose of this Epistle to speak of—

* In his last work, "Faith and the Faith", the late distinguished editor and preacher, of Louisville, Ky., Rev. T. T. Eaton, D.D., LL.D., strikingly brought out the true and full significance of this "contend earnestly", not simply for "Faith" but for "The Faith". Here it is in a paragraph:

"We are to 'contend earnestly' for the faith. The Greek is *epiagonizesthai*—*epi-agonize*—and it is the strongest word in any language, so far as I know, to express intensity of struggle. It occurs in the New Testament only here. We are to *agonize* to enter the strait gate, but we are to *epi-agonize* for 'the faith once for all delivered unto the saints'. This, then, is the supreme struggle of our existence. It is more important that 'the faith' be maintained than anything else, yea, than even our own salvation as individuals. We are to *agonize* for the latter but to *epi-agonize* for the former".

II. The Persons Condemned in the Epistle.

1. *He describes them as False in Profession, Practice, and Precept*

"There are certain men crept in privily",—false in profession; "ungodly men, turning the grace of our God into lasciviousness",—false in practice; "and denying our only Master and Lord, Jesus Christ",—false in precept, or teaching!

Paul had seen such, and to the Galatians had written regarding them (ii. 4): "False brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus". But here, instead of coming in to spy out the liberty of Christ's people, the false brethren proposed to turn the grace of God into lasciviousness; or, as Paul puts it in another place, "to use their freedom for an occasion to the flesh". John Watson argues truly that Jesus seldom, if ever, discussed politics. He never assailed Pilate with bitter invectives, or any other person, except religious hypocrites. I think the longer one lives, the more he sees how the Church of Christ suffers at the hands of such; and the more readily he understands why Jesus made them the subjects of His special anathemas. The man who goes into the Church by a false profession, and whose private life is lascivious, and whose precepts deny the only Master and Lord Jesus Christ, is the one man who opposes the progress of the Church of God, crucifies Jesus Christ afresh, and puts Him to an open shame.

2. But Jude further describes them as *Critical, Sensual, Selfish*

They "rail at dignities"—critical! What they understood naturally, like the creatures without reason, in these things are they destroyed"—sensual! "They went in the way of Cain, and ran riotously in the error of Baalam for hire"—selfish! They "perished in the gainsaying of Korah"—critical! "Hidden rocks in your love-feasts"—sensual! "Shepherds that without fear: feed themselves"—selfish!

Jude declares that in their criticism they lose all modesty and set themselves up as judges whose right it is to call to account and condemn dignities. The critic in the Church is an uncomfortable person to have, and I think it may commonly be said

that he is unchristian. Satan is described as "the accuser of the brethren", and he has many agents in human form who delight to join with him in that work. "Railing at" does not require very much reason; and does feed a selfish conceit. All the professions of such people to the contrary, when we meet one who makes it his business to search for flaws in the Church of God, and faults in Christian people; and who, under no circumstances, sees or speaks any good, we may accept it as settled that he is sensuous as opposed to spiritual; and selfish as opposed to self-sacrificing; and conceited as opposed to humble. God never made a Church of critics, but they are the devil's chief agents in destroying one. Goethe once had a friend blind in one eye, Huesgen, who never failed to find flaws, and on one occasion had looked at him with a squint, and said, "Goethe, you know, I think I see flaws in God!" "Railing at dignities": "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee".

But the Church, since the time of Jude, has commonly had, either in its membership or its convocation, men and women who rail at everything attempted, and who never read the words of Jesus:

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye: and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye".

Trollope declares, concerning Thackeray, that he had no patience with any sort of courtesies, affirming that they were "snobbish". And Trollope says:

"A man could not wear his hat, or carry his umbrella, or mount his horse without falling into some error of snobbism before his critical eyes. St. Michael would have carried his armor amiss, and St. Cecilia have been snobbish as she played her harp".

The spirit of Thackeray was in the early Church, and it had its scorners against dignities who covertly suggested their own superiority by calling attention to the many points at which other people failed.

3. But Jude declares that they are set for *Exposure, Condemnation and Judgment*

He argues, if the "Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not"; and if "angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day"; and "even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire"—how shall these who are false in profession, practice, and precept—critical, sensuous and selfish—escape?

He describes them as "Clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever". What a judgment!—"swept by winds"—"twice dead", "plucked up by the roots": "wild waves of the sea, foaming out their own shame"; "wandering stars, reserved for the blackness of darkness forever". God has his own way of bringing hypocrisy, lasciviousness, and selfishness to judgment. And this part of God's Word is authority for the fact that the man who rejects "the faith once delivered to the saints" starts on the course that is critical, sensuous, and selfish; and that ends in exposure, condemnation, and judgment.

Possibly one of the natural questions that arises as men think on these things is this, "*How are we to discern between the faithful and false?*"

In this day some that believe a lie behave admirably, and those who defend the truth fail to keep its high precepts; how? I remember that S. E. Herrick, in his volume "Some Heretics of Yesterday", speaking of John Tauler, sets him apart from other mystics of the fourteenth cen-

tury who reflected no honor upon the name of Christ and says:

"There are always shams in plenty, masquerading as true men and women; and some even of these are honest, being egregiously self-deceived. But hold them up by Tauler and the difference is painfully clear. Throw the leaden coin down along with the silver, and what you thought was a ring is only a pitiful thud. The sainthood of Tauler is the sainthood of all time. There is no other. Its one unchanging formula, yesterday and to-day and forever is, 'Whosoever he be among you that forsaketh not all that he hath, and taketh not up his cross, and followeth, not after me, he can not be my disciple'".

In other words, discover whether a man is skeptical or believing, whether a man is sensual or spiritual, whether a man is selfish or unselfish, and you have the answer to your question. And that discovery is not impossible! Hypocrisy can not keep up appearances. The counterfeit coin can not catch the true ring. The man who wears the name of Christ will either accept the words of Christ and undertake the work of Christ; or the time will come when those who know him will see that he has missed the way, and the storms and blackness are his portion.

For what was the sin of these whom Jude holds up in illustration? Israel railed against her dignities, turned against the men who had led her forth from Egypt, and turned back to perish in the wilderness,—critical! The "sons of God" looked upon the daughters of men to lust after them and fell into sin, as recorded in Genesis vi. 2,—sensuous! Sodom and Gomorrah gave themselves over to fornication and strange flesh,—sensual and selfish! "Murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage",—critical, sensuous, selfish! Such are the instances with which Jude illustrates.

And, then he reminds them, that, if "God came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him", their successors in sin cannot hope to escape exposure, condemnation, and judgment.

But in concluding Jude makes

III. A Present Application of His Teaching

"But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations; sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh. Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen".

"In the last time" is a phrase which can not be applied with dogmatism to any age. Jude may have supposed himself to be dwelling in it—men of most centuries have—we may now be full well in the way of "the last time".

1. But this we do know—*Our times are characterized by those who fall under Jude's condemnation*

What century has ever heard so much *criticism* as the past one? It seems to an American at least that the first years of the twentieth century have been years of criticism in the whole religious realm. *Sensuality*—every city in the land is threatened by it. *Selfishness!* Go to-morrow to the divorce courts and see its fruitage. Ask after commerce and see how it produces its climax; inquire about international complications and contentions, and there is but one answer!—*Criticism; sensuality; selfishness!*

I do not say that this is the worst age the world has ever seen. I do not know! I have not been in other ages. I do say there is much to grieve God, and give sorrow to saintly men and women. I know also that Jesus affirmed, that "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man". Addison's Tory Fox-hunter is reported as saying, "that there has been no good weather since the Revolution; and that the

weather was always fine in the reign of Charles II." There are good men to-day, and godly; there are great and benevolent men; the Church has in it heroes and heroines; and yet, if to-morrow ends all, would not we be compelled to look back and say that this day was characterized by the charge of Jude,—criticism, sensuality, selfishness?

The way to meet all this is not so much *in language, as in life*. The best answer to "mockers, walking after their own ungodly lusts" and effecting separations, purposing sensuality, knowing nothing of "the faith once delivered", is to "build yourselves up in the most holy faith, praying in the Holy Spirit; keep yourselves in the love of God". It is fundamental that a man hold "the faith once delivered to the saints"; for, "as a man thinketh in his heart, so is he".

Yet, as A. J. Gordon put it, it is essential also that we have "the saints once delivered to the faith". Anastasius was only a servant in the Imperial palace; but when, on the death of Zeno, the Emperor, he was elevated to the place of ruler, the people joined in the acclamation, "Reign as you have lived". Only the man who lives right can reign, putting all his enemies beneath his feet. We are informed that one told Plato that boys in the street were laughing at his singing. "Then," replied that philosopher, "I must learn to sing better". And again, being told that many were his critics, he answered, "I will live so that none will believe them". That is what Jude means:

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh".

2. Remember also that *your own Preservation is by the Power of Christ!*

"Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord,

be glory, majesty, dominion and power, before all time, and now, and for evermore".

What a blessed phrase, "Able to keep you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy"! Who is He—"the only God our Savior, through Jesus Christ our Lord". To Him be "glory, majesty, dominion and power, before all time, and now, and for evermore"! How shall he do it? By "filling" with His Spirit! That is why the apostle Paul enjoined upon us, "Be ye filled with the Spirit". F. B. Meyer, speaking of the conflict discussed by Paul in the seventh chapter of the epistle to the

Romans, the struggle between the flesh and the spirit, says:

"When I was a boy I used to go to the Polytechnic in London, where my favorite diversion was a diving-bell. We used to go down deeper and deeper into the water, but not a drop ever came into that diving-bell, though it had no bottom and the water was quite within reach, because the bell was so full of air that, though the water lusted against the air, the air lusted against the water; because air was being pumped in all the while from the top, and the water could not do what it otherwise would. If you are full of the Holy Ghost, the flesh life is underneath you, and though it would surge up, it is kept out".

The battle is not yours, but God's. Be filled with His Spirit!

"Cuneiform Versions of Bible Stories"

From Report of Lectures by Rev. John Tuckwell, M.R.A.S.

This distinguished lecturer has just completed his fourth series of archeological lectures in the British Museum, where they attracted marked interest and attention. Some extracts are here given from a report of the Lectures recently received.

After dealing with the five cities founded by the Akkadians, with which Abraham the emigrant must have been familiar, he takes up and exposes the claim for the fabulous antiquity of Babylon based upon the inscription of Nabonidus:

"In north and central Babylonia there were the cities of Agade, the first known center of Semitic power, and Sippar, where Nabonidus says he dug down to the foundations of the temple and searched for 'the foundation stone of Naram sin, the son of Sargon, which for 3,000 years no king my predecessor had seen'. It is upon this statement the long chronology of Babylonia is based—3,200 + 550 (the time of Nabonidus) = 3,750 years or 3800 B. C. (the time of Sargon).

"But, without being more than scientifically cautious, we may reasonably ask, how came Nabonidus to find what, as he says, Burnaburiash, Esarhaddon, Assurbanipal, and Nebuchadnezzar searched for in vain? Did he find it? And, if so, what became of it? And what guarantee have we of the accuracy of the chronology? The antiquity certainly seems too remote. Then there were the cities of Kutha, Babylon, Borsippa, Calneh, and Nisin, of which we can not now speak particularly.

"But in view of these great cities, which were flourishing at least 3,000 years before Christ, with their kings, temples, libraries, historic wars, etc., is it likely that the Hebrews were without settled historic records trustworthy and true until the time of the

Exile? Ought we to give more credence to clay tablets copied and recopied again and again, of which the originals are lost, than to copies of the Hebrew records? Is it credible that a literary and scientific monarch like Solomon, 1,000 years before Christ, and in an era of peace, would neglect the history of his own people—to go no further back?"

"In Genesis xiv. we have a historic account of the sovereignty of Elam over Babylonia. Criticism did not know what to do with this chapter. Canon Driver suggested that 'its character . . . points to its being taken from a special source'. Others attributed it to the inventive genius of a Jew of the time of the Exile. But in 1894 Dr. Pinches made a remarkable discovery on a tablet in this Museum. He found the names of Chedorlaomer, Arioch, Tidal, and possibly a part of the name of Amraphel. At first his reading was doubted, but Professor Sayce, in the *Proceedings of the Society of Biblical Archeology* for November 7th, has finally set the question at rest.

"The excavations of M. de Morgan at the site of Susa brought to light one of the most remarkable discoveries of modern times in the stele of Khammurabi. This monument, now in the Louvre, but of which a copy exists in the upper gallery of this Museum, contained upwards of 3,600 lines of cuneiform writing embodying many of the Babylonian laws of the time of Abraham. The laws concerning the marriage of a wife's maidservant, as in the case of Sarah and Hagar; the goring of an ox; injury by physical violence—"an eye for an eye and a tooth"—all existed in Babylonia 800 years before the time of Moses, and, therefore, can not reasonably be placed so late as the prophetic period, as some scholars have done".

The International Lessons in Their Historical and Literary Setting

REV. DANIEL S. GREGORY, D.D., LL.D.

The Sunday School Lessons for November

The Lessons for November in regular course are connected with the history recorded in the last half of 2 Samuel and the opening of 1 Kings. The Topics are: "Absalom Rebels against David"; "David Grieves for Absalom"; "The Lord Our Shepherd"; "Solomon Anointed King". The Fifth Lesson is drawn from Isaiah, and assigned to "The World's Temperance Sunday". The Lessons for December continue the history of Solomon as recorded in 1 Kings.

The story of the tragic ending of David's Downward Course of Sin and his Repentance is found related in 2 Samuel xi.-xii.; and embodied in Psalms li. and xxxii. As already observed, the following chapters of 2 Samuel contain the record of David's Family Troubles and Tragedies in which his course of sin inevitably culminated, and from which his Repentance and subsequent Righteousness came too late to save him.

The chief Events of the Last Half of David's Reign, leading up to the Rebellion, and helping to understand the history of it, probably occurred in the following order of time (see "Dated Events"):

a. The Final Ammonite Campaign (2 Sam. xii.) and Conquest of Edom, extending David's Empire to the Euphrates—in David's 21st year). In connection with this occurred David's Great Sin.

b. A year later the Death of Bathsheba's Child, followed by his Repentance, and the Bringing up of the Ark (2 Sam. vi.; 1 Chron. xiii.-xvi.) (in 22nd year); the Great

Promise and the Birth of Solomon (2 Sam. vii.; 1 Chron. xvii.; 2 Sam. xii. 24, 25) (in 23d and 24th years).

c. The Wrong to Tamar (2 Sam. xiii.) and its immediate Consequences (in 30th year).

d. The Murder of Amnon, two years later, beginning Absalom's three years of Banishment (in 32nd year).

e. Absalom's Recall and two years in Seclusion (2 Sam. xiv.) (in 35th year).

f. Absalom's Reconciliation and four years of Conspicuous Activity (2 Sam. xv. 1-6; see also Josephus) (beginning in 37th year).

g. Absalom's Rebellion (in David's 41st and last year).

This last year (of 6 months) was crowded with important events:

At the beginning the Assembly that recognized Solomon as King (1 Chron. xxviii. 1-xxix. 22a); in the weeks following, the Outbreak and spread of Absalom's Rebellion (2 Sam. xv.-xviii.); the Crushing of the Rebellion and Restoration of David (2 Sam. xviii.-xix.); the Sheba Affair (2 Sam. xx.); the physical and mental Collapse of David (1 Kings i.); the Adonijah affair and the making of Solomon King "a second time" (1 Kings ii.; 1 Chron. xxix. 22b-25); David's Death (1 Kings ii.).

These events of 20 years were more or less directly connected with the network of evil in which David had become enmeshed by his sins.

i. The International Lesson for November 1

1st. The Place and Scope of the Lesson

The Topic of the First Lesson for November is "Absalom Rebels Against David". The Scripture assigned to it is 2 Samuel xv. 1-12.

The reading or study should be extended to take in the series of events that

paved the way for Absalom's Conspiracy, and its more immediate consequences in the flight and escape of David.

The moral and religious deterioration of David, which has already been considered, by loosening his hold on God and Israel,

rendered such a rebellion possible.

David's moral failure, in his easy-going treatment of the flagrant sin of Amnon, provoked Absalom to avenge the crime that David should have punished, and made him a marked man in Israel.

His father's dealing with Absalom after his recall from banishment gave him abundant opportunity to alienate the people from the King and attach them to himself; so

that the time was ripe for organizing a rebellion.

When Amnon, the first-born, was dead, Absalom naturally looked upon himself as entitled to the place. The fact that he alone of David's sons was of royal descent on both sides seemed to justify this view. His royal form and bearing readily commended him to Israel.

2nd. *The Unfolding of the Lesson and its Context.*

1. *Read Carefully the Account of Absalom's Recall from Banishment, his 2 years of Seclusion, and final Reconciliation to David,—as giving a Clue to Absalom's Influence over Israel and to the Conspiracy against David.*—2 Samuel xiii. 37—xiv. 33.

There were 2 years of brooding over the Wrong to Tamar; followed by the murder of Amnon and 3 years of Banishment. Then followed the Recall through Joab, and the 2 years of Seclusion.

It was only when Absalom demanded of Joab that he should be brought before the King, and that the King should kill him *if any iniquity were found in him*, that he was restored to favor. Absalom, with at "least a show of justice", could claim that in killing Amnon he had been performing a duty which was incumbent upon his father as King, but which had been neglected. The King could not resist that challenge.

The Reconciliation turned Absalom loose among the People, and left him free in the 4 years that followed, to conceive, organize and carry out his Conspiracy to dethrone his Father. David's growing infirmity and inefficiency in his royal duties greatly helped the conspirator.

2. *Study Absalom's skilful Working Up of the Conspiracy to Dethrone his Father and Usurp his Place as King.*—2 Sam. xv. 1-12.

While the Rebellion was carried out in David's 41st year, the way was fully prepared for it in his 40th year. The words, "And it came to pass after 40 years", clearly refer, not to Absalom (who at his death was at most only in the thirties), but to the year of David's reign, the next to

the last. The Syriac and Arabic Versions, however, with Josephus, here read "4 years", i. e., from the time of Absalom's return, or of his father's reconciliation.

(1) Absalom successfully devoted this period to the task of ingratiating himself in the favor of the People and alienating them from the King, making the most of his position for this end (2 Sam. xv. 1-6).

a. In order to attract the attention of Israel, he affected the pomp and show of royalty; which brought him into sharp contrast with David, who had always—and now more than ever before—avoided these things (xv. 1).

In multiplying horses and chariots he showed his disregard of the Mosaic Law (Deut. xvii. 26) intended to keep Israel in dependence upon Jehovah, the heavenly King, for protection. The means now at his command enabled him to make himself the observed of all observers, thereby appealing to the superficial.

b. He played a deeper game to win the more thoughtful, quietly yet ostentatiously usurping the place of the King, in dispensing Justice at the Gate, thereby coming in contact with the men of Israel as they came up to the Holy City and "stealing their hearts" (xv. 2-6).

Plying the arts of the demagogue, he adroitly accomplished his purpose, by insinuations of his father's failures and by lying promises, by profuse expressions of sympathy and hypocritical kisses. His policy succeeded, and he won the affections of the People.

(2) When the Plot was Ripe, Absalom showed equal Cunning and Unscrupulousness, combined with rare Administrative Ability in the early stages of its Execution (2 Sam. xv. 7-12).

a. By "an act of religious hypocrisy amounting to profanity" (*Blaikie*), he deceived his Father and secured his permission to go to Hebron (where David had been crowned), as the most suitable place for secretly carrying out his designs (xv. 7-9).

He pretended that in Geshur he had vowed a vow, that if Jehovah would bring him again to Jerusalem he would "serve" (margin R. V., "worship") Jehovah. There is no reason to believe that this was anything but a pure invention; but it threw his Father off his guard and roused in the old man the hope that Absalom was coming into sympathy with his Father's religion.

"The purport of his pretended vow (that is, what he wished his father to believe) must have been either that, renouncing the idolatry of Geshur, he would now become a worshipper of Israel's God, or (what seems more likely) that in token of his purpose for the future he would present a special offering to the God of Israel. This vow he now wished to redeem by making his offering to the Lord, and for this purpose he desired to go to Hebron" (*Blaikie*).

Not even Joab, always alert, seems to have had the slightest suspicion of Absalom's purpose. David's growing infirmity made him the readier victim.

b. By three carefully Chosen Steps Absalom brought the Rebellion to a Crisis (xv. 10-12).

First, he sent "spies or secret emissaries to all the Tribes" summoning them to come to Hebron and acknowledge him as King.

Secondly, he took with him to Hebron a band of two hundred men who could be absolutely depended upon to carry out his orders.

Thirdly, he sent for "the renowned Ahithophel, wisest of all the Israelite Statesmen", who was in David's closest confidence (see Ps. xli. 9; lv. 12-14, 21), and made him his counsellor.

David's sins seem here again to have brought retribution. Stanley remarks that, "if we are to trust the indications of the history, he [Ahithophel] had, through the wrongs of his granddaughter Bathsheba, the deepest personal reasons for enmity".

"Everything seemed to fall out precisely

as Absalom wished; it looked as if the revolt would not only succeed, but that it would succeed without serious opposition" (*Blaikie*).

3. *Read Carefully the Account of the Success of the Opening Stage of the Rebellion, in the complete Surprise and hasty and ignominious Flight of David and his Adherents from Jerusalem, and the Subsequent Events.*—2 Sam. xv. 13—xviii. 17.

(1) Read the Story of that Great Day in David's History (2 Sam. xv. 13—xvi. 14).

David probably left Jerusalem early on the morning of the day after he received the news of the rebellion. Stanley—following Ewald who first called attention to the fact—remarks that, "There is no single day in Jewish history of which so elaborate an account remains as of this memorable flight".

This fact emphasizes the necessity for studying the history of "those twenty-four hours of which every detail has been handed down, as if with the consciousness of their importance at the time".

(2) Read the Subsequent Account, beginning with Absalom's fatal Failures in Counsel through Providential Intervention, giving David time to gather his Forces, and ending with his Defeat and Death (2 Sam. xvi. 15—xviii. 17).

Note how in his adversity the nobler elements of David's Character shine forth at every turn. While deeply conscious of his sin, his faith in God grows strong to the point of assurance. His experience may be profitably traced in the Psalms that had their origin in these events: such as iv., iii., etc.

David securely awaits the issue in the fortress of Mahanaim, where Saul's grandson had formerly reigned as King over the Ten Tribes, and where Friends recognize and gather around him.

The fact that the destinies of the Theocratic King, if not the Theocratic Kingdom, hung upon the issue of the battle in the Woods of Ephraim, justifies the large space assigned to these events by the sacred writer, and gives breathless interest to his narrative.

ii. The International Lesson for November 8

1st. The Place and Connections of the Lesson

The Topic of the Second Lesson for November is "David Grieves for Absalom". Its Scripture is 2 Samuel xviii. 24-33. It should evidently be extended so as to include verses 18-33.

That it follows immediately upon the Scripture to which the Reading and Study of the last Lesson were devoted, sufficiently marks its historical connection.

(1) The Literary Method employed by the sacred writer (see September number, p. 191) is illustrated by the closing chapters of 2 Samuel (chs. xviii. 18—xxiv. 25). The writer is dealing with the Troubles of David's later years.

In Chapters xi.-xii. he had unfolded the Cause of those Troubles in David's great Sin and Crime by which he had imperilled the very existence of the Theocratic Kingdom; and his subsequent Repentance and Transformation by the grace of God that recalled him to his Theocratic work. This was probably in the middle of his reign (21st year). It explains the Religious Restoration of Israel upon which he then entered, the record of which is found in Chapter vi. and the more extended parallel

account in 1 Chronicles xiii.-xvi.

While David's Transformation thus explains his Religious Work for Israel which is recorded before it, his Sin explains the Troubles and Disasters that followed in consequence of it, some of which are recorded in the order of time after it, interspersed with some of the customary side incidents. There are here—the Affair of Amnon and his Murder by Absalom; the Rebellion and Death of Absalom; the Rebellion of Sheba; the Avenging of the Gibeonites; David's further Wars with the Philistines; his Psalm of Thanksgiving and last Words; his Roll of Military Chiefs; his offense in Numbering the People, followed by prayer and sacrifice. But there is no record of David's Death, in what has been regarded as his Life.

(2) The Continuity of 2 Samuel and 1 Kings, as parts of one record—and also the Literary Method—are illustrated by the opening of 1 Kings. Here is an account of David's last acts and his Death. They do not appear, however, as independent items, but as incidents in a series preparing the way for and introducing the Coronation and Reign of Solomon.

2nd. The Unfolding of the Scripture of the Lesson

Three Points for Study naturally suggest themselves:

1. *Study Joab's Well-laid Plan for gradually Breaking the News of the Issue of the Battle to the Aged Father.*—2 Sam. xviii. 19-23.

There is here a glimpse of what is not usually looked for in the character of Joab the unscrupulous military leader whom (with his brothers) David had declared to be too hard for him,—a touch of tenderness towards others. It appears first in his recalling and holding back his army from pursuing Israel (xviii. 16); but chiefly in this effort to save his cousin from the shock that he knew would result from a too sudden revelation to him of the fate of Absalom.

(1) Ahimaaz, the son of Zadok the High Priest, the personal friend of David, who knew all the facts, requested to be per-

mitted to carry the first tidings, but Joab sent rather a Cushite, his Official Courier, with the command to tell David (2 Sam. xviii. 19-21).

It was not "Cushi", as in the Authorized Version, but "a Cushite", as in the Revised Version. The word as used elsewhere has this meaning. See Jer. xiii. 23; xxxviii. 7, 10; 2 Chron. xiv. 8. This Cushite, or Ethiopian, perhaps a slave, was sent with a message limited "to what he had seen". "Whoever this may have been, he was a simple official, not like Ahimaaza personal friend of David".

"It is clear that Joab was ill at ease in reference to his own share in the death of David. He would fain keep that back from David, at least for a time; it would be enough for him at the first to know that the battle had been gained, and that Absalom was dead" (*Blakie*).

(2) Ahimaaz, however, persisted in his Request, and was permitted to start with a

Message when the Cushite was well on his way so that he would not be likely to Overtake him (2 Sam. xviii. 22, 23).

He nevertheless outran the Cushite; so that Joab's plan, whatever may have been his object, miscarried.

2. *Study the Account of the King's Anxious Waiting between the Gates while the Watchman watched from above for the Coming Couriers; and of their Arrival and Messages,—in which Joab's Plan Miscarried.*—2 Sam. xviii. 24-32.

(1) The Watchman on the Walls Descries the Coming of the Couriers, each Running Alone, but in the reverse order of their being Despatched; and keeps the King informed of the facts, leading David to anticipate Good News from Ahimaaz (2 Sam. xviii. 24-27).

The most rapid way of transmitting news from the battle-field to Mahanaim, in that day and region, was by well-trained runners on foot. Their coming *alone* indicated that they were simply messengers or couriers.

(2) The King, as the Couriers delivered their Tidings, showed that there was but One Thought in his Mind—not of his People, his Kingdom, the Theocracy, or even his own Fate—but of his Son Absalom (2 Sam. xviii. 28-32).

The shock from which Joab would perhaps have saved the old man fell with double force through the miscarriage of the General's plan.

Ahimaaz did, indeed, postpone the shock by Prevarication in reply to David's question: "Is the young man Absalom safe?"—"I saw a great tumult, but I know not what it was"! He was bidden to stand aside, although his false message may have kindled a ray of hope.

The Ethiopian, when he arrived, redoubled the shock, by not carrying out Joab's command, to tell the King "*What he had seen*", but instead embodying in a moral *everything he had heard*, leaving the worst to be imagined: "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is!"

For the Cushite David had not so much as a word.

3. *Study the Account of David's Overwhelming Grief, and the Underlying Reasons for it as brought out by the Lamentation and the History.*—2 Sam. xviii. 33.

Perhaps it would not be too much to say that this was the most terrible cry of remorse ever uttered by human lips. What were the Reasons for it, the elements that entered into it and gave it poignancy?

They were doubtless principally these:

(1) It was the Grief of a Father over a favorite Son, with Royal Endowments prostituted, prematurely cut off.

This is one of the things—this clinging of the father to his child—in which man is like God. Jesus embodied it, as found in the heart of God, in the Parable of the Prodigal. With David it may have been as unreasoning in the case of Absalom as it had been with his first-born Amnon; but it was ineradicable.

N. P. Willis embodied it, with the showy qualities and superficial grounds on which it rested, in his poem on the Death of Absalom; which is still a good commentary on David's lament, from this lower and human point of view.

(2) It was the Grief of a Father over a Son who had died Impenitent under the shadow of a great Wrong and Sin, and so without Hope for the Life Beyond.

"There was the terrible fact that Absalom had died in rebellion, without expressing one word of regret, without one request for forgiveness, without one act or word that it would be pleasant to recall in time to come, as a foil to the bitterness caused by his unnatural rebellion. . . . The unmitigated glare of that evil life must haunt his father forevermore" (*Blaikie*).

The fact that a favorite Son was dead was not enough to account for David's agony. The child of Bathsheba had died; but when death came David could arise and look calmly into the coming future: "But now that he is dead, wherefore should I fast? Can I bring him back again? *I shall go to him*, but he shall not return to me". There was no whisper of any such hope in Absalom's case. The young man's doom was sealed!

(3) But the main Reason for David's overwhelming Grief is doubtless to be found in his Remorse that he had himself been the Chief Agent in Absalom's Perdition.

The King had that paternal Commission and Perfect Manual of Instruction in Deuteronomy vi., for a father's guidance in shaping the life of the Children in the Home—a Manual suited to that age and every age; but in introducing Polygamy and Concubinage, in violation of the Law of God, he had substituted a Harem for Home, and thereby made impossible the duty of Family Instruction.

Absalom's mother, though a princess, was, like most of David's wives, a heathen, and the son was bred and trained a heathen.

The Father, in his long career in middle life on the down-grade, had set his Son an example in all evil, and the Son proved an apt pupil.

Alexander Whyte thus writes of the sin whereby David was chiefly instrumental in the Doom of Absalom:

"The inconceivable evil of sensuality' was surely never more awfully burned in upon any sinful house than it was upon David's house. David himself is a towering warning to all men, and especially to all godly men against this master abomination. And, all the more that he sinned so terribly against such singular grace. David, to use his own words, was as white as snow, as long as he was young, and poor, and struggling up, and oppressed, and persecuted, and with Samuel's horn of oil still sanctifying all the thoughts and all the imaginations of his heart. But no sooner had David sat down on the throne of Israel than his life of sin and shame began. And all the woe upon woe of his after-life, almost every single deadly drop of it, came down out of that day when he first introduced open and unblushing sensuality into his palace in Jerusalem".

The consciousness that he had doomed Absalom came out in that remorseful cry, "Would God I had died for thee, O Absalom, my son, my son!" It was the anguish of a pious but unfaithful and sinful father over a favorite son—dead—lost—doomed by his agency!

In his unreasoning remorse David that day forgot every great interest that centered in himself as Theocratic King, and would have been willing to wreck the Theocracy if he could only have taken the place of Absalom. No wonder that Joab sharply rebuked the King for disheartening the People, and recalled him to himself and his royal duties!

The King showed the return of reason by responding to the call of duty—"He arose and sat in the gate. And they told unto all the people saying, Behold, the king doth sit in the gate. And all the people came before the king; for Israel had fled every man to his tent".

Absalom was dead, but it was several months before the Civil War ended, and David returned from Mahanaim to Jerusalem to resume his place there upon his throne. Some of the intervening events are related in 2 Sam. xix.-xx.

"Three elements had been at work in the insurrection,—the personal struggle of Absalom to gain the throne, supported by the tribe of Judah; the still lingering hopes of the house of Saul and of the tribe of Benjamin, as indicated in the suspicions entertained against Mephibosheth, and the curses uttered by Shimei; and the deep-rooted enmity of Ephraim and the northern tribes against Judah, as intimated in the campaign on the other side of the Jordan. Of these the first was now entirely extinguished. But the two latter—never to be extinguished—burst into flame again under the guidance of Sheba, a Benjaminite from the mountains of Ephraim" (*Stanley*).

It was not until after the crushing of this rebellion by Joab's treacherous murder of Amasa, that David was invited back to Jerusalem and seated for a short time—a time of partial imbecility—upon the Theocratic Throne, which he was soon to turn over to his son Solomon.

iii. The International Lesson for November 15

1st. The Place and Setting of the Lesson

The Topic of the Third Lesson for November is "The Lord Our Shepherd", i. e., "*Jehovah Our Shepherd*". The Scripture is Psalm xxiii.

The Committee here again turn aside from the Historical Books, and the movement of the Divine Purpose in connection

with the National and Public Life of Israel, and select their Scripture from one of the Books that present the Law in its relations to the Inner Religious Life of the People of God,—this time from the Psalms.

The place and scope of the 6 Poetical Books—three Didactic for instruction,

three Lyric for inspiration—were briefly set forth in the September number (p. 200).

The 150 Psalms undoubtedly contain the sublimest and most inspiring Lyric Poetry ever written. They are the Religious Songs of the Hebrew People, whose one mission in the world was to give the world the Religion of Redemption as the Law; and they have embodied in them all the great Formative Ideas, Forces and Institutions, from the age of the Pentateuch (Psalm xc. is a Psalm of Moses) to the close of the Old Testament Canon.

So these Psalms will be found to compass all the depths and ranges of human religious experience, beginning in Psalm i. with the Ideal Righteous Man, rooted and grounded in the Law of Jehovah, and ending with the universal Hallelujah of Psalm cl.

David, the creator, master and molder of Hebrew Psalmody, has given name to the Book, "The Psalms of David". As shown, by the statement in the last number concerning the Five Books, many of David's own Psalms are gathered in the earlier Books.

In Book First he is specially prominent. It is the Book of the Jehovah-Psalms of David; in the 41 Psalms Jehovah occurring as the name for God 272 times; Elohim but 15 times. The Psalm (xxiii.) of the Lesson occurs almost in the middle of the Book. Its relation to those that precede and those that follow should be studied. It is certainly one of the *great* Jehovah-Psalms.

2nd. The Unfolding of the Scripture—Psalm xxiii.

One has described the Psalm as "a beautiful effusion of holy gratitude and confidence, describing God's care of his people under the figure of a shepherd providing for his flock".

This figure is of frequent occurrence in the Old Testament with reference both to "individual believers and the collective people of God".

1. Study the Key to David's Confidence: "*Jehovah is my Shepherd; I shall not want.*"—Psalm xxiii. 1.

(1) It is *Jehovah*, the *Covenant God*, on whom David depends.

This Psalm has been regarded as belonging to David's early shepherd-life; but some of its expressions would indicate a later origin, after David had passed beyond the long period of silence that marked his middle life. It may have been written early, and these touches (according to the custom of poets) added in after years.

A common objection urged by the rhetoricians against the Psalm as a literary production is conclusively answered by Hengstenberg:

"According to the common view, the goodness of God towards his people is represented in this Psalm by a *mixed metaphor*: first, that of a shepherd (verses 1-4), and, second, that of the master of a household (ver. 5). But this view which destroys altogether the unity of the Psalm, depends only on the gratuitous supposition, that the Psalmist must always speak of the spiritual shepherd in terms which have been taken from the relations of the temporal shepherd. That the Psalmist paid very little attention to any such rule of criticism but made a free use of his figure, is evident from the third verse, which, on this view, it would be impossible to explain".

The objection sometimes urged, that "the contents of this Psalm peculiarly surpass the Old Testament, and stand especially opposed to the Mosaic law", in which God is looked upon "exclusively as He stands revealed in the relationship to *sinner*s under the law", overlooks the fact that this is not an *Elohim* Psalm (like those in Book II.), but stands in Book I. as a *Jehovah* Psalm.

Remember that (as derived from the causative of the verb to be) Jehovah means "He that will cause to come to pass"; so that the very name is a Divine pledge of the promise of the Protevangel, and of every promise of God in Redemption growing out of it. "I am Jehovah!" has therefore immense significance. And this Jehovah of the Old Testament becomes the Jesus, the Eternal Word incarnate, of the New Testament.

(2) Jehovah is *David's Shepherd*,—keeping, guarding, supplying all his needs.

In the New Testament, in a threefold Parable, Jesus sets Himself before his Dis-

ciples and the unfaithful under-shepherds the Pharisees (John x.), as the Guide, the Door, the Ideal Shepherd. In John xxi., in assigning to Peter and John their work as leaders in the Church, He used the same figure of these under-shepherds. See Constructive Studies Twelfth and Twenty-Sixth.

(3) That Jehovah is his Shepherd *insures him against the lack of anything he needs*: "I shall not want".

This has been the confidence of the servants of God in all ages. David is just continuing the testimony of Moses (Deut. ii. 7): "Jehovah thy God knoweth thy walking through this great wilderness: these forty years Jehovah thy God has been with thee; *thou hast lacked nothing*". Paul takes up the refrain of Moses, when he assures the Roman Christians, that "all things work [are working] together for good to them that love God". The assurance is absolute.

2. Consider Jehovah's Present Provision for the Weary and Exhausted Sheep in Refreshing them and Leading them in the Right Paths.—Psalm xxiii. 2, 3.

(1) The Poet sees the Shepherd taking his Sheep for Rest and Refreshment away from the heat of the Hills into some Oasis in the Valley, like that of Engedi (verse 2).

There are the "green pastures", symbol of the nutriment of the soul, the bread of life and the Word of God; the "waters of rest" (not "still", which would be stagnant, but running, and cooling the atmosphere), of the water of life.

(2) The Shepherd thus infuses new life into his Sheep, and then Leads them on their way by Right Paths to other Fountains and Sources of Supply (verse 3).

The Two things absolutely necessary in the Spiritual Life the Shepherd furnishes: regenerating grace, renewing the soul; and guidance into the ways of righteousness, or obedience to God, which is the chief end in Redemption,—things that no one but Jehovah could supply.

3. Take up the Abundant and Complete Provision that Jehovah assures for the Future Needs of the Sheep of His Pasture.—

Psalm xxiii. 4-6.

(1) *In passing through the Darkness of the deep Valleys*, Jehovah's protecting Presence and Power will shield them and deliver them from Dangers (verse 4).

The dark valleys, infested with robbers and wild beasts, through which David had led his sheep, are an apt representation of the dangers of the spiritual life. Jehovah shall protect the sheep, by using the shepherd's club in defense and offense (in the strokes of his Providence), and the shepherd's crook (in his interpositions for their rescue from the snares and pitfalls of the way).

"They comfort me" is used, not in the modern sense of consoling, but in the old sense (*con*, together; *fortis*, strong) of to help, rescue, strengthen (now obsolete). A "comforter" in the old and Biblical sense is one who runs at call to one in peril, to rescue and help and strengthen. Here is the foreshadowing of the Comforter (the Helper), the Holy Spirit, Whom Christ sent to take His place on earth when He went to the Father.

(2) *In the very Presence of their Enemies*, as if to challenge them, Jehovah shall make the most ample Provision for their Sustenance and Refreshment (Psalm xxiii. 5).

The "enemies" will always be present with the servants of God, especially the World and the Devil; but Jesus prayed for their protection from the Evil One and the World (John xvii. 11-19), and sent them the Helper. In the very face of these Enemies Jehovah shall spread a table laden with the bread from heaven; shall give them the joyful unction of the Holy One; and shall quench their thirst with the full cup of the living waters of salvation.

(3) Jehovah shall *Follow up His Sheep with full Provision for the Future* that stretches out before them in this Life and Beyond (Psalm xxiii. 6).

The Good Shepherd's Care reaches out to provide for all this life. The Psalmist is sure that Jehovah will actively follow him, in the use of the gracious attributes on which Redemption rests—"goodness and loving kindness"—all the days of his life. He sees here the perseverance of Jehovah

on which depends the perseverance of His saints.

He is sure too that that care will reach out further and provide for his immortality: he is sure that he shall dwell in the House of Jehovah forever,—in the Tabernacle, the place of Worship and Service on Earth; and in the Temple eternal, not made with hands, in the Heavens.

Writing on this Psalm, of the day of consummation when the sheep shall all be gathered safely in the Eternal Fold, Andrew Bonar concludes:

"It will be then that every sheep of his pasture will fully know and use the words of this Psalm, which sets forth with inimitable simplicity, *The Righteous One's Experience of the Leadings of the Shepherd*".

iv. The International Lesson for November 22

1st. The Place and Setting of the Lesson

The Topic of the Fourth Lesson for November is "Solomon Anointed King". The Scripture assigned to it is 1 Kings i.—ii. 12. It would be better to extend the Lesson so as to take in the rest of Chapter ii. which sets forth the Establishment of Solomon's Kingdom in the Punishment of the Enemies of the Theocracy who had stood in its way.

The parallel account is in 1 Chron. xxviii.—xxix., which contains David's farewell charges to Solomon and the People; an account of Solomon's Second Anointing and *Public Coronation*,—probably because of the haste and privacy of the anointing on the occasion of Adonijah's rebellion (1 Kings i. 39); and also an account of the Death of David, and of the Acceptance of Solomon as King by "all Israel".

The purpose and scope of the double Book of Kings has been stated to be, the setting forth Jehovah's Covenant care over the Kings in fulfilment of His Promise to David; and the history of the United

Kingdom under Solomon and Rehoboam, and of the Divided Kingdom under the separate lines of Kings of Judah and Israel. It emphasizes the civil and political side, rather than the religious, the latter being the marked feature of Chronicles. The Scripture of the Lesson should be carefully compared with the parallel Scripture.

The writer of Kings narrates:

The Conspiracy of Adonijah and the way in which David was roused to the Situation (1 K. i. 1-31);

David's Prompt Action in Meeting it by Anointing Solomon as his Successor, and the Consequent Collapse of the Conspiracy (1 K. 32-53);

David's Farewell Charge to Solomon, to be Loyal to Jehovah and to Destroy the Enemies of the Theocracy, and David's Death (1 K. ii. 1-11);

Solomon's Obedience in carrying out the Second Part of King David's Charge, thereby Establishing himself on the Theocratic Throne (1 K. ii. 12-46).

These subjects can receive only the briefest treatment.

2nd. The Unfolding of the Scripture—1 Kings i. 1—ii. 46.

1. Study the Account of the Way in which Adonijah took advantage of David's increasing Infirmary and Imbecility, to succeed him on the Throne, and the Way in which David was Roused to Understand and Deal with the Situation.—1 Kings i. 1-31.

(1) In his extreme Old Age—probably because of the strain from Absalom's Rebellion—David seems to have fallen into a state of physical and mental Collapse, from

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which the Scheme of his Servants (appealing to his old ruling passion) utterly failed to Rouse him (1 K. i. 1-4).

(2) Adonijah took advantage of his Father's Impotence to Claim the Throne, as being next in age to Absalom among David's sons,—calling to his aid in the Conspiracy, Joab the Commander of the Army, Abiathar the High Priest, the other Sons of the King except Solomon, and all the men of Judah, and inaugurating the movement with Sacrifices at the Fountain of Rogel on the West of Zion (1 K. i. 5-10).

Adonijah does not appear to have intended—as had Absalom—to depose his Father, but to assert his claim to the crown as being after Absalom's death the oldest surviving son (though not by the same mother). Jehovah, the Head of the Theocracy, had already decided that Solomon should succeed David (1 Chron. xxii. 9; xxviii. 53); which Adonijah knew (1 K. ii. 15), and so by his course showed his unfitness for the Theocratic place.

Adonijah at once affected the same pomp of royalty that had proved so effective in Absalom's case (verse 5); and he had something of the same personal qualities with which Absalom had stolen the hearts of Israel (verse 6). There was one other resemblance: "His father had not displeased him at any time by saying, *Why hast thou done so?*"—showing the same laxity of paternal discipline on the part of David that had produced such disastrous consequences in the cases of both Amnon and Absalom. As he had never *learned to obey* he was *incapable of ruling*, as was speedily shown by the outcome of his conspiracy.

2. *Study the account of the Way in which Nathan and Bathsheba—the Two who had been so closely connected with him in the most Awful Tragedy of his life—succeeded in temporarily bringing the King to himself and to an Understanding of the Crisis.*—1 Kings ii. 11-31.

Nothing but the combined efforts of these two and their connection with the Tragedy would seem to have made possible the rousing of David from his stupor, and the bringing back of the old self.

(1) Nathan the Prophet, the faithful friend of David and guardian of the Theocracy, took the Initiative, by appealing to Bathsheba and planning for their combined Appeal to David in behalf of Solomon (1 Kings i. 11-14).

(2) The Plan was skilfully Executed, the Two in the Interview with the King setting graphically before him the things best calculated to Rouse him—his own oath to Solomon, the scene of Adonijah's usurpation at En-Rogel, the slight to Solomon,

the treachery of Joab and Abiathar, and the appeal to the King's authority whether it had been done by his command—and it succeeded in bringing David back to himself, and in calling forth his Oath to the prostrate Bathsheba that Solomon should reign in his stead (1 Kings i. 15-31).

3. *Study David's prompt and decisive Action—like the old David of his Military days—in meeting the Crisis by immediately Anointing Solomon as his Successor; and the Consequent Collapse of the Conspiracy.*—1 Kings i. 32-53.

(1) David immediately gave Orders for the most Public Official Anointing and Enthroning of Solomon; which were as promptly carried out in the presence of all Jerusalem, and called out the Acclamations of All the People, "God save King Solomon" (1 Kings i. 32-40).

(2) The Stroke was so Effective, that, when the tidings of it reached the Conspirators still at their Banquet, through Jonathan the son of the High Priest, the Accomplices of Adonijah slunk away from his Coronation Feast, leaving him alone to hasten to the Tabernacle and demonstrate his unkingly quality by laying hold upon the Horns of the Altar in abject Terror (1 Kings i. 41-53).

4. *Study the Farewell Charge of King David to Solomon, to be Loyal to Jehovah and the Theocratic Covenant, and utterly to Destroy the Arch-Enemies of the Theocracy; which Solomon faithfully Obeyed, thereby Establishing his Kingdom in Righteousness.*—1 Kings ii. 1-46.

(1) The Charge was intended to guard against the two main Causes of Failure or Hindrance in the past history of the Theocracy: total or partial Disloyalty on the part of the Kings to the Law and the Covenant of Jehovah; and the presence of Enemies and Marplots among the Leaders: these must be removed, and David, having provided for this, "slept with his fathers" (1 Kings ii. 1-11).

David designated the Enemies by Name, as a Warning.

(2) Solomon's Obedience to the second part of David's Charge was Prompt, Thorough-going and Complete, removing the Dangerous Elements that would have hindered him in his great Theocratic Mission of Building the Temple, and the Work of Completing the Religious Restoration which David had organized and begun twenty years before (1 Kings ii. 12-46).

a. Adonijah was the first to bring judgment upon himself, by intriguing with Bathsheba to secure for himself the fair Abishag, whom he evidently regarded as David's last concubine; and he fell by the hand of Benaiah (1 K. ii. 12-25).

b. Abiathar the High Priest, who had proved a Traitor, was deposed and thrust out, fulfilling the prophecy against the House of Eli in Shiloh (1 K. ii. 26, 27).

c. Joab, the military Traitor, fell next, being slain for his crimes by Benaiah at the Altar to which he had fled for refuge; whereupon the King put Benaiah in his place as Commander, and Zadok in Abiathar's place as High Priest (1 K. ii. 28-35).

d. Vengeance finally fell on Shimei, the representative of the party of Saul; whom Solomon would have saved had he not disobeyed his express command; and whom for his crimes against David the King deputed Benaiah to slay (1 K. ii. 36-46).

By these judicial inflictions, in obedience to the Farewell Charge of David, Solomon's Kingdom was Established, and the way prepared for the unhindered accomplishment of his great Work for the Theocracy under Divine direction.

v. The International Lesson for November 29

The Fifth Lesson for November is given to the World's Temperance Sunday. The Scripture selected is Isaiah xxviii. 1-13. The Theme that occupies Isaiah xxviii.-xxxii. is a Prophecy of the Punishment of the Ten Tribes, or Israel, and of the impenitent in Judah. The opening portion of Chapter xxviii. is devoted to depicting the

Drunkenness of the people of the Two Kingdoms, and a Prophecy of the Consequences in Coming Judgments.

The space given to this subject may be profitably devoted to a brief Exposition of the Scripture and an Object-Lesson in Temperance furnished by one of the American Cities.

1st. Brief Exposition of the Scripture—Isaiah xxviii. 1-13

The Lesson depicts the destruction coming upon Samaria through the Universal Drunkenness of the People, and threatening Judah through the Drunkenness and Unbelief of the Religious Leaders.

The purpose here is to offer some brief suggestions touching the drift of the Prophet's teachings in Warning against the Destruction threatened by the Evils.

1. *The Prophet looks out from Jerusalem upon the magnificent Capital of the Northern Kingdom (here represented by its principal Tribe) and announces the Woe coming upon it for its universal and incorrigible Drunkenness.*—Isaiah xxviii. 1-4.

Samaria, the haughty Capital of the Ten Tribes, like a crown upon its swelling hill and surrounded by its rich valleys, was merely the pride of a sensualized people, having no enduring beauty (verse 1).

The Prophet saw "Jehovah's mighty one", the King of Assyria, sweeping down upon it with his hosts, and watched the terrible Destruction,—saw in vision the land swept by an overwhelming tempest, the crown of pride trodden under foot, the glorious beauty like a flower fading or an early fruit devoured (verse 2-4).

This is a most graphic portrayal of the *Consequences of Universal Drunkenness* among a People. There follows a like picture of the *Consequences where the Drinking Habit takes possession of the Leading Classes of Judah.*

2. *The Prophet utters a Note of Warning to Judah also; for glorious as was Jerusalem its Teachers and Leaders had become deeply infected with the same Corruption that had caused the Ruin of Samaria and the Northern Kingdom.*—Isaiah xxviii. 5-8.

There was still a righteous Remnant in Judah, and so Jehovah would be to them a more glorious Ornament and Defense than the proud city of Samaria had been to Israel, giving them "the two great essentials of national prosperity—justice and strength" (verses 5, 6).

But notwithstanding the preserving Remnant of Righteousness, Wine and Strong Drink had *utterly corrupted the Religious Leaders*, Priests and Prophets alike, who, overcome with Wine, were leading the People headlong into a mad career of error and debauchery (verses 7, 8).

One powerful factor in the demoralization of Judah was the Loss of Faith, on the part of these Religious Leaders, in God's Word and His true Prophets. The sanctions of the Divine Authority were thereby removed, and the way opened to give free rein to self-indulgence in every form, the particular forms, the besetting sins, in this case being Intemperance and Debauchery. Because of their position their example was contagious.

3. *These Demoralized and Skeptical Priests and Judges carried their open Impiety so far as to repudiate God's Law, and to scoff at His Prophet and refuse to hearken to the Messages of Jehovah; for which the Prophet declared that Jehovah would bring to them Judgment and Destruction by Foreign Invaders.*—Isaiah xxviii. 9-13.

In their scoffing, made fools by their drunkenness and vice, they said to God's Prophet, "Whom shall he teach knowledge? And whom shall he make to understand doctrine?" His teaching was fit

only for babes! (verses 9, 10).

His answer was, "With stammering lips and another tongue" Jehovah will speak to this people; i. e., since they refused to hearken to the teachings of His messenger, which they thought fit only for children, He would teach them in a way more humiliating, namely, "by the barbarous accents of foreigners",—so that they should be utterly destroyed as Samaria had been (verses 11-13).

The Prophet adds a call to the Scorners to Repent, and points them to the Messiah as the only Refuge from "the overflowing scourge" that should come upon them for their sin which, having its origin in their intemperance, had corrupted their Leaders and made them enter into a Covenant with death and an agreement with hell (verses 14-22).

Despite the warning these Leaders continued in their course of unbelief, drunkenness, and debauchery, and Jerusalem followed Samaria to destruction. When the Religious Teachers of a nation lead the way into error and sin, what can be expected of the People?

It is the conviction of an increasing number that *the only way of salvation* for the individual drunkard and the drunken nation, is through the saving power of Jehovah of hosts, or the regenerating grace of Jesus Christ,—an urgent motive for a mighty preaching of the Gospel as God's Way of Salvation, and of personal effort in carrying it to those enslaved by strong drink. This was the remedy that Isaiah presented to the Chosen People of old.

2nd. An Object Lesson in Temperance

The Christian Church, of course, exerts its influence for moral reform by *molding and using public and national agencies and institutions*. A year ago the public was given an object-lesson in practical temperance, by an official report of—

A City of One Hundred Thousand People One Year Without Saloons.

Hon. C. W. Trickett, Assistant Attorney-General of Kansas, furnished the following facts concerning the closing of saloons in Kansas City, Kan.:

"This city is the metropolis of Kansas, with a population of about 100,000. The inhabitants are largely wage-earners and represent every nationality. We are located on the border, only an invisible line separating us from Kansas City, Mo. The city ranks fifth in the list of manufacturing cities of the United States.

"One year ago there were 256 saloons in this county, 200 gambling dens and about 60 houses of social evil. To-day there is not a saloon, no open gambling den, nor a disorderly house. It is the largest city in the world without these dens of vice, and as we have now existed about twelve

months without them, it affords a living example of the fact that a large city can grow and prosper without such evils.

"At the commencement of the contest a large number of our people thought it would ruin business and destroy our prosperity, but it has stimulated business in all lines.

"Our population has increased at a greater rate than ever before.

"The deposits of the banks have gained by one and one-half million dollars.

"The merchants upon our streets have had to employ additional clerks.

"The attendance in our public schools has increased largely, and we have had to employ eighteen additional teachers. The teachers inform us that this increase is largely of boys and girls of from 12 to 16 years of age, who prior to the closing of the saloons were compelled to assist in supporting the family, by reason of the father spending his wages for drink.

"The charitable institutions report a reduction of more than two-thirds in the demand for aid. The juvenile court, which has the care of dependent children, has had but two applications in the past eight months, while prior to the closing of the joints from 8 to 88 children required aid and assistance each month.

"Prior to the closing of the joints we sent from 15 to 25 young men to the reformatory every year. In the twelve months since closing we have sent but two.

"The expenses for prosecuting criminals have been reduced \$25,000 per annum. Expenses for the police force have been reduced as much more.

"For the first time in 25 years the court of common pleas of this county opened its term the first Monday in May without a criminal case.

"The city courts, created for the express purpose of trying petty suits, for the collection of rents and grocery bills, and formerly crowded with a black docket every day, have now practically no business, for the reason that people are paying their bills instead of being sued for them.

"A year ago this city was trying to devise ways and means to spare the money to build additions to our city jails. To-day the doors of the jails swing idly upon their hinges, and we have no use for those we have.

"One year ago, not to exceed two business men on the principal thoroughfares of this city would have favored the closing of saloons. To-day there are not two who would favor opening them.

"Twice since the saloons were closed we have held a city election at which the issue was presented to the people, and at each election the people have indorsed present conditions. Every banker is loud in praise of the present civic situation. The city is clean, crime is at a minimum, merchants prosperous, real estate advancing.

"This city is now the experimental station of the world. If Kansas City, Kan., can close its saloons and keep them closed, and if the closing produces prosperity, happiness and contentment, then it is reasonable to assume that such results will follow a like policy in other large cities".

Critical Details Concerning the Sunday School Lessons for November

REV. DR. WILLIS J. BEECHER, AUBURN, N. Y., AUTHOR OF "THE DATED EVENTS OF THE OLD TESTAMENT"

In the September issue of *The Bible Student and Teacher* I have given reasons for holding that the Absalom rebellion broke out at the beginning of the fortieth calendar year of David's reign, and that the death of Absalom occurred perhaps a few weeks later, and the affair of Adonijah a few months later still, all in the same year. As this view of the case is unusual, it calls for some additional comment in connection with the lessons for November.

The Two Coronations of Solomon.—Solomon was made king "a second time" (1 Chron. xxxix. 22). From Josephus till

now men have assumed that his first enthronement was that in opposition to Adonijah (1 Ki. i.), and that the second is described in 1 Chronicles xxix. and the preceding chapters. This assumption, made by persons of all schools of opinion, makes it very difficult to reconcile the presentment in Chronicles with that in Kings, and is therefore in especial favor with those who impugn the historicity of the accounts.

I think that any one who will carefully examine the text will be convinced that the assumption is a mistake. Notice that

in 1 Chronicles xxix. 22 the American revisers have introduced a paragraph division at the middle of the verse. On grammatical and literary grounds this is not only correct, but necessary. The account of the proceedings of the assembly closes, as is usual in such accounts, with the eating of the sacrificial feast; what follows is an account of a subsequent event, the making of Solomon king "a second time". Look carefully at verses 22b-25, and you will see that they are a condensation of the Adonijah narrative (1 Ki. i.), and that every clause echoes the phraseology of that narrative. The enthronement of Solomon in opposition to Adonijah was his second enthronement; his first was that described in Chronicles.

The Continuous Account in Chronicles.—While the contents of 1 Chronicles xxi.-xxix. are in many parts fragmentary, the author has placed the fragments together systematically; and this fact is important enough to deserve attention. His subject is the making of Solomon king, and the making of preparations for the temple; and he treats these as two aspects of one main fact. In chapters xxi.-xxii. he gives a preliminary general account of the providing of a site and of materials and workmen for the temple, and of charges given to Solomon and to the captains. In chapters xxiii.-xxix. 22a he has arranged his materials into a formal record of a single event, which he describes by saying that "when David was old and full of days he made Solomon his son king over Israel" (xxiii. 1). This formal record consists of two parts. The first part is an account of the listing and organization of the personnel of the public service, with a view to the needs of the temple and the reign of Solomon (xxiii. 2-xxvii.). The second part is an account of a great public assembly held in ratification of Solomon's sovereignty and of the plans for the temple (xxviii.-xxix. 22a). The record of this event is followed by a brief summary of certain later events (xxix. 22b-25).

The first of the two parts of the formal record is introduced by the statement: "And he gathered all the captains of Israel, and the priests and the Levites", that is, the

civil and ecclesiastical officials. The gathering, in this case, as appears from the statements that follow, is the listing and the organizing of these officials. Under this statement our author proceeds to give details, first concerning the ecclesiastical men (xxiii. 3-xxvi.), and then concerning the military and civil officials (xxvii.). Under each of these general headings he uses subheadings to introduce his classifications and other topics.

The second of the two parts the author introduces by the statement: "And David assembled all the captains of Israel", etc. (xxviii. 1), the verb being different from the one used in introducing the first part. What follows is a systematic account of the proceedings at a public meeting.

The Bearing of this on the Interpretation of the Data.—It is clear that the Chronicler regarded himself as dealing with the records of an important movement, a movement that consisted of a series of preparations culminating in a great public act. His record includes certain items bearing on the date of this movement. It was in progress in the fortieth year of David (xxvi. 31). He knew of documents concerning it entitled "The Last Words of David", and "The Chronicles of King David" (xxiii. 27; xxvii. 24). It was connected with the census which David caused Joab to make (xxvii. 23, 24). It included the selection of the threshing-floor of Ornan the Jebusite as the site of the temple (xxii. 1).

The account of the census, followed by the pestilence and the sacrifice at the threshing-floor of Ornan, is given somewhat in full in chapter xxi., which duplicates 2 Samuel xxiv. From these sources we learn that the taking of the census occupied nine months and twenty days (2 Sam. xxiv. 8), and that it was broken off not long before the wheat-threshing season (2 Sam. xxiv. 20, 22; 1 Chron. xxi. 20, 23). That is to say, the census occupied about the last eight months of a calendar year beginning in March, and the first few weeks of the following year; and these years were the thirty-ninth and fortieth years of David.

This is what the Chronicler thought. The inference is irresistible, even though

not logically perfect, that he thought that the great assembly which was the crowning act of the movement was so timed as to celebrate the completion of the fortieth calendar year of David's reign. It follows, provided the Chronicler is correct, that this great public assembly was synchronous with the date given in Samuel for the ripening of the rebellion under Absalom. See *The Bible Student and Teacher* for September, pages 206 ff. It is one of the most dramatic situations to be found in history. During these years David is giving himself to the preparations for Solomon and the temple, and meanwhile Ahithophel, in the interest of Absalom, is with marvellous skill undermining David's power in every village in Israel. David's plans had a splendidly successful culmination in the great assembly, and not many days afterward he went out of his capital a fugitive, believing that even the citizens of Jerusalem were in league with Absalom against him.

Ahithophel and His Political Party.—In accounting for the success of the rebellion the Biblical narrative lays stress on the ingratiating ways of Absalom. Other elements in the situation it leaves to inference. Absalom's personality and winning methods do not account for Sheba the son of Bichri (2 Sam. xx.), nor for Adonijah's movement. Evidently there was a widespread feeling that the eldest son was entitled to the throne, and that Solomon's older brothers ought not to be set aside in his favor. With this meaning, we may call the party that supported Absalom, and that rallied later, with changes, for the support of Adonijah, the Legitimist party.

The probably a stronger reason for the opposition to Solomon was the fact that he stood for the temple-building policy. There was the consciousness that the temple purposed by David was intended to be the national place of sacrifice required by the ancient law, and that the enforcement of this law would be part of the policy of

Solomon. This was against the interests of the local sanctuaries that had become numerous throughout the kingdom, and they opposed it with all the influence they had. Solomon the intended builder of the temple was even less welcome than Solomon the younger son of David.

These reasons for discontent were reinforced by others. Many felt the strong government of David to be a restriction upon their liberties. They talked about the good old times of the judges when every man did that which was right in his own eyes. The census that David made was a political blunder. Men who were so disposed saw in it the preparation for some suspected new form of restriction. There were those who charged against the government such calamities as the pestilence that followed the census, and the three years' famine of 2 Sam. xxi. Tribal jealousies must also be taken into the account. And there were the usual inducements which a revolution offers to men who are actuated by greed or by the lust of power. It is not surprising that Ahithophel found materials to work upon, in spite of the fact that David all along really had the hearts of his subjects.

Is This History?—The conclusions just presented come by a colorless and critical logic from the phenomena and the statements in the Bible narratives. They bring the facts as recorded into orderly and particularly picturesque relations, and make of the whole a picture in which no line is out of place; but this is not due to any attempt to achieve such a result. It is due solely to the character of the statements dealt with, and it indicates that they are trustworthy statements of fact. They are of course in conflict with the theory that the idea of a national sanctuary and of the Levitical worship were unknown in Israel till centuries after David; but these Biblical statements are more credible than that theory.

Saul, David, and the Critics

REV. WILLIAM H. BATES, D.D., GREELEY, COLO.

In *The Homiletic Review* for August, 1907, is an article on "Higher Criticism and the Sunday School", by Charles Herbert Huestis, of Edmonton, Alberta. He tells us that—

"It can be said without much fear of contradiction that the conclusions—the great mass of them—of the modern critical study of the Bible are accepted by practically every Bible student of repute to-day, and will be the current thought of to-morrow" (p. 123).

And he asks, "What will be the effect upon the scholars of our schools when they wake up to the fact that they have been deceived"? i. e., by teaching them the old, common views of the Bible.

Then Mr. Huestis goes on to show us how the higher criticism can be taught in the Sunday school. Of several examples, he gives this:

"Suppose the lessons are about the early days of David. In 1 Sam. xvi. 14-23, David has already won fame as a warrior and has been appointed an armor-bearer by Saul; but in the next chapter (xvii. 12-31) he is but a lad, and later in that chapter (v. 55) not even known to Abner and Saul. Here is a good opportunity to explain to the scholars the composite nature of the Old Testament narratives; how that stories of the old heroes of Israel were grouped together in later years without much attention to chronological order, and that here we have three different accounts of the introduction of David to Saul. I have found that a class of boys can be much interested in piecing out these old narratives, and making a harmonious account of what in its present order is confusing and even contradictory".

In the same Review, for July and August, 1908, Prof. Andrew C. Zenos, of the McCormick Theological Seminary, Chicago, has an article on "From Theocracy to Monarchy". According to him the Books

of Samuel are a compilation from three sources:

"An old Ephraimite 'History of Samuel', a still earlier Benjamite or Judahite 'History of Saul', and an equally early Judahite 'History of David'. They issue from the tenth century B. C. and probably represent the testimony of contemporaries of Saul and David, i. e., not much later than the death of Solomon (c. 930)" (July, p. 48).

How he knows this, he does not tell us, either in his article or in his book, "The Elements of the Higher Criticism".

In the August number the Professor says:

"In spite of what has above been said concerning the general consistency and progressiveness of the history as written by the author of Samuel, that author, following the manner of the historians of his day and race, has not attempted to remove the difficulties created by his use of sources of somewhat different character and aim. Thus, according to one of them before the time of his successful combat with the Philistine giant Goliath, David had already attained to some fame as a warrior and had been appointed Saul's armor-bearer (xvi. 14-23). . . . But according to the other source used (xvii. 12-31), after the combat he was a mere boy whom Saul does not remember to have seen before and whose name and parentage were unknown to him as well as to Abner. The contradiction is apparent; but it is reduced to a mere difference between independent reports which it has not been worth while to sift and verify, because, combined into one, they at all events give an adequate picture of the facts" (p. 131).

We wish just now principally to concern ourselves with the allegations, (1) respecting Saul's knowing and yet not knowing David, and (2) respecting the disparity of the ages of the David of 1 Sam. xvi. 14-23, and of the next chapter, xvii. 12-31.

I. Saul's Alleged Ignorance of David

As to Saul, the facts are simply these: Saul had made David his harper and armor-bearer (xvi. 14-23). The young man, by his medicamental music, soothed to calmness the monarch's mental distresses

and cured him: "So Saul was refreshed, and was well" (xvi. 23). Then "David went and returned from Saul to feed his father's sheep at Bethlehem" (xvii. 15).

In process of time the Philistines came

up to battle against Israel, having with them a giant champion, Goliath (xvii. 1, 4). Day after day he insolently challenged Saul and his army for a man to meet him in single combat. The father of David sends him to the battlefield with supplies for his three brothers (xvii. 14, 17). He learns the situation. The story of his victory over Goliath is too familiar to need recounting.

It should be remembered that in preparing for the encounter Saul and David had an animated discussion (xvii. 31-39). Saul tried to dissuade him from the combat (v. 33), but the valiant young man gets the better of the argument. The bulky king proposes to endue with his armor the slender youth; but that wont work (vs. 38, 39). "And Saul said unto David, Go, and Jehovah be with thee" (v. 37). The issue we know.

Now, at a generous temporal estimate, a half hour later, Saul, according to the gentlemen quoted above and the "critics" generally, *had forgotten David!* Prof. Henry Preserved Smith, in his "Biblical Scholarship and Inspiration", goes so far as to say that David now "appears to be wholly unknown to Saul". If that be so, then at that soul-stirring and memory-impressing time there was performed a feat of obliviscence that must for evermore be a thought-staggering psychological marvel; i. e., unless Saul had utterly lost his mind, which he certainly had not. The absurdity of it!

But where do the "scholars" find this facile forgetting? They say, "Oh, we find it in the record; and that shows the composite character and contradictoriness of the record. For, though Saul had known David, did he not ask Abner as though he did not now know, "Whose son is this youth?" Yes, he asked the question twice *before the combat* (xvii. 55), and once immediately after it (vs. 56, 58). And so soon he forgets!

These gentlemen, evidently catching at the sound of the word "son", assume—shall it be said stupidly assume?—that the inquiry is as to who David himself is.—which argues that he is not known; whereas the inquiry as to "*whose son*" he is, i. e., who is his *father*. Any one should see that, who stops to think a moment. So, if there be any ignorance at all, it is not concerning

the identity of David but concerning who his *father* is. But there is no ignorance of either.

Saul's inquiry of Abner, "Whose son is this youth?" furnishes not the slightest hint, therefore, that they did not know who David himself was. Moreover, it is certain from 1 Sam. xvi. 19, that Saul knew who David's father was: "Therefore Saul sent messengers to Jesse, and said, Send me David thy son, which is with the sheep".

The key, which the "scholars" seem to have entirely overlooked, to the whole difficulty, if there be any difficulty, is that the promise made in xvii. 25:

"It shall be that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, *and make his father's house free in Israel*".

Goliath slain, the king must make good.

The change from theocracy to monarchy did not set aside the Hebrew constitution or the Jewish jurisprudence. These were in full force still. *The fulfilling of the promise* did not rest only on the king's *ipse dixit*, but required a *legal process*, as one will see in reading Wines' "Commentaries on the Laws of the Ancient Hebrews", Book II., Chap. IV., on "The Hebrew Chief Magistrate".

"The authority of the Israelitish regents was not unlimited and despotic. . . . The law, and not the king's own will and pleasure, was to be the rule of his administration. . . . Saul, the first king, appears to have had very little power".

When King Ahab (1 K. xxi. 1-16) wanted the vineyard of Naboth the Jezreelite, a despot in disposition though he was he could not take the property at will, but had to go through the forms of law (v. 13), albeit the testimony that was presented to the magistrates was perjured.

So, in the fulfillment of the important and valuable *promise of civic freedom*, which must be through an orderly and lawful process, Saul sets his lieutenant Abner upon the work. Abner proceeds to execute his commission (xvii. 56-58). The inquiry, therefore, "Whose son?" is not for a *personal information* which was already possessed, but simply for *official certification*. That is all there was to it. Thus the "critic's" pretensions and vacuous assumption of Saul's not knowing David utterly collapses.

II. Alleged Contradictions Regarding David's Age

There remains to be considered the question of David's age. "David has already won fame as a warrior", yet "he is but a lad" (*Huestis*). "David had already attained to some fame as a warrior", "but he was a mere boy" (*Zenos*). While he is adult, he is also a person of extreme youth comparatively. Let us see.

Probably the notion of David's juvenility comes from the use of the word "stripling" in the English translation of the command (xvii. 56): "Inquire thou whose son this stripling is". When Abner brings David to Saul for an interview, the king inquires, "Whose son art thou, thou young man?" (xvii. 57). But the Hebrew word translated "stripling" in the one case and "young man" in the other is one and the same—*elem*. In 1 Sam. xvii. 33, 42, 55, David is also called a "youth"—*naar*. But in 1 Sam. xx. 21, the "lad", *naar*, is the "young man", *elem*, of the next verse. Gesenius defines *elem* to be "a youth, young man, of marriageable age". If the data can be relied upon, David was born 1083 B. C., and the year of his entering upon the service of Saul and the year of the combat was 1063, thus making the David of chapters xvi. and xvii. twenty years old. It is plain, therefore, from the foregoing considerations, that the assumption of a disparity of age in the David of the two chapters is utterly unfounded and indefensible.

As a further contribution, not to the hilarity of nations exactly, but to the humors of exegesis, we may take from the *Britannica*, 9th edition, XXI. p. 253, this:

"The story of David's introduction to Saul is told in two forms (xvi. 14-23; xvii. 1-xviii. 5). In the former David is already a man of approved courage and parts when he is attracted to the court; in the latter he is an untried shepherd lad (as in chap. xvi.) when he volunteers to meet Goliath. In the Hebrew the contradiction between the two accounts is absolute".

We omit the long string of exclamation points that seems to be called for. O "scholarship"! thou that cavorest in encyclopedias, that maunderest in magazines, that riotest in reviews, in thy worse than Catalinian conspiracy against sane exegesis and fair interpretation, how long wilt thou

abuse our patience, and do several other things that excite in us sentiments quite the opposite of respect?

In the light of this study of the narrative, the suggestion of the writer first quoted, that "the composite nature of the Old Testament narratives" be explained and justified to Sunday-school scholars by this Saul-David discrepancy (?)—a discrepancy that does not exist—and the like, becomes exquisitely absurd.

And another assertion of his deserves notice:

"It can be said without much fear of contradiction that the conclusions—the great mass of them—of the modern critical study of the Bible are accepted by practically every Bible student of repute to-day, and will be the current thought of tomorrow".

This sort of utterance has been dinned into the public ear with such vociferous multitudinousness and audacious assurance as to make many believe that a *fact* is stated; and it may be thought to be the height of mossback temerity to say aught to the contrary. But it ought to be understood that there are thousands upon thousands of men—graduates from colleges and theological seminaries (either or both), professors, pastors and others—who have from one to five scholastic degrees appended to their names and may therefore be presumed to have something of scholarly qualification and attainment—for whom and with whom *The Bible Student and Teacher* stands—who are making the Bible a life-long study, and who do *not* accept the Astruc-Eichhorn "Documentary Theory" of the composition of Bible books, nor the results of the higher criticism which are the outcome thereof. They believe it to be, in the words of Prof. William Henry Green, "simply the creation of learned ingenuity and a lively imagination"; and they hold, with Prof. George H. Schodde, that "It is undeniably a purely subjective production, without a scintilla of external evidence, being founded solely upon subjective analysis and combination". Prof. A. H. Sayce, of Oxford, in his article, "The Documentary Theory of the

Pentateuch: A Test Case", in the July Homiletic Review, last year, makes this theory "look like thirty cents"; showing that on its historical side it "rests upon an exploded assumption" (p. 10), and that on its philological side it is "a chronological impossibility", and "breaks down

under the first scientific test that can be applied to it" (p. 12).

Let the Critics give us a rest, and so permit the Church to use all its forces (to which they might well add their own) in evangelism and edification.

The Empire of David*

REV. JOHN URQUHART, TOKO, NEW ZEALAND

The recent explorations in Palestine have had the result to which all exact knowledge regarding Bible sites and events has now long accustomed us. After referring to many of the places connected with the wanderings of David, and the rest of the history in the Books of Samuel, Colonel Conder says:

"The exactitude of this topography shows the intimate acquaintance of the author of the Book of Samuel with all parts of Palestine, from Gath to Rabbath Ammon, and Ziklag to Kadesh on the Orontes; and the wanderings of David on the Philistine border, and in the extreme South of Saul's dominions, can now be traced by aid of the new discoveries of places like Adullam, Hareth, &c., not previously known".¹

This verdict is in striking contrast with the findings of the critics. Speaking generally of the historical Books of the Old Testament, Kuenen says:

"Our faith in Israel's own accounts of her career is at once severely shaken by the discovery that by far the greater number of those accounts did not proceed from contemporaries, but were written very long after the events of which they treat. We know, with sufficient certainty, a few of the principal acts, and the dates of the reigns of nearly all the Israelitish kings. The more complete narratives relating to them are no longer sufficiently guaranteed.

... We find by experience, every day, that accounts which have been current, but for a short period, have admitted very strange elements, and, in some cases, have become unrecognizable. Without a perpetual miracle the oral tradition of Israel can not have remained free from this influence. Even before we have made acquaintance with the contents of the narratives, we take it for granted that they only

give us half the truth, if even so much as that".²

That is the natural consequence of breaking down belief in the Spirit of God as the author of Scripture, and of putting "oral tradition" in His stead. It explains, too, the eager efforts of the critics to bring down the origin of the Books to a late date. They, in this way, deprive them of historical authority, and obtain the requisite freedom for developing their theories, and "reconstructing the history". Professor Cheyne has given us, in his *Aids to the Devout Study of Criticism* (an ominous substitute for the older phrase, "the Devout Study of Scripture"), some eloquent examples as to what this is to mean for the new school and its disciples. The original sources for the history of David are merely "early story-tellers". He writes:

"It is almost needless to add that the life of David, like the Book of Samuel, in which it is contained, is of composite origin, and not of equal historical value throughout. At first, as might be expected, the facts of historical or semi-historical tradition and the fictions of reverent imagination are commingled".³

Referring to the accounts of Saul's death, and that of David's wanderings, he says:

"We can not, therefore, be surprised if some earnest men, desirous to edify their own age, in perfect good faith, allowed a still larger scope to this potent influence" [namely, the spirit of the times]. "They were the predecessors of the author of Chronicles, and of the early Midrash-writers".⁴

For an explanation of the term "Midrash-writers", he refers the reader, in a

* Paper reprinted from *The New Biblical Guide*, vol. V.

1. *The Bible and the East*, p. 142.

2. *Religion of Israel*, pp. 17, 18.

3. Page 4.

4. Page 13.

note, to Driver's *Introduction*. Here, then, is Dr. Driver's explanation of what these supposed Midrash-writings—for there is not the remotest trace of them before the later Jewish times—are imagined to have been. He writes:

"The Midrash may be defined as an imaginative development of a thought or theme suggested by Scripture, especially a didactic, or homiletic exposition, or an edifying religious story (Tobit and Susannah are thus 'Midrashim')".⁵

Now, though comparatively little light has been cast upon the reign of David by Assyrian research, we are, fortunately, enabled to test the value of these statements. The eighth chapter of 2 Samuel is placed by the critics among the very latest additions to the Book. We at once understand this critical decision when we glance at the contents of the chapter. These are, indeed, surprising, though they are narrated in the briefest fashion. David had pushed his conquests on every side. He subdues the Philistines (verse 1). He smites Moab, "and so the Moabites became David's servants, and brought gifts" (verse 2).

"He smote Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots. And when the Syrians of Damascus came to succor Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem" (verses 3-7).

"When Toi king of Hamath heard that David had smitten all the host of Hadadezer, then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass" (verses 9, 10).

Now, thanks to the discoveries of the Egyptologist on the one hand, and to those of Assyriologist on the other, we know

that we are here in contact with historic times. The two great powers of Egypt and Assyria had made even Palestine itself the scene of their conquests, and they were by-and-bye to appear again in it with their victorious armies. With either of these powers in the field, such an extensive dominion as this of David and of Solomon, extending from the Red Sea to the Euphrates, would have had its armies to reckon with. But the reader will observe that there is not a word in the Scriptures about any conflict with either Egypt or Assyria during the days of David and of Solomon. Egypt, indeed, seems to have sought a friendly alliance with Solomon, for the Pharaoh gives to the Israelitish king his daughter to wife; and, in David's time, neither Egypt nor Assyria is mentioned. Is this, then, in accord with recent discoveries? Is it the fact that both these kingdoms were just at this time under a temporary eclipse?

The question places a finger on one of the marvels of Eastern history. For both these great powers lay under eclipse at this very time. About a hundred and fifty years before, Tiglath Pileser I. had pushed his conquests to the Mediterranean; and it is recorded of Assurirba, a little before the time of David's victories, that "he marched to the Mediterranean". Writes Maspero:

"About a century and a half after Tiglath-Pileser a certain Assurirba seems to have crossed Northern Syria; and, following in the footsteps of his great ancestor, to have penetrated as far as the Mediterranean: on the rocks of Mount Amanus, facing the sea, he left a triumphal inscription, in which he set forth the mighty deeds he had accomplished. This is merely a gleam out of the murky night which envelops his history, and the testimony of one of his descendants informs us that his good fortune soon forsook him: Aramaeans wrested from him the fortresses of Pitru and Mutkinu, which commanded both banks of the Euphrates, near Carchemish. Nor did the retrograde movement slacken after his time: Assyria slowly wasted away down to the end of the tenth century (B. C.); and, but for the simultaneous decadence of the Chaldeans, its downfall would have been complete".⁶

On the east, then, the two great powers, Babylon and Assyria, which had laid, in turn, their yoke upon Palestine in ancient

times, and which, in turn, were again to be its masters, were now both nursing their maimed strength within their own territories. And what of Egypt? Was the great power of the west equally quiescent? Rameses III., one of the earliest kings of the 20th dynasty, had carried his arms into Syria; but he was the last of the great Egyptian conquerors. Under his successors, the strength of Egypt wasted away. The priesthood of Thebes usurped one part of the royal prerogative after another, till the royal title alone was wanting to them. Civil wars broke out; and the authority of the descendants of the Pharaohs was confined to the south of Egypt. A new dynasty arose in the north, and the resources of the country were consumed in the attempts which each made to extend, or to preserve, its territory. I quote again from Maspero:

"There was an almost constant struggle between these two divisions of the empire, at times breaking out into an open rupture, to end as often in a temporary re-establishment of unity. At one time Ethiopia would succeed in annexing Egypt, and again Egypt would seize some part of Ethiopia; but the settlement of affairs was never final, and the conflicting elements, brought with difficulty into harmony, relapsed into their usual condition at the end of a few years. A kingdom thus divided against itself could never succeed in maintaining its authority over those provinces which, even in the heyday of its power, had proved impatient of its yoke. Asia was associated henceforward in the minds of the Egyptians with painful memories of thwarted ambitions rather than as offering a field for present conquest. They were pursued by the memories of their former triumphs, and the very monuments of their cities recalled what they were anxious to forget. Wherever they looked within their towns they encountered the representation of some Asiatic scene; they read the names of the cities of Syria on the walls of their temples; they saw depicted on them its princes and its armies, whose defeat was recorded by the inscriptions, as well as the tribute which they had been forced to pay. The sense of their own weakness prevented the Egyptians from passing from useless regrets to action; when, however, one or other of the Pharaohs felt sufficiently secure on the throne to carry his troops far afield, he was always attracted to Syria, and crossed her frontiers, often, alas! merely to encounter defeat".⁷

It will be seen, therefore, that the position of Egypt, and of Assyria, and of Babylon, is exactly that which we would infer from the statements and the silence of the Scripture history; and what we behold in the mirror of that clearest of narratives is thus the actual political condition of the times. And this is true of its positive, as well as of its negative, testimony. It is clearly implied in 2 Samuel viii. that Zobah had formerly taken the lead in Syria, and had imposed its yoke upon the neighboring territories. It is this dominion which David disturbs when he pushes his conquests eastward to the Euphrates: "David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates" (verse 3). But the same monarch was acknowledged as superior by Damascus; for we also read that "When the Syrians of Damascus came to succor Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men" (verse 6). Hadadezer, it is plain also from Toi's embassy to David, had pushed his victorious career even to Hamath on the west (verse 10). Is there any trace, then, of Zobah as a power of the time, or any indication that a native conqueror had picked up the scepter which had fallen from the hands of Assyria and of Egypt?

The Assyrian inscriptions name Zobah as a city and kingdom of Syria; and, that the empire held by Assyria *was occupied at this very time by a native Syrian power*, will be evident from the following: "The Greek legends tell us vaguely", says Maspero, "of some sort of Cilician empire which is said to have brought the eastern and central provinces of Asia Minor into subjection about ten centuries before our era"—the very time of David. "Is there any serious foundation", he asks, "for such a belief? and must we assume that there existed at this time, and in this part of the world, a kingdom similar to that of Sapalulu? Assyria was recruiting its forces, Chaldea was kept inactive by its helplessness, Egypt slumbered by the banks of its river, there was no actor of the first rank to fill the stage; now was the opportunity for a second-rate performer to come on the scene and play such a part as his abilities permitted. The Cilician conquest,

7. Ibid, p. 566.

if this be indeed the date at which it took place, had the boards to itself for a hundred years after the defeat of Assurirba".⁸

There are monuments, too, which some dominion of the kind has left, such as the colossal lion at Marash, covered with an

inscription which has not yet been deciphered. That dominion was neither Assyrian nor Egyptian. These, and the tradition to which Maspero refers, form a united testimony which no scholar will disregard; and here again we have to note another indication of the thoroughly historical character of the Scripture narrative.

8. *The Struggles of the Nations*, p. 668.

David's Radical Failure as a Father

The darker side of David's career with its consequences furnishes an Object-Lesson for the enforcement of present-day duty. He had the Law of God for the Father, the Family and the Home, and the most complete Manual of Instruction how to conform to its plain requirements. The history in 2 Samuel contains—the last half is mainly—the record of that failure and its disastrous consequences.

There are *two Erroneous Views to be avoided* here:

(1) That David was ignorant of Jehovah and His Law, in short, that at best he was a semi-heathen struggling up into the light. This view of the extreme radicals has no foundation in the historical facts.

(2) That David, with perhaps a single exception, was a model in all things for all

time, uniformly doing what Jehovah commanded him. This view, held by those who would piously save David's reputation at the expense of the facts, has as little foundation as the other.

Dr. Beecher has rendered a special service by showing, in *Critical Details Concerning the August Lessons*, how the apparent contradictions in the character of David may be explained and harmonized. See September number, p. 206. There are three periods in David's life, in each of which he appears in a different character and role.

In considering *David's Radical Failure as a Father*, there are several points that demand attention, all of which enforce the Lesson of Present-Day Duty.

1. *Religious Instruction by the Father in the Home is Basal and Indispensable*

The foundation truth of Religion is, as has been so often said: "Obedience to God is life; disobedience is death". The supreme object of the Divine Revelation in the Bible, whether as Law or as Gospel, is to bring man—who has broken away from God by sin—back to subjection to God's will; i. e., to restore the Kingdom of God, the Reign of God in man's soul, and, through that, in the world.

Knowledge of God's will must of course precede obedience; and that knowledge must be given to all who are to be called upon to obey. It was not enough that Jehovah should utter His will to that first generation in the thunders of Sinai, or in a single and general revelation; the thunders would pass and the memory die out. It was necessary that provision should be made for the *Perpetual Repetition and In-*

culcation of the Law, as the only way of life, to the children and the children's children, through all the generations.

So God, from the beginning, made the Family, the Home, the permanent Center of Education in His Law. And He made the Father, the Head of it, endowed with authority and strong will and brain, responsible for the instruction and development of the young life in the household; giving him the cooperation of the Mother, the Heart of the Home, for the wise choice of whom he is held amenable to God. From the beginning God laid the foundation for the Family in the union for life of One Man and One Woman, as Husband and Wife to become Father and Mother, and to be through the Home responsible for the Children.

When the Israelites, under the leadership of Joshua, were about to enter upon settled Family Life in Canaan, Jehovah inspired Moses to prepare a *Double Manual* to aid the Heads of Families in carrying out their Commission as the divinely-appointed Instructors of their Children in the Law as the Way of Life; which he embodied in Deuteronomy v. and vi.

(1) There is a *Summary of the Essentials of the Law* (Deut. v.), a Catechism, so to speak, embracing the Way of Life which the Fathers were continually to impress upon their Children by precept, example and authority.

Under "the commandment, the statutes and the ordinances", Moses summed up and included "all the moral, ritual, and social law", covering the life of the People.

(2) There is a *Perfect Manual of Instruction* (Deut. vi.) for the Guidance of the Fathers in the Homes, in their constant task of impressing these Teachings upon their Children.

It is a remarkable feature of this Manual that, while perfectly adapted to meet the needs of those fathers in Israel, it is equally suited to every age and dispensation. As the Great Commission given by

Moses to Fathers—summoning them to the faithful discharge of their highest duties as such in this world—it has never been abrogated nor superseded; in passing on from the Old Dispensation to the New, the type, the Redemption from the Bondage in Egypt has simply unfolded into the Divine Redemption from sin by the Cross.

As still the only complete and adequate guide for Christian Fathers in the same high place of Paternal Duty, and as deserving and demanding perpetual and prayerful study by every Christian Father, it is here introduced to speak authoritatively for itself.

As has been said elsewhere, Deuteronomy vi. constituted for the Hebrews what the Puritan Fathers might have called a *Horn-Book of Religion*, for the special instruction of the Household and the Children. How familiar and fundamental it was is indicated by the fact that Jesus, in repelling the Temptations of Satan, drew two of His answers from it (Deut. vi. 13, comp. Matt. iv. 10; and Deut. vi. 16, comp. Matt. iv. 7); while His third answer was drawn from Deut. viii. 3 (comp. Matt. iv. 10), which is part of the same great Oration of Moses.

2. The Biblical Manual of Instruction for the Guidance of Fathers—Deut. vi.

(1) *Absolute Loyalty to Jehovah and His Law required of Israel*

1. Now this is the commandment, the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it: 2 that thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

4. Hear, O Israel: Jehovah our God is one Jehovah: 5 and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

(2) *Directions to Fathers How to give the Law Effect in Home and Life*

6. And these words, which I command thee this day, shall be upon thine heart: 7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. 9. And thou shalt write them upon the door posts of thy house, and upon thy gates.

(3) *Jehovah's Warning against Forgetting Him in Future Prosperity*

10. And it shall be, when Jehovah thy God shall bring thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee: great and goodly cities, which thou buildedst not, 11 and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and thou shalt eat and be full; 12 then beware lest thou forget Jehovah, which brought thee forth out of the land of Egypt, out of the house of bondage.

13. Thou shalt fear Jehovah thy God; and him shalt thou serve, and shalt swear by his name. 14. Ye shall not go after other gods, of the gods of the peoples which are round about you; 15 for Jehovah thy God in the midst of thee is a jealous God; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

16. Ye shall not tempt Jehovah your God, as ye tempted him in Massah. 17. Ye shall diligently keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee. 18. And thou shalt do that which is right and good in the sight of Jehovah: that it may be well with thee, and that thou mayest go in and possess the good land which Jehovah swore unto thy fathers, 19 to thrust out all thine enemies from before thee, as Jehovah hath spoken.

(4) *Jehovah's Directions How to Instruct the Children so as to Bind to Obedience*

20. When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? 21 then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and Jehovah brought us out of Egypt with a mighty hand: 22 and Jehovah shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes: 23 and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day. 25. And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us.

3. *David's Culpable Failure to Heed the Instructions Binding upon Fathers*

All that is possible here is to give some bare hints, although the Lessons for a whole Quarter might be profitably devoted to the study of 2 Samuel from this point of view.

(1) David made it impossible, by adopting Polygamy in a gross form, to carry out the Program laid down in Deuteronomy vi. for the guidance of Fathers in instructing their Children in the Law of Jehovah.

Already, when he was entering upon his military Career of Conquest, *the ominous record is injected into the narrative* (2 Sam. iii. 1-5), that David had six wives (not counting Michal, Saul's daughter); to which were afterwards added numerous concubines,—making a Harem rather than a Home.

(2) He appears to have made such a Choice of Wives as to cut off their cooperation as Mothers in Religious Instruction, had such Instruction been possible in such Environment. They were heathen.

See Blaikie's charitable estimate of these wives, and Whyte's account of David's Households.

Paul's advice to the Corinthian Christians emphasizes the danger and embodies a principle as binding upon David as upon the Christians of the Apostle's day: "Be not unequally yoked with unbelievers",

etc. (2 Cor. vi. 14-18).

(3) David's Religious Conduct and Example, during his Course of Religious Declension, were such as to render impossible the carrying out of Deut. vi. 4-9; or, if he had perfunctorily attempted this, such as to more than nullify any good that could have been accomplished by it.

He had so handicapped himself by his evil course as to render it impossible to perform *his One Main Duty as a Father*; and the Consequences were inevitable: "Whatsoever a man soweth, that shall he also reap!"

The ominous feature of the present day seems to be *the Practical Abolition of the Home as the Center for the Religious Instruction of the Children*. What with entanglement in the meshes of an artificial civilization and a gilded social life, with its attractive clubs and places of amusement for the fathers and sons, and the seasonal scattering of mothers and daughters to distant watering places and scenes of idleness and dissipation, how many Fathers find themselves, like David, so handicapped by *the environment they have made for themselves*, as to make it impossible to obey the Law of God for Fathers, as laid down in this Manual of Instruction in Deuteronomy vi.!

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Notes Editorial and Critical

The Boston Transcript, that most perspicacious of New England journals, has this brief but suggestive dialogue between a mother and daughter:

Mother—My child, you shouldn't believe more than half you hear.

Daughter—I know that, mamma; but how can I tell which half?

That is well calculated to set out and emphasize the difficulties that beset people—especially young people

A World of Uncertainty! —in this complicated world of ours. "Which half"? Quite naturally the young woman was dazed by the perplexities of her "environment".

But these difficulties—one of the best and apparently indispensable means appointed in such a world as this, where man's guide in life is "probability", for developing mental power and grasp—furnish no excuse for universal scepticism, much less for the "fine work" of the lazy professor or preacher who *immorally* devotes himself to making use of the difficulties to cultivate doubt and manufacture a reputation for profundity.

The distinctions between fact and fancy, truth and falsehood are real and ascertainable. They can be clearly drawn and firmly established. It is the *supreme duty* of teachers of men to make clear to them the foundations of certainty and the criteria and tests by which it is to be reached. And it

is the *supreme interest* of every young man and woman—and for that matter of every man and woman—to be able to decide which half to believe! Herein is the discipline of life!

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The paper in the present issue, entitled "On the Present Condition of Biblical Studies",

Who is is taken from
Mr Wiener? "Studies in Biblical

Law", by Harold M. Wiener, M.A., LL. B., of Lincoln's Inn, Barrister-at-Law, formerly a Senior Whewell Scholar of the University of Cambridge". It will naturally raise the question, *Who is this writer?* The question is only partially answered by the title of his book. He is not a Christian, as are most of the members of the Bible League, but an *orthodox Hebrew*, believing in the divine integrity, inspiration and authority of the Old Testament Scriptures, but not accepting the New Testament. Having received from his father the advantages of the best literary and legal training available, he has been devoting himself to the study and defense of the Old Testament from the Hebrew point of view.

During the year 1908 Mr. Wiener, in a series of papers in the Bibliotheca Sacra, has been subjecting the Wellhausen theory to a searching analysis which, as Dr. Wright justly says, "No Biblical critic can afford to ignore".

The readers of *The Bible Student and Teacher* were given, in the January number (p. 268), a specimen of the method and quality of his work, in his review (in the January *Bibliotheca*) of Professor Charles Foster Kent's book on "Israel's Laws and Legal Precedents". He claims there to have "*shown fully that there is no topic related to Hebrew (or any other) law on which Dr. Kent is qualified either by his ability or by his attainment or by his methods to express any opinion whatever*". Judged by the principles of language, logic and law his claim seems to be justified.

The extract in the present issue, from his book on "Studies in Biblical Law", applies the same searching analysis to the work of the present representatives of the Radical Critics in Great Britain: Carpenter and Harford-Battersby, in "The Hexateuch according to the Revised Version, arranged in its Constituent Documents by Members of the Society of Historical Theology, Oxford"; and Driver's Commentary on Deuteronomy. And the result is that, in the light of clear and sane thinking, he overwhelmingly discredits their work.

Of the "Studies in Biblical Law" the *Review and Expositor* says: "As a whole these 'Studies' are of unusual worth. They accomplish for certain Old Testament themes what Greenleaf, Littleton, and West did in New Testament lines".

The *Harvard Law Review* pronounces them "both novel and interesting. The method employed is an ingenious and skillful application of the principles of legal interpretation to texts in apparent conflict.

The answer to the question, "Who

is Harold M. Wiener? may then be summarized in a sentence: He is a man whose works no one, who would understand the Radical Criticism of the Biblical Law in the light of legal principles, can afford *not* to know.

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"Never yet did there exist a full faith in the divine Word which did not expand the intellect, while it purified the heart".

This was the deliberate judgment of Samuel Taylor Coleridge, one of the greatest minds and most stimulating thinkers and writers of the last

century. How could it be otherwise? While the Bible certainly does tend to purify the heart by its authoritative call to righteousness and its assurance of regenerating grace; and while it calls forth the highest energies of the will by requiring every believer to engage, under the marching orders of the Captain of his salvation, in the greatest of all enterprises, the conquest of the world; it certainly offers the amplest scope for the exercise of the most commanding powers of intellect. It fills the mind with the grandest thoughts on the greatest possible objects, summons it to grapple with and solve the mighty problems of redemption that concern two worlds and take in time and eternity.

Coleridge was right when he said, "Never yet did there exist a full faith in the divine Word which did not expand the intellect". The crippling, shrivelling, dwarfing thing in this age—as has been true of every age—is disbelief, or doubt, or half-faith; and whatever induces or tends to this should be avoided and stoutly resisted

as being of the adversary, the Devil. To treat it as a matter of indifference, or even as an academic question, is a betrayal of the truth of God and the best interests of mankind.

* * * * *

The Report of the Palestine Exploration Fund contains an account of the discovery of an inscription referring to Ben-hadad, which furnishes a curious incidental and undesigned confirmation of the Biblical account of that king. The report says:

"Mr. Pognon, the French Consul in Mesopotamia, has notified the Academie des Inscription of an important discovery of 4 fragments of an extremely ancient

Aramaic inscription of the VIII. Century, B.C., referring to Ben-hadad, son of Hazael, King of Syria, who is referred to in Jeremiah xlix. 27; Amos i. 4; and 2 Kings xiii. The new text is a record of the victory of a certain Syrian king Zaker, who defeated Ben-hadad and a number of allied chiefs. The battle appears to have taken place near Hazrak (*cp.* Hadrach, Zechariah, ix. 1). *No mention of a Jewish king occurs*, but this defeat of Ben-hadad by Zaker helps to explain the facility with which Jehoash took again out of the hand of Ben-hadad the cities his father, Hazael, had captured from Jehoahaz, and thus recovered the cities of Israel. The deity to whom Ben-hadad (Bâr-hadad in the new inscription) attributes his success is Baal-Shamem (Baal of the Heavens)".

The Scriptures (2 Kings xiii. 22-25) record the long oppression of Israel by Hazael, and that their destruction was deferred simply because of Jehovah's regard for His covenant with the Patriarchs. The narrative proceeds:

"So Hazael king of Syria died; and Ben-hadad his son reigned in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the

son of Hazael the cities which he had taken out of the hand of Jehoahaz by war. Three times did Joash beat him, and recovered the cities of Israel".

As there is no hint in the Scriptures of anything that could have resulted in such a turning of the tables, the critics are swift to pronounce the narrative *incredible*. Ben-hadad had inherited the military supremacy and prestige of that great general his father; there is not in the the Scripture account even a whisper of any weakening of his power; how is it possible that the prophecy of Elisha (2 Kings xiii. 14-19) on his death-bed to the miserable, cowed and weeping Joash who appealed to him in his extremity, could have been fulfilled? But now, after almost thirty centuries, this latest discovery supplies *the missing link of fact* that makes everything plain! Hidden through the ages, it is brought forth at the right moment to witness to the truth of God's infallible Word. The cities were easily recaptured by Joash from Syria, because in the short interval the power of the King of Syria had been shattered.

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Prof. James Breasted of Chicago University has been excavating in the Orient for the past three years. He has announced, according to a special telegram to

Sea Voyage before Solomon's

the New York Tribune of October 10, that he discovered in Sicily during the past summer a portion of a tablet covered with inscriptions, showing that Solomon did not make the first sea voyages. He says that the translation shows that the builder of the first pyramid made a journey with forty ships across the Mediterranean

to Lebanon for cedar. This, he says, was two thousand years before Solomon's time.

This is in accordance with other great recent developments, such as the discovery of the Hammurabi Code and the deciphering of various ancient

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The Claim that the Samaritan Book of Joshua has been Found.

A manuscript which Dr. Moses Gaster, the Superior Rabbi of the Spanish and Portuguese Jews in England, and a student of Post-Biblical Jewish Literature, claims to be a MS. of the Book of Joshua, has just been secured by him from the Religious Authorities of the Samaritans in Nablus, the old capital of Samaria. Some of the critics, starting from the assumption that this is the Samaritan Version of the Biblical Book of Joshua, assert that its discovery establishes the claim of the later Old Testament Critics, that the Book of Joshua originally constituted, with the five books of Moses, one codex, called the Hexateuch. It has always heretofore been acknowledged that the Samaritans recognized, and were thought to possess, *only the Pentateuch*; this it is claimed shows that they possessed the "Hexateuch" in form as such. The editor of the *Frankfurter Zeitung*, e. g., enthusiastically takes up the claim, that this is the real version of the Book of Joshua. There are many differences between it and the book as found in the Scriptures. It begins with a detailed account of the death of Moses; adds the record of the reestablishment of many Mosaic institutions that had fallen into disuse during the wanderings in the wilderness; contains a variant account of the story

ent inscriptions, which carry back formulated laws, and the universal prevalence of the art of writing, to perhaps twenty centuries before the age of Solomon,—all of which goes to show the historicity of the early Biblical events and records.

of the theft of Achan; narrates the capture of the East-Jordan country; omits chapter x. 2, with the demand for the standing still of the sun and the moon; etc., etc. The editor, apparently without any Biblical or critical or rational basis, insists that this "*must* be a Samaritan translation of the Hebrew and Biblical book", and that the manuscript itself is at least two thousand years old and was written in the second century before Christ, and is accordingly fully one thousand years older than the oldest Hebrew manuscript extant, viz., the St. Petersburg codex of the Lesser Prophets, which comes from the eighth or ninth Christian century"! This is manifestly after the sensational manner of the modern "yellow journalist".

On the other hand, the sober and conservative critics and scholars take issue with this journalistic view, and reduce the value "of the literary find to a minimum". Prof. Hölscher an eminent Orientalist of the Halle Theological Faculty gives substantial grounds for his counter conclusions, in the *Allgemeine Lutherische Kirchenzeitung*, as follows:—

"It is a mistake to claim for this manuscript such a phenomenal age. In reality the book itself is not even a Samaritan version of the book of Joshua at all, but is simply a chronicle of a kind found in

Samaritan and other Oriental literatures in considerable numbers. Indeed, the manuscript itself distinctly claims to be only such a compilation, as the heading clearly says: 'This is a *Chronicle* of the Times of Joshua'. And further, the contents and the style show that the author wrote under the influences of Mohammedan thought, as the presence of Islam appears at various points. This much, however, is true in the claims of Gaster, that such a book of Joshua really did at one time exist in Samaritan, and it is a fact that this present book is evidently based on this old Samaritan Joshua, but it is not this book itself. It is an exceptionally valuable chronicle, because of its having drawn its data from so good a source. But the real Samaritan Joshua yet remains to be discovered".

This seems to express the judgment arrived at by the most competent Orientalist. Dr. Juhadu, of Bagdad, e. g., in a paper before the recent International Congress of Orientalists, at Copenhagen, sought to show that it was not the genuine Joshua. Dr. von Gall of Mayence agrees with him, and answers the editorial writer in the *Frankfurter Zeitung*, giving

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"Reading Into" a Hymn: On a Recent Criticism of "Lead Kindly Light"

D. HAVELOCK FISHER, M.A. (OXON.), NEW YORK CITY

Hymnology is a branch of literature *sui generis*. A hymn may or may not be poetry, judged by the strict canons of the poetic art. But, to serve its purpose and justify its creation a hymn must have an indefinable something that throbs the heart, thrills the imagination, touches the longings, uplifts the soul. Simplicity, nay even a certain *naïveté*, in an attempt to express deep religious feelings; a reaching out and after God; a trustfulness in Him and His love; and an assured and buoyant belief in the immortality

his reasons for dissenting from his statements. He says:

"In reality this edition is not based on an old manuscript as claimed, but on a copy of this made as recently as 1905. Dr. Gaster declares himself that he has often examined the literary treasures of the Samaritans, but has never been able to find this old manuscript. Possibly it is only a retranslation from the so-called Arabic book of Joshua, but this Samaritan Joshua is not at all the same work as the Hebrew book of that name. Indeed, it shows the influence of later Talmudic thought throughout and is not a pre-Christian product. The find is a valuable and welcome one, but it is not a new recension of a Biblical book".

These facts and statements, drawn from an article in *The Literary Digest*, of October 3—which we take to be from the pen of Professor Schodde, than whom there are few scholars, if any, in America more competent to deal with this subject—seem to establish conclusively the falsity of the claim of the German editor.

of the soul,—these are some of the essential expressings of hymns, keyed in their appropriate notes of joy or of sadness or of semi-tones. How great an influence can a simple hymn exert! It becomes a *multum in parvo* volume of emotion and aspiration, resignation or self-sacrifice. It is a word-long ejaculatory epitome of a lifetime's experience. The music to which the words of a hymn are set has much to do with its "popularity"; but in the ultimate analysis it is the hymn itself that stands or falls if weighed and

tested to justify its creation.

Nothing, however, should be "read into" a hymn that is not inherent in or deducible from a knowledge of its original intent, i. e., the *motif* of its author at the time of penning it. Moreover, to tear to pieces a hymn, and dissect and analyze isolated phrases, oftentimes causes the general impression — *the main message* — of the hymn to be lost sight of, and something "read into" it that the author never intended, nay never even dreamed of. To take a particular phrase of a hymn and extract meanings of ones own imagining, is to lose oneself in a sea of speculative futility.

These remarks suggest themselves from a perusal of a series of articles recently appearing in the columns of "The Sunday School Times", and dealing with John Henry Newman's hymn, "Lead, Kindly Light".

The origin of that hymn is best told in the words of Richard Holt Hutton:

"In 1832 Hurrell Froude fell ill, and Newman consented to accompany him and his father on a Mediterranean voyage, undertaken in the hope of re-establishing his friend's health. He travelled with them for four months to the African, Greek and Italian coasts, and then for three months more, alone, in Sicily, where he got malarial fever, and was thought to be dying by his attendant, though he himself was firmly convinced that he should not die, since he had 'a work to do in England'. It was during this journey and the voyage home that he wrote most of the shorter poems published in the 'Lyra Apostolica', and now collected in a volume entitled 'Verses on Various Occasions'. During the return voyage, in an orange boat, from Palermo to Marseilles, when becalmed in the straits of Bonifazio, he wrote the beautiful little poem, so well-known to all English-speaking peoples, beginning 'Lead, Kindly Light, Amid the encircling gloom, Lead Thou me on'".

It was entitled "The Pillar of a Cloud", written at sea, June 16, 1833.

Nearly fifty years afterwards, in 1880, a Dr. Greenhill, of Hastings, England, wrote to Cardinal Newman, asking him to explain the meaning of the couplet,

"And with the morn those
angel faces smile
Which I have loved long
since and lost awhile".

To that inquiry he replied:

"You flatter me by your question, but I think it was Keble who, when asked in his own case, answered that poets were not bound to be critics, or to give the sense of what they had written; and though I am not, like him, a poet, at least I may plead that I am not bound to remember my own meaning, whatever it was, at the end of fifty years. Anyhow, there must be a Statute of Limitation for writers and authors or *it would be quite a tyranny if, in an art which is the expression, not of truth, but of imagination and sentiment*, one were obliged to be ready for examination on the transient state of mind which came upon one when homesick or seasick or in any other way sensitive or excited".

The writer of the articles in "The Sunday School Times", takes, for example, the phrase "Amid the encircling gloom", and says that—

"The word *amid* shows us the depth and the patience and the spiritual honesty of the desires that are breathed out of this hymn. Most of us do not pray to be led amid these dark varieties of our inward life. What we pray for is that we be led out of them as soon as possible".

He finds a heroism in Newman's willingness to do and dare if only he have the assurance of "the one great fact of guidance amid whatever

came"; and in his welcoming the gloom for the good that might come from it. The writer opines that at the time of his evolving this poem Newman was amid sunshine, and not gloom. True, in that wonderful South there is much sunshine. The blue of the waters vie, so to speak, with the blue of the sky, and the waters kissed by the Southern sun make scenes paradisaical. But there come occasionally sudden mists—going as quickly as they come—in which it is impossible to "see one's hand before one". And it was probably such physical gloom that led Newman to pen the phrase and apply it to mental gloom.

The writer goes on to say that "Lead, Kindly Light" was prophetic of his (Newman's) own experiences of soul-struggles over twelve years before he left the Anglican Church. And the writer regrets that the hymn is regarded generally and mainly as a funeral hymn. Rather would he style it "a threshold hymn or a hymn before labor . . . a young man's hymn"; adding that "the consolations of a great hymn like this will be all the greater if we feel something of the iron and the virility and the reality which went to its making, for, like many another hymn whose rhythm and beauty are all we notice, this hymn is a sea of glass mingled with fire". He thinks that the hymn teems with phrases that describe the life-struggle against admitting the absolute Indwelling of the Holy Spirit, and that most of us resist that Indwelling and prefer not to have guidance and leading until we realize how "Kindly" is that "Light". Much more does the writer find in, or rather

"read into", this hymn.

As one who has come in personal contact and commune with men who were at Oxford and knew Newman at the time of his struggle between Anglicanism and Roman Catholicism, we would be the last to say anything to detract from or belittle this hymn; but if it be looked at, not as the writer in "*The Sunday School Times*" looks at it, hero-worshipingly, but in a logical and dispassionate way, the hymn will be found to be a Pagan, and not a Christian, hymn.

Bishop Bickersteth, the Anglican poet, deeply impressed by this defect, added a fourth verse, reading:

"Meanwhile along the narrow rugged path,
Thyself hast trod,
Lead me, O Kindly Light,
Home to my God;
To rest for ever after
earthly strife,
In the calm light of
everlasting life".

This adds something to the hymn that is absent altogether from the original; and Newman's call for Light is but the *first step* in the way that leads to Love, as has been so beautifully expressed by Edna Dean Cheney in

"The Larger Prayer".

At first I prayed for *Light*;
Could I but see my way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for *Strength*,
That I might tread the road,
With firm, unfaltering feet and win
The Heavens' serene abode!

And then I asked for *Faith*;
Could I but trust my God,
I'd live enfolded in His peace
Though foes were all abroad!

But now I pray for *Love*;
 Deep love to God and man—
 A living love that will not fear
 However dark His plan!

And Light and Strength and Faith
 Are opening everywhere!
 God only waited for me till
 I prayed the *larger prayer*!

* * * * *

Making the Most of the Sunday School Under the New Method

REV. HENRY O. DWIGHT, LL.D., NEW YORK CITY

A New York publisher has recently sent circulars to many ministers throughout the United States urging them to organize classes for the

"Systematic Study of the Bible" and to use Kent's "Historical Bible" as a class book, suggesting that it is just the work for that purpose.

What Does this Publisher Mean by the "Systematic Study of the Bible"?

In order to support this suggestion the Publisher quotes the *Epworth Era* to this effect:

A different conception of Bible Study from that which dominates the International Sunday School Lesson system underlies the systematic study of the Bible. The International Lesson system is textual or homiletic. Passages are chosen for detailed study, but without necessary relation either to the whole organism of the Bible or of the particular books from which they are chosen. Thus, for example, the Pentateuch has recently been studied, and a great deal has been learned about Abraham and Joseph, and the lessons of their lives; but the life of Abraham in its historical setting and total meaning has not been studied at all in this course. Many valuable lessons from the history of the formation of the Israelitish nation have been learned; but the history of Israel as an organic whole has not been studied, nor even the part covered by the lessons, in any such way. For the Sunday School age the more important work is left undone.

Whatever the *writer* in the *Epworth Era* may have had in mind in urging "the systematic study of the Bible", the *Publisher* who uses it assumes that Kent's "Historical Bible" fills the bill. Therefore all ministers should at once organize, in Church or Sunday School, classes for study of the Bible on the method followed in the "Historical Bible", using it as a

textbook. A cursory examination of the two volumes which have appeared of the "Historical Bible", shows much useful historical information about the nations of Egypt, Syria, and the Euphrates valley, and abundant suggestions about the Hebrews, their traditions, their political relations and their religious belief. After reading, however, the Bible passages which it has specially translated and arranged, and the notes thereon, one becomes conscious of omissions, and finally one falls into the mood of the weeping woman at the tomb, when she said: "They have taken away my Lord and I know not where they have laid him".

Looking at this model text-book, essential to the systematic study of the Bible, one now sees that its method suggests a question whether by systematic study of the Bible, one means study *about* the Book or study *of* the Book. It comes out clearly that this is a fine scheme for the substitution of the speculative conclusions of Professor Kent *about* the Bible, for the teaching of the Bible as the way of salvation.

Before this shall be permitted some plain questions will need to be asked and answered:

What Is the Object of the Teaching in the Sunday School?

The question of Bible Study leads some at least to the conviction that from the Sunday School point of view study of the Bible is of primary, and study *about* it of secondary, importance in that place. The object of the Sunday School is *to help young minds to know God, to believe His eternal purpose of mercy in Jesus Christ, and to appreciate the fundamental principles of unending life in Him*. It is essentially a homiletic object which corresponds with the purpose that binds all the books of the Bible together in a wonderful unity, and which harmonizes with the design of the Sunday rest from secular affairs.

The Sunday School has to be a specialized School. The time allowed it is limited and therefore precious. The study must be *systematic*, certainly; and *the soul of system must be to make first things first according to*

the object in view.

A student of Biology must know his Geology; but to give his time chiefly to the study of old fossils will not make him a biologist in a thousand years. Paul wrote the eighth chapter of Romans in Corinth, but the student will miss the meaning and lesson of the chapter, who, learning that the apostle also made tents in that city, should deem it necessary to give his time to studying the models, materials, and prices of tents, and the organization and privileges of the tent-makers' guild. Yet this is in effect what the "Historical Bible" offers the Bible Class and Sunday School. It occupies with study of Philistines and such like, the one little hour of the week intended for the study of God's dealings with mankind. By thus making second things first, it actually combats and frustrates the object of the Sunday School.

Is Kent's "Historical Bible" a Fit Substitute for the Holy Bible?

What is there in Professor Kent's "Historical Bible" that would justify the substitution of it for the practical International Lessons drawn from the Holy Bible as Christians accept it? At best it calls merely for study *about* the Bible, with its supernatural elements eliminated. And however *un-systematic* the selection and arrangement of the International Lessons may be, Kent's "Historical Bible", is a thousand times more so. Moreover, we repeat, that *it combats and frustrates the very object of the Sunday School*.

This statement is made with full consciousness of its gravity when applied to a book deliberately and laboriously prepared for the instruction

of Bible Classes and Sunday Schools.

Let it not be assumed that any objection is offered here to the study of the religions, ethnology, and history of the races of Western Asia. The objection is to *absorbing the time of the Sunday School in that study*.

The Bible writers themselves show wonderful agreement on the kind of material which they omit as irrelevant to their purposes. They tolerate no detail, however interesting, *that might hamper the clear exposition of their vision of God as King in His Kingdom, or of their convictions about how to walk with Him*. The "Historical Bible" on the other hand concentrates its force on irrelevant matter of the omitted class, collecting

it as with a drag-net, until its mass quite veils the purpose of the inspired writer, and giving to the homiletic kernel of any passage a few general words as perfunctory and as skip-able as the "moral" of an unskilled fable-writer!

The treatment of the destruction of Sodom and Gomorrah is a fair example (Gen. xviii. 16—xix. 38). Here the subjects on which attention is concentrated by detail of comment and illustration are: the topography of the Dead Sea region; the similar stories of punitive destruction found among other nations; the possibility that the geological formation accounts for the story of Lot's wife; the story of Niobe turned to stone; the opposition between the ideas of the early Semites and Abraham's intercession for the innocent in Sodom, which is called a later addition to the story; the law of hospitality among nomads; the site of the cities of the Plain; the probability that some great natural upheaval was the basis of the story; the possibility that cities were destroyed by this upheaval; and the origin of the Moabites and the Ammonites.

Then follows an outline of the aim and teaching of the story as presented to the minds of *"the prophets" who are said to have placed it in its present setting*. The value of these teachings is, however, reduced by the remark of the "Historical Bible" at an earlier stage:

"It can never be absolutely decided, and fortunately it makes little difference, how far these Old Testament stories are exact records of the experience of a certain nomadic chieftain".

And there is the further discrediting remark later on, that,

"If it should be proved that the patriarchs were but the creations of the story-

teller's art, Abraham, Jacob and Joseph would still live to inspire and guide men in resisting that which is evil and in choosing that which is good"!

So the interest of the comments falls upon mythological, geographical and ethnographical matter, useful enough in its proper place, but not so important that it should fill the time allotted to the Sunday School.

Jesus Christ said "Blessed are they that *hear the word of God and keep it*". A devout student will search in vain the two published volumes of the "Historical Bible" for anything recognized *as the word of God*; the book deals with no revelation, but with man's words only. In the passage referred to above, this book naturally omits verses 31-36 of chapter xix. of Genesis, which give the origin of Moab and Ammon in Lot's sin. But besides these verses it omits verses 17, 18 and 19, of chapter xviii., containing the promise to Abraham as he looked out over Sodom; and the last half of verse 27 and the whole of verse 29 of chapter xix, concerning the rescue of Lot for Abraham's sake. It gives the narrative of Abraham's daring intercession for Sodom with its lesson on God's mercy (Gen. xviii. 23-33), but immediately brands it as *an addition of the later "prophets"*. Indeed, elision, transposition and verse-splitting are common in the text which the author has specially provided for the lessons, making a special "polychrome" Bible of his own.

The book recognizes in a general way the Providential guidance of the Hebrew nation, but it does not tolerate specific instances. From Abraham to David, wherever the Holy Bible narrates an intervention of the Most High, the "Historical Bible" is

pretty sure to regard it as a "story" or a "tradition" handed down by a credulous people to writers who long afterward gave it coherent form.

It is not our purpose to discuss these familiar fruits of a hypothesis of a Higher Critic. But their presence in this book assuredly unfits it for use in a Bible Class to which might go for light some soul thirsting for knowledge of the Living God!

* * * * *

Such a book would attack the very object with which the enquirer had turned to the study of the Bible. In short, if the text offered by this book and characterized by its notes were the *Holy Bible*, one would be puzzled to account for its remaining all these centuries for such voluble twentieth-century comment, instead of dropping into oblivion like the Code of Hammurabi!

Editorial Comments on the Value of the "Historical Bible"

Estimates of the Quality of Professor Kent's Works

The criticism by Dr. Dwight confirms the estimates heretofore given to our readers. In previous issues of this magazine sufficient "evidence" has been presented by competent Critics to demonstrate the utter incompetency of the Professor, logically, religiously, legally, Biblically, to act the part of a sane and safe teacher on the Old Testament themes he essays to handle.

More than a year ago (June, 1907,) Professor Wm. M. McPheeters reviewed his work entitled, "The Origin and Permanent Value of the Old Testament",—a book of two hundred and eighty pages, written, as its author says, "within the all too brief limits of a Christmas vacation"; embodying the extreme conclusions of the Radical Criticism; and yet exploited by some of the leading publishing and Sunday School agents of the *professedly orthodox* Churches! When Dr. McPheeters finds him concluding an "intended eulogy" of Jesus, by pronouncing Him "the peerless knight of Nazareth"! he is naturally driven to exclaim:

"Tawdry and execrable as is such rhetoric, that is as nothing to the dismal tawdriness of the conception of which such rhetoric is perhaps as suitable an expression as any. If the rhetoric offends, the conception that dictated it may well dismay us".

In the Magazine for April, 1908, was reprinted a portion of an extended review, in the *Bibliotheca Sacra*, of Professor Kent's book on "Israel's Laws and Legal Precedents", by Mr. Harold M. Wiener, author of "Studies in Biblical Law". On the basis of "facts", set forth in detail in his extended article of thirty pages, so that any one can read them for himself, Mr. Wiener pushes on to the inevitable conclusion, that, from every point of view, he has shown "fully that there is no topic related to Hebrew (or any other) law on which Dr. Kent is qualified either by his abilities or by his attainments or by his methods to express any opinion whatever".

These are judicial estimates by competent scholars of the real merits of the Professor and his works.

The Persistent and Remorseless Pushing of the Works

Notwithstanding the utter worthlessness, and indeed sheer viciousness, of his critical output in the judgment of even moderately conservative men, there seems to be no end to the ingenuity exercised in pushing his works.

Perhaps three years ago we received a prospectus of a forthcoming six-volume work on the Old Testament, *surreptitiously* claiming for it the endorsement of the Congregational Publishing Society, as being just the work that ought to go into every *Congregational home* in the land as indispensable to any correct and adequate knowledge of the Bible! In some mysterious way that *imprimatur* was suddenly withdrawn and the "scheme" came to a speedy and perpetual end. However, it remained long enough and was effective enough to enable the publishers to market that extended work, and to introduce it with its radical teachings into the homes of Congregationalists to poison the minds of old and young alike. Does not that smack somewhat of "pious fraud"?

But even that great enterprise did not exhaust either the resourcefulness of the Professor or the output of his critical mill. How could it in the case of one who has the innate and inherent ability to produce a big book on this general subject "within the all too brief limits of a Christmas vacation"?

And so, with all the old assurance, there is sent out the announcement of another six-volume work on the Old Testament! That announcement is accompanied by the urgent request that *the ministers throughout the United States* organize classes for the "Systematic Study of the Bible", and use Kent's "Historical Bible" as the only adequate text-book; and this with the backing of a great Publishing House!

We are glad to give our readers the benefit of Dr. Dwight's judicious strictures upon this work; for we feel that if its actual "merits" can be set before intelligent, common sense Christian people, so that they can *see it as it is in itself*, they will *speedily* send this new Polychrome Bible—with the Professor's new personally selected text and critical analyses—the way of the Old Rainbow Bible, and that in spite of untold millions that may be back of it.

With the knowledge we have of its quality, and our view of what the Sabbath School exists for, it seems little short of a crime and sacrilege for any one to seek to give it a place where the only legitimate outcome must be the undermining of faith, and the misleading and destruction of immortal souls! In the name of the living God, Who has "exalted His Word above all His name", we enter our perpetual protest against all works of this destructive character!

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"Critical Study of the Bible" Discussed in the Pan-Anglican Congress

The meeting of the Pan-Anglican Congress of the Episcopal Churches in London, in the early days of June,

was in many ways an important event. The Congress represented the Church of England and the Pro-

testant Episcopal Churches of the Colonies and of America, and the discussions covered a vast range of subjects. Seven sections held simultaneous meetings, and there were great evening popular meetings in Albert Hall. The two subjects that apparently received most attention, were Foreign Missions and Social Reforms and Betterments; but probably the most important discussions were those of the days at Kensington Town Hall, devoted to the Critical Study of the Bible. The plan followed was to open the discussions by the reading of papers that had previously been

prepared by Oxford and Cambridge men for that purpose, and printed for general distribution by "The Society for Promoting Christian Knowledge", under the direction of the Pan-Anglican Congress Committees who were held responsible for the papers. The reading of these papers was followed by a general discussion on the floor, in which the speakers were confined to the briefest time limits, so that all opportunity for adequate treatment of the subjects by those who did not accept the views of the readers of the papers, was practically excluded.

1. The False Impression the Radical Leaders Calculated to Make on the Outside World

The Radical Leaders in Cambridge and Oxford shrewdly adopted plans that were calculated to give to the outside world the impression that their Radical Criticism was in absolute control of the Congress and of the various Protestant Episcopal communions. While to those at the Congress the figures of Driver and Cheyne were discreetly kept in the background, in the reports that were printed abroad their "ghosts" appeared to overshadow pretty much everything.

As the papers had been printed and circulated broadcast weeks before the meeting and were all more or less radical, and as no adequate report of even the inadequate answers given to them on the floor has been made public, the impression has naturally gone abroad that the Radical Critics had it all their own way.

That this was in fact the impression of the Congress that went out to the world appears from the report in *The Christian Work and Evangelist*

of August, by "The Optimist", who seems always to be able to relate with the air of an eye-witness things that he has never seen, and to affirm, with the inexorable and unanswerable logic of ascertain conclusions that have never been reached. He says, after reporting the attitude of the Congress towards Socialism and Internationalism:

"Another interesting thing was the bold and liberal stand the council took on the questions of freedom in the church regarding Biblical interpretation and theological advance. The feeling that absolute liberty be allowed men in thought and expression in these matters was so strong that the council practically committed itself to the policy which the Independent Church in England has long emphasized, but lately has not practised so truly as the English Church".

And judging from the printed papers and the general reports of the press, it would almost seem as though the Congress had made an end of the authority of the Word of God, and established all the contentions of the Radicals.

The *first* of these papers, by Rev. R. H. Kennett, B.D., Regius Professor of Hebrew, Cambridge University, was on "The Christian Use of the Old Testament". A novice and scientist in theology and the Bible, as shown by his printed utterances, he accepts *en bloc* all the extreme conclusions of the new criticism. He urges his hearers, however to proceed with due caution, affirming that

"In teaching those who have grown up with the traditional views of the Bible, great patience is necessary. . . . Here we must be content to teach the principles of interpretation and to leave the application of those principles to be made by our readers. There are, needless to say, several views which would find almost universal acceptance among scholars, of which the enunciation would cause pain to Christians of the older type who have no technical knowledge of Biblical science".

The *second* paper is by C. F. Burney, D.Litt., Fellow of St. John's College, Oxford, on "The Writers of the Old Testament and their Message". The writer declares that he "assumes certain points of documentary criticism as proved and generally accepted, and shall not attempt to recapitulate the evidence upon which they are based". These points, so confidently assumed, embrace:

(a) The documentary theory of the Pentateuch, including the theory that its production came after the prophetic age.

(b) That the other Historical Books fall into two groups, one of which (Judges, Samuel, Kings) attained its form through a process of compilation from old narratives about 600 B. C., and the other of which (Chronicles, Ezra, Nehemiah) was the work of a writer about 300 B. C.

(c) That while the Prophetic Works are, in the main, unities, and to be ascribed to the writers whose names they bear, Isaiah and Zechariah are notable exceptions

being composite works of various authors and times.

(d) The general result of the documentary criticism has been to bring a great part of the Old Testament literature down to post-exilic times.

The address proceeds upon these large assumptions.

The *third* paper is by Rev. W. Sanday, D.D., Lady Margaret Professor of Divinity, Oxford, on "The Gain from Criticism for the Study of the New Testament". Dr. Sanday—the only one of these writers of any reputation entitling one to speak for the Great Church represented in the Congress—begins by contrasting the state of things a half century ago and the present attitude:

"Fifty years ago a good Christian consulted the Bible as he might consult a law-book; he went to it as an authority from which there was no appeal for a rule of life and conduct and for a rule of faith. The Bible was authoritative for him because he regarded it as a sacred book. It was sacred because it was inspired. It was in a true sense the Word of God; the human authors wrote down what was put into their minds to write by the Holy Ghost. It seemed to follow from this at once that a book, the origin of which was so divine, must be exempt from error, and from error of all kinds; that its statements were equally to be received whether they related to matters of religion or of morals or to the more neutral facts of history or science or common life".

He writes his paper from this general standpoint, but "aims at expressing the views of many who desire to be, and believe themselves to be, loyal Christians. They too believe the Bible to be a sacred book. They believe it to be sacred, because inspired". He then unfolds what he conceives to be the changed attitude:

"The new school differs from the old in

this, that the conception of the Bible as a law-book no longer seems adequate to it. It no longer starts from the Bible as a fixed text, written as it were upon tables of stone. It treats the Bible as a *living word*, proceeding ultimately from the *living God*, and proceeding from Him through the channel or mediate agency of *living men*.

"It considers itself called upon to investigate the living process by which it came to be written, and never loses sight of the fact that the text itself is the product of life, with the characteristics of such a product. In other words, the difference between the new view and the old is like the difference which St. Paul drew between Law and Faith, the difference between obedience to a rigid code and the vital apprehension of that which is itself alive".

Professor Sanday unfolds his subject from this point of view, admitting as the dominant factors and "Gains from Criticism for the Study of the New Testament": the evolution hypothesis of the new criticism; the modifying results claimed for the comparative study of religions: that the Bible writings are living productions; that doctrine is the expression of life,—adding a caution against the undue disparagement of doctrine.

There is much of value in the suggestions of the Oxford Professor which, in contrast with the other papers, might almost be regarded at first blush as even intensely conservative. There is not even an echo of the radical statements quoted from some of his later writings in a recent issue of *The Bible Student and Teacher* (August, 1908, p. 87). Indeed, there is scarcely anything on the surface to find fault with, except the *tacit surrender*—involved in the changed attitude—of the key to the *Christian citadel*, and the suggestion of the havoc to be wrought by this

in the coming criticism of the New Testament.

The peculiarity of his contribution to the subject, which may be regarded as what, in his view, is the newer phase of Biblical Criticism, is that it is interpenetrated and dominated by the *evolutional and biological critical presuppositions*.

The *last* paper, on "How to Teach the Bible", is by Prof. F. C. Burkitt, of Edinburgh and Dublin. The writer proceeds to show how—

"Modern science and modern criticism, if they have not destroyed the real value of the Bible, have certainly shattered many popular beliefs about it: the presuppositions with which the Bible was studied a century ago are our presuppositions no longer".

The proceeds, in developing this affirmation, with the customary reiteration of the false statements (so often exposed) of Driver and his school:

"Now all is changed. From the story of Creation in the first chapter of Genesis to the description of New Jerusalem at the end of Revelation, those whom we teach soon discover, if we do not tell them ourselves, that things did not happen exactly as it stands written. And thus the teacher often feels obliged to teach not only the Bible, but also an interpretation, which is perceived now not to lie quite on the surface. To take, again, the story of Creation as an example, we have now on the one hand the established doctrines of Geology, on the other the Biblical text, and we proceed to teach some theory of interpreting the first chapter of Genesis, whereby the apparent contradiction between the Bible and ascertained fact can be evaded. In other words we allegorize; we have abandoned the intellectual atmosphere of the older Protestantism, and we find ourselves in a position analogous to that of the Church Theologians of the third century".

He distinguishes between "teaching the Bible and religious instruction". Only the part of the Bible—whether

of the New Testament or of the Old—that has not been found contrary to fact and truth, can be profitably used in religious instruction. He had already minimized the place of the Bible in Christianity by such statements as these:

"Very few of us, I believe, become Christians from reading the Bible, at least

nowadays. We are Christians because of the ministry of living Christians, because the Christian Church in its varied activities is still a living force in our midst. Bible study may profoundly modify our Christianity, but it does not produce it. Now the Christian Church points us to Christ".

In short, anything and everything except—the Bible!

2. The Real Attitude of the Congress, and the Impression on the Ground

That the impression sent abroad regarding the attitude and action of the Congress was utterly false, is made clear by the report in the "Bible League Quarterly" for October, and by the formulated Resolution on the Scriptures sent out in August. The strongest Conservative Scholarship spoke out for the Bible, and despite the five minutes handicap stormed every position of the Radicals; and the Congress voted to maintain the Church's faith in the historicity of the Scriptures.

Rev. G. D. Hooper, Honorary Secretary of the British Bible League, suggests, in an Editorial address in the October Quarterly, the vigor of the defense and the failure to give it currency outside the convocation halls. After summarizing in four propositions the Church's attitude towards the Oracles of God, and emphasizing the inevitable outcome of the attacks of the Destructive Critics upon them all, he adds:

Do our readers imagine we are raising

"Notes from the Pan-Anglican Conference"

Some brief condensed reports, from the "Quarterly", of what was said by way of defense, in the morning meetings of June 22, which dealt with

a needless alarm? We might refer them to Universities, Colleges, Literature, and the Press. *The Pan-Anglican Congress* will serve our purpose best, however. A day at Kensington Town Hall was given to "The Critical Study of the Bible". Four papers were read, all on the critical side, by Oxford and Cambridge men of note, and these were printed weeks before and circulated broadcast. To the outsider it would seem as if the authority of the Word was gone, and the contentions of the critics all established. To those present, impartial enough to weigh the evidence, the result was just the other way.

The masterly addresses of Dean Wace, Canon Girdlestone, the Bishop of Calcutta, Dr. W. H. Griffith-Thomas, and Mrs. Carus Wilson, B.A., were unanswered, and as we believe unanswerable. The outside public, and those who read the pamphlets, don't know this as they should. We should like to see a pithy summary of these speeches printed and circulated in our seats of learnings, and wherever the mistaken teaching has spread. It only needs some wealthy Christian to supply the funds, and all this weight of sanctified scholarship could be used in defence of the Truth. Will anyone respond?

Meantime, let us be much in prayer to the God of Truth, that His Spirit may graciously work in the hearts of men.

Critical Study of the Bible, will give some indication of the weight of the defenders and of the cogency of their arguments. The false positions es-

pecially handled were those of Professors Kennett and Burney; which the reporter summarizes. Lack of space necessarily makes the reprint but partial.

The Dean of Canterbury felt obliged to offer a strong opposition, not only to much said by the writers of these papers, but to the main principles they assumed. He submitted there was abundant reason, alike in the best criticism and in the striking archaeological discoveries of the day, for trusting the Bible's own plain account of the history of God's people. The Jewish view 200 B.C. was that the Old Testament was inspired history. The critics assign Deuteronomy to 621 B.C., and the Priestly Code or Ceremonial Law to 500 B. C. Now was this given by God to Moses as itself declares, or was it written 1,000 years after Moses? Would any nation be so duped about its own history, especially the Jewish? It was said the Prophets were before the Law, whereas the Bible shows the reverse. The Pentateuch made the Jewish religion. If the critics were right, that religion was based on a false foundation.

Critics alleged such ripe literature was impossible then, and so complete a code of laws. DeWette, Graf, and others did not know better. Even Dr. Harold Browne, in 1870 (*Speaker's Commentary*), was not sure that argument could be answered. But the discovery in 1888 of *The Tel-el-amarna Tablets* prove that there was literature in advanced degree from the days of Abraham. The finding of the famous code of Hammurabi (the Amraphel of Genesis xiv. 1) among the ruins of Susa (or Shushan the palace, Nehemiah i. 1), showed this remarkable code to be earlier than Moses by 500 years. As to imperfect morality in men of the Old Testament, this is not in God's messages, nor in God's dealings with them.

Canon Girdlestone asked, What was Christ's view of the Law of Moses? Did He not affirm Moses wrote the precept (as to divorce) (Mark x. 5; cf. Luke xx. 37)? Moses wrote of Me (John v. 46). Having analysed the sources of Old Testament lit-

erature, he affirmed the Old Testament was a finished product between 200 and 300 B.C. Examine the books and they will be found in harmony with their avowed date. Genesis is patriarchal. In Samuel and Kings we have the work of a series of prophetic men. In Chronicles 200 verses are utilized from Samuel. There are corruptions, additions, and notes in the Hebrew text, but each part is built on what precedes, making an organic whole, of real substantial integrity.

The Bishop of Calcutta (vacating the chair to speak) contended the critical induction was vitiated by fatal defects. Recourse was had to alteration of text to fit their theories, to supposed editors, sometimes incredibly careless, sometimes incredibly shrewd. Their case involves many authors, quite unknown. Imagine a sequel to Plato or Shakespeare, yet unknown! There is a unity of language from beginning to end.

Besides the literary, face the *moral difficulties* of the critical position. This is mostly ignored. Yet to attribute or palm off one man's writing as another's—to promote a religion of truth by devious ways, and for God—is a moral shock! If we regard the question of man, on the logic of probability, the balance is wrongly drawn, *e. g.*:

- (1) Improbability of Jewish ignorance of their own literature.
- (2) Of so much literature for ever anonymous.
- (3) That they should be utterly mistaken as to their own national history.
- (4) That a national character, so strong and unique, should be the product of legend, instead of the very history calculated to produce it.

That old history was the type of God's dealings with men, and has fed the life of generations (Psalm cv.). If anything had been written in the year 50 B.C., telling of to-day, how marvellous it would have been. The Bible is such a miracle in advance of anything else known to man.

Rev. W. H. Griffith-Thomas, D.D., urged "The Rights of critics is one thing: the validity of their criticism of the Old Testament another". Is the religion of

Israel a Revelation from God, or an Evolution by man? Was their Deity the Storm-god or Jehovah? The "documentary hypothesis" is anti-supernatural. Kuenen and Wellhausen deny the supernatural. The supposed criteria of that hypothesis are too precarious to determine authorship. The voice of Archeology is unbroken in confirmation of the Old Testament. They spoke of Baalam's ass. If that goes Peter's veracity goes with it. The critical view raises more questions than it solves. Theorize if you will, but take in ALL the facts. This the old view of the Bible does, for it includes the supernatural. Hence, as they studied the critical view, they were convinced "the old is better".

Mrs. Carus Wilson, B.A., thought Bible study on the critical hypothesis had resulted in its being less known. The average person was bewildered by it. More heed should be given to Archeology. Quoting Herbert Spencer, she concluded that a religion that has had a unique development, must have had a unique origin. As to

Conclusions of the Pan-Anglican Congress and the Lambeth Conference

The conclusions reached by the Pan-Anglican Congress and the Lambeth Conference have been embodied in an Encyclical sent out from Lambeth Palace, August 7. The results of a vast range of discussion were summarized in 86 Resolutions. Not the least important of these is that called forth by the inroads of the Radical Criticism, which is as follows:

"In view of the tendencies widely shown in the writings of the present day, the Conference places on record the conviction that the historical facts stated in the creeds are an essential part of the faith of the Church".

It is doubtless true, as "The Optimist" says, after congratulating the English Church that it has not turned its back upon any of its scholars as absolutely as the Independent Church has ostracized Mr. Campbell:

the origin of the re-construction of the Bible, it began with Spinoza, who was cast out of the Synagogue, and never apprehended Christianity. What are the results? Knowledge of the Old Testament getting worse and worse. To make Bible study identical with critical hypothesis will hardly ever make *Good Jews or Unitarians*, still less good Christians. We should know one Isaiah before talking of two. She had found many Bible critics both hostile and ignorant of Christ.

The Bishop of Zanzibar wished they would face this question from a missionary standpoint. How could they teach heathen peoples if conclusions changed from year to year? He rejoiced to hold a Bible he could believe in.

N. B.—The impression on the minds of the BIBLE LEAGUE official representatives present was that the overwhelming balance of argument and evidence was on the side of Biblical Authority; so "we thanked God, and took courage".

"But in both the Anglican denomination and the Independent a large group of young men is coming to the front who demand as much freedom in the interpretation of the life and words of Jesus and of Christian experience as Paul exercised in his day".

"The more's the pity", that such monumental conceit and unbridled arrogance should flaunt these demands in the face of the God it claims to represent in the pulpit, and exploit this rebellion in the Christian Church as proof of the possession of exceptional *brains and heart!* That eclipses the old-fashioned infidelity, which did not attempt surreptitiously to seize for its purposes the vantage ground of the pulpit, nor sacrilegiously lay claim to *pity!*

No wonder that some of these men claim for themselves the same inspiration that Paul had, and greater, and the same divinity that Jesus had!

Archeological Department:---From My Egyptian Note-book of 1908

REV. M. G. KYLE, D.D., FRANKFORD, PHILADELPHIA, PROFESSOR IN XENIA THEOLOGICAL SEMINARY

At the Great Altars of Old Egypt*

If, by some sort of transmigration of souls, one could spend a day amidst the officiating priests in the world-famous temples of Egypt at any one of the glorious periods of her religious history, listening to the chanting of the Litany or the song, standing in awe, enveloped in the clouds of incense, beholding the presentation on the altars and the offering tables of the "thousands of oxen, geese, gazelles, bread, beer, wine, and pure water"—if one could do this, I say, one would know more about Egyptian worship than all the Egyptologists have been able to find out in one hundred years. The nearest approach to this experience, though it is still a "far cry", is to stand by the remaining great altars of Egypt, which, having escaped the fury of conquest and the fanaticism of Monk-inspired

mobs, remain to this day mute but truthful witnesses able to testify in a surprising way to unexpected things.

There remain in Egypt to-day three great altars, representing important periods of the religious history far removed from each other and together covering the progress of religious ideas onward from early times and culminating at the very period at which Hebrew religion escaped from under Egyptian influence. Thus, whatever their testimony may be, it will focus on the question of *the debt of the Mosaic system to the sacrifices of Egypt*. The results of several years research on this subject I published in *The Bible Student and Teacher* some time since, to which those who desire to consider the whole subject are referred. The examination of these three altars served to make most emphatic one of the conclusions of that discussion, as will appear below.

* For a complete discussion of this subject, see also my article in *Recueil de Travaux*, August, 1905, and in *Bibliotheca Sacra*, April, 1905.

1. At the Great Altar of Abu Gurab, at Memphis

One of these altars has been removed to the great Museum at Cairo, the others are *in situ*. The three were visited in proper chronological order and I will so describe them here.

January 14, 1908, in company with a friend from Cairo, I alighted from the railway train at Bedrashein and immediately "fell among thieves". It seemed to be an off-day with the tour-

ists, and consequently the long line of donkey-boys with their Sheik and "guides" so-called, was about complete. Certainly, we did not miss anybody, and in the melee that followed hardly missed being bodily lifted into some saddle against our wishes. But we finally persuaded them to allow us to choose our own donkeys, with the possible alternative of our taking

none at all. Free from the donkey-boys, our next struggle was with one of the "guides" who entered into all our business, did things we did not want done at all, directed the whole expedition in a most officious way and made himself a nuisance generally until, when we were near the edge of the town, we took him seriously in hand and after a very noisy altercation drove him off. Then, with two little bare-foot boys to drive the donkeys, we set off in peace to the task of the day. It requires a deal of equanimity and some experience not to allow these wordy battles with the necessary native help utterly to unfit one for calm and serious work. Who can estimate the heart-wear of the faithful missionary who must contend with this bartering mania of the Orient year after year in the patient effort to bring the gospel message of peace to bear upon these lives?

Soon ruins are all about us. The old city of Memphis is under our feet. The great temple of Ptah lies under that stagnant lake to our right. Mutilated statues, suggestions of what lies buried, are seen here and there. A little further on beyond the village of Mitrahina, with its furious mob of dogs, we enter the great cemetery which extends for more than ten miles along this Western side of the valley from Memphis to the Great Pyramids. Here and there a grave has been opened, one of the marvellous tombs from the great days of Egypt that are here. But we must keep right on to another part of the great cemetery. The Pyramid of Abusir looms up before us as we leave those of Sakkara behind. We stop a little while to look about with the genial German Wrizinsky, the assistant of

Dr. Borchardt, at the wonders they have uncovered, and then still on. The little donkey-drivers were clamoring, "Go on", Go Mena House, Great Pyramid"? "Go Bedrechein, go in house!" Poor little fellows, they were afraid of the darkness and thought night would overtake them.

There, on the top of that bluff, is Abu Gurab, the ruins of which we have come to see. The main outline of the temple has been cleared by the Germans in 1898-1901, under Drs. Borchardt and Chaefer. We enter through the Eastern gateway on the great stone pavement. There to our right are nine great circular stone basins. There were ten but one has been destroyed. A carefully wrought drainage system is still to be seen, showing a little pipe running from each basin. This was a temple of the Sun-god and here were slaughtered the bulls. For what? For sacrifice or for offerings of some sort. We go on to the shrine of the temple towards the West. We come to a slightly raised platform and on the platform stands the great altar which we have come to see. It is nineteen feet long and eighteen feet broad. If ever the Egyptians made use of the holocaust, surely we will find evidence of it here! These slaughter-basins and this great altar, what else can they have been for?

Let us examine the altar for evidences of the burning sacrifice. It is practically in perfect preservation, and is made of four ornamented rectangular blocks for the sides and a large circular block for the center, leaving large interstices near each of the four corners. A fire could not well be built upon this altar on account of these holes; it would be very dif-

cult to keep the fire in place. Besides, there is no flange to retain the ashes upon the central round stone. And when we come to examine the stone itself, there is not a stain of fire upon it. Indeed no thought of fire could ever have been entertained in connection with it, for it is constructed wholly of the purest white alabaster,

as spotless and unscathed as the purest Carrara marble fresh from the quarry. One holocaust would have calcined the face of the stone and have ruined this work of art. No architect could have considered even the possibility of the sacrifices being burned here when he planned this altar.

2. *At the Altar in the New Museum at Cairo*

In the new Museum at Cairo, near the middle of the great central Atrium, in a kind of recognition, as it were, of its right to the first place of honor, stands another great altar, the second in chronological order of the remaining great altars in Egypt. It was recovered from the funerary chapel of Usertesen I., near one of the Lisht pyramids, by Gautier and Jequier. This altar, though smaller when compared with the great altar of Abu Gurab, is still imposing. It is of dark gray granite about five feet square and about three feet high. The top is completely covered with beautiful sculptures. There is no flange around the edge; indeed, by reason of

the peculiar design of the sculpture, there is the effect of a slight drooping towards the sides all around. Careful examination of the top shows not the least trace of fire. Indeed, the sculpture seems absolutely unworn as though nothing had ever been laid directly upon it, but it had always been protected by a cloth or other like covering when offerings were laid upon it; so that, as at Abu Gurab, there was not a stain upon it. Though this granite would not disintegrate under the action of fire—as would alabaster—it could not be used for the holocaust without the touch of fire being plainly visible ever afterwards.

3. *At the Altar of Deir el Bahri at Luxor*

Still another altar remains to be visited and it is the most beautiful of all. Luxor is the center of the greatest temple ruins in the world. The most entrancing view of ruined temples is the dim vestras of the terraced temple of Deir el Bahri, lying resplendant in the glory of Egyptian sunlight far across the Nile and the valley on the slope of the mountain-range to the West beyond; and the most beautiful object of art and adornment and worship in that great temple is the altar in the court in front of the chapel of Queen Hat-

shepsut. It differs from all the other great remaining altars of Egypt in that it has *an ascent of steps* from the pavement to the top of the altar. Here an ornamental flange runs around the top of the altar. It might have been useful as well as ornamental, though the method of its construction, making comparatively easy the displacement of the separate stone slabs of which it is composed, points rather to its entirely ornamental character. The top of the altar is large enough to accommodate the holocaust; but when we look for the stain of fire

there is not a trace. And when it is noted that the surface of the altar is entirely of the soft white limestone for which Egypt is so famous, upon which a single fire would have wrought utter disaster, the thought that this altar was even intended for the burning of sacrifices, much less was ever so used, can not for a moment be entertained. Indeed, I can hardly understand how the thought of the burning can be entertained anywhere but in the study of the homeland! Here on the field in the presence of the altars, one sees what he might not be persuaded of by volumes of argumentation. As the veteran explorer Naville expressed it to me in his study in Geneva in 1904: "They did not burn them". To one so familiar with the altars themselves there is nothing more to say.

These three great altars come from very widely separated periods of Egyptian history. The altar of Abu Gurab is of the Vth Dynasty, that of Useratesen I., of the XIIth Dynasty, and this altar of Deir el Bahri is of the XVIIIth Dynasty. Thus from the simplicity of the early Memphite Empire, on through the more highly-wrought ritual of the first Theban Empire, to the gorgeous ceremonial of the second Theban Empire out of which Israel escaped to set up her own worship, *there is not a trace of the holocaust*, not a suggestion of that deep spiritual idea of dedication to God embodied in the Hebrew sacrifices of the tabernacle and the temple. The Israelites did not get even a shadow of this thought from the Egyptians. From the patriarchs they had some traditions; at Sinai they received the complete unfolding.

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Dr. Johnson's "The Ideal Ministry" An Ideal Text Book*

[The Rev. Herrick Johnson, D.D., LL.D., has had a long and remarkable career, the more active portion of which has just been closed by the severing of his connection with the McCormick Theological Seminary and his removal to St. Louis, Mo. The writer of this note is just a month older than Dr. Johnson, with whom he has been intimately associated much of the time for now many years. The publication of his literary life-work, "The Ideal Ministry", is a fitting conclusion of his life-work as a Professor of Homiletics. A section of the

work, on "Preaching Old Doctrines in New Times", is reprinted in the present issue to give our readers a taste of its quality.

The notice of the book that follows has been given the *personal* form, because of the long and cherished association with the author. The tender extracts from his later letters are given that our readers may understand the shadow that has so recently fallen on his pathway, and join us in prayers for the sustaining grace of the Master he has so long served. While sympathizing profoundly with the Doctor's word about walking "on *alone*", we can not but wish that he may yet be spared to help in the personal defence of the faith for which his book everywhere speaks out so unmistakably.—*Editor*.]

*The Ideal Ministry. By Herrick Johnson, D.D., Professor of Homiletics and Pastoral Theology, Auburn Theological Seminary, 1874-80; McCormick Theological Seminary, 1880-1906. Fleming H. Revell Company. Price \$2.00 net.

Notice of "The Ideal Ministry"

The issue by The Fleming H. Revell Company of Dr. Herrick Johnson's book "The Ideal Ministry" is a not-

able event. Years ago, when Dr. Johnson was at the height of his power and efficiency in training men

to preach, it was my duty and pleasure, as a Director and member of the Executive Committee of McCormick Theological Seminary, to attend the annual examinations of his classes in homiletics. I did not hesitate then to say publicly that, in my judgment, he was at that time the best trainer of preachers to be found in any Presbyterian Theological Seminary, if not in any Theological Seminary, in this country.

Since that time I have seen no reason for changing my estimate of either the teacher or his work; and I have repeatedly urged the publication of his lectures. Indeed, the book abundantly confirms that estimate by presenting what—to one who has devoted much of his life to the instruction of students in the general principles of rhetoric as the “art of discourse”—commends itself as the most complete, comprehensive and inspiring text-book on its special subject that has come under his eye,—grasping and setting forth substantially and forcefully the great things that need to be said about the Preacher, Preaching and the Sermon.

The book is a splendid example—in its instructive analyses, its clear-cut definitions, its apt illustrations and its fervid rhetorical diction—of “the art of putting things” in a text-book in such a way that they shall reach, find lodgment in, rouse and direct the mind of the preacher *in his supreme*

task of saving lost men. True, the finished work obliges me to confess that the advice given long ago, that the lectures should be published then, was not timely. The years since have ripened the Professor spiritually; have given him a clearer vision of the single aim in preaching; and have brought him to the self-denial necessary to attain to the true ideal, by dropping things unessential and gathering up, compacting and unifying *the Gospel indispensables* in this final, vital message to preachers.

And what is more, the message seems to have come at the psychological moment, the very moment when—if the Church is to move on and this lost world is to be saved—so many preachers need to be roused and recalled to preaching, in their adaptation to the present pressing needs of a lost world, *the fundamental Bible truths that, notwithstanding the blatant claims of the New Theology, are as changeless as God, and that have demonstrated that they alone make for salvation and righteousness.* My earnest advice to every preacher, young and old, who would get a new impulse for helping on the world’s salvation, is, to master this book, and to seek to embody in his life and work “The Ideal Ministry”. He will never regret it in this world, and certainly not at the judgment.

Daniel S. Gregory.

Some Words of Acknowledgment

4443 W. Belle Place, St. Louis, Mo.
Dear Dr. Gregory:

I have only time for a word of acknowledgment to-day, but I thank you out of a full heart for your generous

appreciation of my recently published volume on the Ideal Ministry. How easily I can trace the discriminating clearness with which you discover and emphasize the vital things in the book.

And how easily *you* ought to trace here and there in the book the direct influence of an exact mind that I have known as always insisting on "instructional analyses", "clear-out definitions" and "apt illustrations"!

Yes, I believe it was right that I waited until now to give my work to the Press. I may tell you, dear old comrade, that the very last year of my life with my darling, helped me to some things I could not have said two years ago. If the Ideal Ministry has come, as you say, "at the psychologi-

can moment", I shall be the more grateful. . . .

My beloved wife went home September 26, 1907, near midnight. We had walked hand in hand and heart in heart forty-seven years. We were married September 6, 1860. I was born September 22, 1832. September is golden—I saw her first in September, 1857. You honor me by printing a chapter from *The Ideal Ministry*. God bless you and yours.

With warm affection,

HERRICK JOHNSON.

* * * * *

"The Psychology of History": Dr. Reich's New Departure

Dr. Emil Reich, an Austrian by birth but a Cosmopolitan by training, who came prominently before the English-speaking world several years since by his trenchant attacks upon the Radical Critics, has managed ever since to keep himself under the eye of the public. However much other men may have disagreed with his conclusions, they have been compelled to recognize his ability and learning. Some of the readers of *The Bible Student and Teacher* will perhaps recall his arraignment of the Critics for their failure to appreciate the philological principles they were attempting to apply.

In the New York Times Saturday Review, for October 3, attention is directed to the first two volumes of a great work on "General History of Western nations, from 5000 B.C. to 1900 A.D."* These volumes are devoted to "Antiquity". This is not History in the ordinary narrative sense,

as the story of men and nations; nor even a Philosophy of History; but "a study of the Rationale of Institutions and a Comparison of the Histories of Nations" *from the psychological point of view*. The Times Review thus clearly sets forth the authors's conception and purpose:

We have the author's assurance that this is the first study of the psychology of history. Not a few had written previously upon the philosophy of history, but that is another matter. *The philosophy of history* accepts events as it finds them, and discourses upon them as though they could not have been otherwise. *The psychology of history* concerns itself with discovering why events occurred in a manner adapted to a certain end, and what that end is, and with what motives men did certain deeds, and why nations established specific institutions.

The sources and documents to which historians ordinarily devote themselves Dr. Reich accepts as of secondary moment, and seeks instead *the factors and forces that make nations and history*. This is of course work of another order.

*The work is published by the Macmillan Company, New York and London, at \$2.00 a volume.

Dr. Reich's Scheme of the Psychology of History

Dr. Reich marshals Five great Factors of History, by which he seeks the Rational Explanation of National Institutions and History.

1. The *prime* factors in history—not in our knowledge of history—are *geo-political causes*. That is to say, the interaction of a country's geography with the geography of its neighbors, and with their polity, is a chief, because constant and abiding, factor in its destinies. . . .

2. The *second* great factor of history is the *production and distribution of wealth*. This factor is not constant or universal, being more efficient at one time than another, and being sometimes obscured by such an institution as slavery. But when effective the struggle for economic goods bulks large among the motives of history, and explains the stratification of a nation into classes. These are the economic and industrial factors.

3. The *relation of the sexes* is the *third* great factor of history. Woman powerfully influences history through her power in the family and in society. These are the domestic and social factors.

4. The *fourth* factor—which most make the prime factor—is *personality*. Events, in Dr. Reich's opinion, create personalities rather than the reverse. For example, Frederick the Great alone had the power to order his troops to enter Saxony, and, therefore, in the accepted school, his act was the cause of the Seven Years' War. But this leaves his act to be accounted for.

Historians are baffled by the problems of personality, an obscurity into which one can see almost as far as another, and none can see very far. It is a plea of incapacity to unload events at the door of the chief actors in them, and leave them there.

5. Dr. Reich ranks as the *fifth*, and final, factor, *national ideals*—Bismarck's *imponderabilia*.

Factors upon which some are inclined to lay stress, Dr. Reich waves aside:

Science has a history of its own, but has little part in producing history, which is a product of the emotions and the will, and not of reason. As De Quincey puts it, *ideas of power*, rather than *ideas of knowledge*, are the forces in the world.

Neither is *race* a great factor. Dr. Reich regards race as a product of his five factors, rather than as a force producing them. Types are marked, but they disappear in a few generations if the environment is changed.

Religion also is a minor cause, and, indeed, rather an effect than a cause at all.

And the same may be said of *forms of government*.

The author's application of these principles will be found exceedingly suggestive and stimulating, even if one is not ready fully and freely to concede their correctness or adequacy.

A Scheme of the Psychology of History Thirty Years Old

More than thirty years ago the writer of this note, in teaching and lecturing upon English Literature, became convinced that it was impossible to give students any really vital and constructive knowledge of that Literature without the application of some such method as Dr. Reich now suggests. He found himself compelled to prepare a Statement of the Fact-

ors and Forces, that enter into the Making of Nations and of National Literatures, and to guide his students in the application of the principles involved. Here is the statement, substantially as printed in outline for students in 1875, of the principles then formulated and applied to—

Nation-Making and Literature-Making.

A fundamental question is: What are the forces which have to do with molding races and national character, and making national history and literature?

1. *Incomplete Views.*—Two very incomplete and one-sided answers have been given to the question:

First, the old answer is, that external nature and its influences have nothing to do with nation-making; mind, human and divine, has all to do with it.

This is part of that old and defective view of things which fails to take into account all the *facts* in the case. Mind has evidently had a controlling, almost overwhelming, influence in the history of the world. Witness the influence of Moses, Paul and Jesus, Homer, Plato and Aristotle, Bacon, Shakespeare and Milton. The molding influence of the physical forces has consequently been overlooked or minimized.

Secondly, the new answer is, that nature and its forces have had everything to do with nation-making; mind, human and divine, nothing.

This is the natural reaction of modern Science against the exclusively spiritual view, as just given. To the question, "Has the great shadeless desert nothing to do with the habits of the nomade tribes which pitch their tents upon it—the fertile plains no connection with flocks and pastoral life—the mountain fastnesses with the courage that has so often defended them—the sea with habits of adventure?" the former theorist answers, "Nothing"; the latter, "Everything". Says the latter: "Man can not subject nature"; says the former, with manifest truth, "He is actually doing it every day". The true answer is, "Something; but *mind*, human and divine, *vastly more*". This is illustrated by mutual action and reaction of body and mind. Buckle illustrates this view in his "History of Civilization"; Draper, in "The Intellectual Development of Europe"; Bagehot, in "Physics and Politics"; Taine, in his "English Literature".

In its extreme form, the Materialistic view makes everything a development from matter and its properties,—mind, man, nations, history, everything. This view con-

tradicts human consciousness, which assures us that mind is an independent cause, able to direct, control and shape nature. It has no basis of solid facts.

2. *Complete and Scientific View.*—The complete answer to the question is, that there are three sets of forces which enter into all nation-making.

First, the forces at the basis are to be found in the *self-active spirit of the race-man* out of whom the nation is made. This factor, as the germ to be developed in the course of history, determines what the nation may possibly become.

History can only evolve what is already involved in this race-man. Each race is unfolded from men of peculiar make. The result is in each case a peculiar race, a peculiar civilization. There must be the *Greek man* before there can be the *Greek nation* with its history and thought. The *race-man* is therefore the great earthly force in history, the self-active being who is to develop into the nation.

Second, the external circumstances—the environment—in which the race-man is placed for development have to do with limiting the possibilities of his development. These may be natural or providential.

a. *Natural*, as climate, soil, food, general aspect of nature, position with reference to other nations. See Rauch, Psychology.

Natural forces have an undoubted influence in limiting development. The cold of the poles or the heat of the tropics would doubtless prevent the race-man of even the finest nature from reaching the highest culture; but no conceivable climate, etc., could unfold such a civilization as that of Greece out of Fuegian or Hottentot material.

b. *Providential*, as, great changes in the world, or the nation, or the appearance of great men.

Great political changes exert a vast influence. The conquests of Alexander by diffusing the Greek culture changed the destinies of the entire ancient world. The capture of Constantinople by the Turk, by closing the old route to the wealth of India, wheeled Great Britain to the front door of the world, and changed the destinies of the modern world.

Great men both mold and are molded by their own age, and they often shape the

succeeding ages. To the question: Do the times make the great men, or the great men the times? the true answer is: God makes the great men to suit the exigencies of the times, and then the two mutually exert a molding influence.

c. The presence and power of *the great Personality*, God—in supernatural revelation and providential control and direction—with the attitude of men towards Him, is easily the supreme and decisive factor, as shown especially in the influence of the Christian Religion in the world.

Third, the *Ideas* that are from time to time—and in whatever way—*thrown into the mind of the race-man*, and the *Ideals that are set before him*, are the great in-working and under-working forces in History.

a. *The ideas* which are revealed to the race-man, in answer to the three great questions: What is Man? What is the Universe? What is God? have vastly more to do than mere circumstances or outward forces in determining the possibilities of his development and deciding what the nation with its history and literature is to be. Ideas on these matters, not armies with rifled cannon, govern and shape the world.

If the answers to these questions are low and base, the nation will be so too, and its literature as well. As the answers rise, the nation and its work will be lifted with them. The grandest answers—those of Christianity—lift the nation to the greatest height. Witness Great Britain, Germany, and the United States.

b. *The Ideals* set before a people become most emphatically a compelling power. The ideas are at their highest in molding efficiency when they become formative Chris-

tian ideas or are embodied in Christian ideals. This, too, is illustrated in the foremost Christian nations.

All these forces and factors enter into the formation of a nation, in shaping its character, history and literature. The true theory must accept all the facts:

1. The *Race-man*, as the germ and starting-point in the development.

2. The *Circumstances* of his development, with the environing forces, natural, providential, supernatural.

3. The *Ideas* revealed to him concerning Man, the Universe, and God; and the Ideals set before him.

The work of Dr. Reich is the product of twenty-seven years of special study by a remarkable man. As said at the outset, it will be found full of suggestiveness and abundantly stimulating. The similar conclusions to which we were forced at the beginning of the twenty-eight years—which have been given above as then formulated—we are profoundly convinced are the only adequate key to History, and especially to Biblical History. We commend Dr. Reich's work to any student who is seeking the principles that will help to gain a more complete and inspiring view of the historical movement of the Ancient World. The reader can for himself put in their places the factors of Personality, God and Religion, if he finds that Dr. Reich has too much depressed them.

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The Latest Work on the Biblical Chronology*—a Review of Auchincloss

REV. DR. WILLIS J. BEECHER, AUBURN, N. Y., AUTHOR OF "THE DATED EVENTS OF THE OLD TESTAMENT", ETC.

In ancient chronology, whether Biblical or ethnical, the question as to the nature of the units of time is of the utmost import-

ance. In stating how many years an event occupied you may take the calendar year as your unit, or you may count the point of time when the event began as the beginning of a year, and use that year as your unit. The latter is the correct unit

*Auchincloss' Chronology of the Holy Bfble. Introduction by A. H. Sayce, LL.D. 1908. 8 vo, pp. 98, with Map. New York. For sale by the D. Van Nostrand Company.

to employ for strictly metric purposes; with it you can carry out your measure of time in exact fractions of a year, while fractional work is not so simple if you use the calendar year as a unit. The calendar year, month and day are much employed in ancient chronological statements, and in these statements a fraction is either neglected or else is counted as a complete unit.

Difference in the nature of the unit employed affects other matters than chronology. For most purposes we moderns prefer the unit that is strictly metric. We figure out the value of nine and a half pounds of sugar at five and three-fourths cents a pound. But for some purposes we count our units differently. We do not put a stamp and a half on a letter that weighs an ounce and a half. We do not assign nine and one-third representatives to the State that has nine and one-third units of population. There are plenty of these instances in which we so assume our units that we count a fractional part as either negligible, or else as a complete unit. For the purposes of this article let us call this the *post office method*, and the other the *grocery method*. The post office method is that by which we compute postage, and the grocery method is that by which we compute the cost of sugar and tea.

If you start on a tramp through the woods at four o'clock Monday afternoon, and reach your destination at noon on Saturday, your Indian guide will count the time as five "sleeps". He uses the post office way of counting, not the grocery way, and neglects the fractions of days. He does not count Monday as one-third of a sleep, nor Friday as a sleep and a half. You may prefer the grocery count, and enter the time in your diary as four days and five-sixths; but you will probably speak of it as a five days' tramp, or a six days' tramp. It occupied, wholly or in part, six successive calendar days.

If a king began to reign the tenth day of June, 1842, and died the eighth day of April, 1852, his reign, by the grocery way of counting, was one of nine years, nine months, twenty-nine days. I suppose that most persons now living would say that he reigned the ten years from 1842 to 1852. It would also be true that his reign occupied, wholly or in part, eleven successive calendar years.

In this instance, if you take as a unit the year that begins the tenth of June, that

gives you a total of nine years and a fraction. If you take the calendar year as the unit, that gives you either ten or eleven years, and no fraction. Your numeral is not strictly metric; it denotes the number of calendar years concerned in the event. You either neglect the fractional parts or count them as full units. If this were intended as a strictly metric way of speaking, it would be incorrect; but it is correct in the meaning in which it is intended. This way of counting is more primitive than the other, but it is probable that the human race will never outgrow it.*

The writer of this article believes that the chronological numbers in the Bible are used according to the post office method, and are to be so understood. Mr. Auchincloss deals with them according to the grocery method. Most Bible chronologists in theory accept the post office method, but in practice agree with Mr. Auchincloss in following the other method.

This is not an unimportant difference. Computed by the post office method all the chronological numbers in the Bible are seen to be consistent, except perhaps half a dozen which are palpably copyists' mistakes. Computing by the other method conservative chronologists find themselves compelled to make corrections by the dozen, while the men of certain critical schools reject the Biblical data by the wholesale. An error that leads to such results is not trivial.

Apart from this matter and others that depend upon it, the work of Mr. Auchincloss deserves commendation. It is a careful attempt to exhibit the Biblical data in intelligible form. It is compact and brief, leaving out detailed processes and explanations, but it is the product of minute and industrious study. It deals reverently with the statements of the Bible. Mr. Auchincloss is a business man, and not a professional Old Testament scholar, but this is not a disqualification for the task he has undertaken. He has an equipment such as many professional experts lack for dealing with certain phases of the problems of the Old Testament. We are to be congratulated when men like him are willing to use their time and intelligence in studies like these.

*For a discussion of "Chronological Units and Methods," see Chapter iii. of "The Dated Events of the Old Testament," pages 11-15.

A Plain Man's Working View of Bible Inspiration*

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Any reasonable religious address (and we must not unyoke these two adjectives) should start from ground which is not only common to speaker and hearer, but is also in agreement with the common sense of fair-minded men. In venturing one more word upon the subject of Biblical Inspiration, it is my first wish to maintain throughout, as far as possible, this common ground of a plain man's thought and feeling.

The mere mention of the subject, Inspiration of the Bible, opens at once a vast field of tumultuous current discussion. As you know, the Bible is a world, a literature. Ten thousand bright brains are incessantly busy upon it. A stream of fresh volumes concerning it pours, without intermission, from the presses of Germany, England and America. The critical problems which it presents are multiform, intricate, innumerable, never settled, indeed, because new ones continually arise. An entire lifetime would be requisite in order even to review all the questions now raised as to the authenticity and authority of the writings we call the Bible.

If, therefore, our acceptance of the Bible as a trustworthy moral and religious guide must be delayed till we decide these critical questions, we might as well relinquish at once all hope of finding within the Scriptures any final lamp for our moral guidance.

Is there, then, some shorter, more practical path to a working conclusion upon this subject?

This question was shot upon me freshly and very forcibly by a letter I received some time ago from a college man, the valedictorian of his class in a prominent New England college. The letter contained this straight and level question: "Can you tell me in what sense, if any, I can *reasonably*" (that word was underscored) "regard the

Bible as an inspired and trustworthy guide in life, without waiting to settle all the critical questions"?

I felt, in the first place, that my correspondent was right in underscoring that word "reasonably". If we cannot have a reasonable faith, let us have none at all. This is Protestantism. Nothing short of this is Protestantism. Protestantism, however, let us remember, does not love the noun less because it loves the adjective more. It insists as firmly upon faith, vital and genuine, as it insists that such faith shall be reasonable.

True Protestantism has little respect for that empirical rationalism which, ignoring in advance, and without argument, the spiritual element in man, cuts in twain the higher reason itself, and so hops and flops through the country of thought, traveling upon one leg instead of two.

Digression is a tempter, and inasmuch as I have already yielded to it, let us carry the digression a bowshot further. Protestantism, as I take it, is the equal balance of blended reason and faith, maintaining each of these in full integrity, with justice to both, and with detriment to neither. It is a reasonable faith, both words being equally emphasized. Some people seem to be so taken up with the adjective that they forget the noun; and others so pleased with the noun that they forget the adjective. The former go careening into an airy rationalism; the latter stiffen down into an inert orthodoxy, or get water-logged with "saccharine sentimentalism", as Prof. Peabody, of Harvard, calls it. But surely this choice between all sail and no ballast, and all ballast and no sail, is a pitiful alternative; and the resultant controversy between the men of the adjective alone, and the men of the noun alone, is hardly less absurd than the situation presented in one of our Brooklyn courts the other day when a husband and wife were arraigned for violent and persistent quarreling.

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"Can't you and your husband live together happily, without quarreling?" asked the judge of the woman.

"No, your Honor, *not happily*", was the reply.

Reason and faith, "now and forever, one and inseparable", is the true formula of the Republic of Truth. "Impossible"! cuts in the metaphysical empiricist, "the two terms are mutually exclusive. "Quite possible and altogether appropriate", answers practical experience. Let us blend our oxygen and hydrogen if we would produce good, healthy drinking water. You may not be able to state in definite philosophical or even psychological terms the subtle spiritual chemistry of this union, but the propriety of it is attested by the full-toned symmetrical manhood resulting therefrom. So in the order of the heavens, the planetary orbs may tug and strain to dash from their orbits into independent suicide, but because at once propelled and held in the equal balance of two diverse but blended forces, they pursue the order and beauty of their curving path, as if they rolled against rims of immovable crystal.

Falling back sharply from the prolixity of this excursus into the direct track of the argument, we go on to say that the fearless admission of my correspondent's word "reasonably" involves two requisites:

First. A verifiable starting-point in our line of inquiry.

Second. An intelligently logical method of advance from that starting-point.

I therefore asked myself this question, How can we, starting down upon the ground floor of verifiable, incontrovertible facts, steering clear of all special inquiries as to the origin of the Scriptures, taking them just as we have them to-day, no matter who wrote them or when they were written, assuming only what everybody concedes concerning them—how can we proceed upward without a break in the logic till we stand on the terrace of a practical working faith in the Bible as the supreme moral and religious guide?

No doubt the question, so put, would be regarded as very amateurish by the average Biblical critic; but there is such a thing as dying of thirst while waiting for the analysis of a cup of spring water, and

common sense as well as science has certain "inalienable" rights. I discovered that for myself, when put to it, I could find some hints toward an answer to the question even when put in this practical and peremptory style, and such hints as I could find I propose to give to you, as I gave them to my college correspondent. I give them for what they are worth. They helped him to "pole his canoe up the rapids", as he said, and, later on, he told me they had helped other men for the nonce, until they could make good a more critical and scientific Biblical anchorage for themselves. They may not be worth anything to you, but I have ventured to fancy that possibly a swift and straightforward report of one man's voyage through the eddies might be of aid to some of you.

I wish you to challenge this line of argument now, to follow and attack it at every point. If at any point the logic fails, throw out the case; but give the argument a fair hearing. Don't stand and cavil. If the logic holds, then admit the case and act accordingly, so as to walk, as Socrates said, "sure-footedly in this life".

The process of the logic, starting from what I call the ground floor of verifiable facts, involves four steps, each of them necessary. The first two of them will seem to you mere platitudes! but for me they are indispensable, and the only approach to the steps which follow. The four steps are these:

First. There is such a thing as what we call intellectual or literary inspiration—in a word, genius; and the Bible exhibits in many of its writings—not in all, but in many—a very high degree of this *inspiration of genius*.

Second. There is such a thing as moral inspiration, and the Bible exhibits in most of its writings—not in all, but in most—a supreme degree of this *moral or ethical inspiration*.

Third. The Bible exhibits, here and there—not everywhere (for I claim nothing but what can be proved)—marks of a *special and spiritual inspiration*, that is to say, gleams of insight so profound and wonderful, into the depths of religious truth and the spiritual life of man, as to be

apparently beyond any natural power of production possessed by the plain men who, on any theory of the Bible, originated these writings in a rude land and age.

Fourth. There are so many of these special flashes or headland lights in the Bible, and they are so distributed in the texture of the writings, that they become *interpretative and corrective of all the remainder of the Biblical Record*, foci of Biblical illumination, giving to the whole Bible, as we have it, substantial unity, adjusting and coördinating our ideas as to the subordinate portions of Scripture, explaining them and furnishing the means for practically correcting whatever errors they may contain; so that the Bible as a whole—and here is the heart of the idea—the Bible, *as a whole*, becomes *self-adjusting, self-explaining, self-correcting*, and therefore, practically trustworthy, if we take the whole of it, as a guide to duty and to God.

May I, then, beg you to climb with me this simple staircase of four steps, and see if they cannot each be verified?

I. The Bible includes many writings which exhibit extraordinary genius or intellectual inspiration.

The point here is that we take the position of the literary critic, of the student of language, of enlightened university culture. We insist upon our right to apply this word *inspiration* to the nobler activity of the human brain. Who wrote the Fortieth chapter of Isaiah, or when it was written, is here of secondary importance. I known a diamond when I see it, whoever cut it.

We agree with the evolutionary logic when it affirms that the human intellect, in its supreme products, shines with something from the Oversoul. We agree with those who, from Plato to Emerson, find in genius a gleam from the Eternal, so that we look beyond the "banks and braes of Bonnie Doon" to find the primal source of Burns's wild music, and beyond the meadows of the Avon for the secret of enchantment woven into Shakespeare's dream of the "Midsummer Night". "Poetry was ever thought to have some participation of divineness", said Bacon.

We find neither extravagance nor irreverence in such homage. When we worship with Coleridge in the "Vale of Chamouni", or voyage with his "Ancient Mariner" amid the emerald ice of the Antarctic world—when we follow Spenser passing yonder with his færie bells, or Calderon of Spain, or walk by the Arno with that stern Florentine, whom alone we name with Homer and Shakespeare as the three monarchs of song—then, in the presence of such genius, we drop our compass and measuring line, and exclaim, "This is, in very truth, in some real sense, an inspiration of the Infinite".

Now, on this scale of genius, the Bible, as it rests in my hand to-day, whatever may have been its origin, contains many passages which are of the noblest writing of this world. I will not overstate the matter. I am not going to give away my case by flamboyant generalization; but it is fair to say that the narratives, the histories, the dialogues, the parables, the dramas, the letters, which make up the Bible, clustered as they are about the same generic and progressively unfolding religion, set forth the ideas of that religion with a literary energy and splendor equal to the average level of the pagan classics.

We have heard the phrase, our now current phrase, "The Bible as Literature"—a good phrase, provided we remember that literature means more than writing, more even than fine writing. It means choice, supreme, immortal writing. In that sense, parts of the Bible are literature. Says Renan of Saint Paul, "His style, even simply as a writer, is one of the most striking and inimitable that ever existed". There are passages in the Psalms and in the Minor Prophets whose poetic vigor and sweep of imagery match with Homer. And, above these even, is such a work as the Book of Job, an archaic masterpiece, at least level with the higher summits of Greek tragedy. And still above this, supreme in human language for beauty of form and truth to life, are the parables and maxims attributed to Jesus. Nothing in Plato is at once more exquisitely natural and yet more original and profound.

You will bear in mind, let me repeat, that I am now not speaking as a Christian be-

liever, as an adherent of an orthodox creed, an advocate of a certain religious technique—nothing of the kind. I am simply a student, at ease in my library, admiring genius, resenting any sham of genius, but aware of a certain thrill when I stumble upon something fine in Thucydides, or Anacreon, or Saint John's Gospel, or the Book of Psalms. You shall not, then, give me Juvenal and steal away from me Ecclesiastes. As a literary man, I object. You shall not allow to me the tragedies of Æschylus and filch from my bookshelves the drama of Job. Your chatter about uncertain date, doubtful authorship, is away off from the mark. The Iliad is the Iliad, wherever Homer was born. I have here, evidently, in some of these old Biblical writings, a literary fire opal of the highest value. It fascinates me. The more mysterious its origin, the more it fascinates me.

If, then, we assert in the literary realm, as we do, the touch of actual inspiration, the breath of the Infinite anywhere, we assert it here. If genius has ever caught a spark from the Throne, at is has, here it shines. If any writings on earth are worthy, simply as writings, of the admiring and passionate regard of the human intellect, they are these.

Now this, for me, is the ground floor. This is verifiable. This is where I start. No religion in it necessarily, but something that makes my bookshelf richer with the Bible on it.

II. Now comes the second step—and it is equally verifiable—the assertion of the preëminent *moral* inspiration of very much of the Bible—not all of it, but very much of it. This also is a legitimate use of the word *inspiration*. When we warm ourselves at the furnace we need not ask who mined the coal.

In various lands and ages have appeared certain writings which from their elevation of moral teaching have been known as the world's Bibles. The ancient classic world had its Socrates and Epictetus, China its Confucius, India its Sakya-Muni, Rome its Marcus Aurelius, Islam its Mohammed and Koran, and the writings of these moral sages have been called correctly the world's

Bibles, because they express the profoundest verdicts of the human conscience.

But on this scale our Bible, on the whole, stands unquestionably first. And the proof of this is found in the superior moral effect of the Bible when wholly open and duly received. It has in some real sense mastered the master nations. Wendell Phillips once made this reply in a coterie at Boston, when some one told him that Jesus was amiable but not strong: "Not strong?" replied those never-blanching lips. "Not strong? Test the strength of Jesus by the strength of the men whom he has mastered"—titans such as Augustine, Cromwell, and Luther.

"Civilized society", said Oliver Wendell Holmes, "is a strong solution of books". So the ethics of civilized society is a strong solution of the Book of books—the Bible.

The Bible is the moral athlete, because it has to some extent conquered the most athletic peoples of the modern time. Possibly this is the best way in which to test the moral potency of a book, namely, to observe its effect, just as we estimate the quality of a rifle by observing the shot rather than by steadfastly gazing down into the barrel of the rifle, which is the method of some critics. But were we to look into the Bible itself, what shall we discover?

Take, for instance, the Biblical thought of the Deity, progressively unfolded, it is true, but at last standing complete—one uncreated, unfathomable Personal Energy, in the vast vortex of whose limitless life dwells somehow an Eternal Fatherhood, a mysterious Sonship, humanly incarnate, a Holy Spirit, quickening all things. Take its thought of man, as that God's true son, noble and erring, lost and saved; take its tremendous conception of sin, which makes Æschylus seem pale; take the amazing grasp of its idea of human responsibility; take the growing light and final flash of its vision of immortality—and you have an assemblage of ideas by the side of whose moral might all other books or clusters of books seem tiny and thin. Even to touch the Bible and think what it has accomplished in the world is like laying your hand upon a great hot cannon.

Mohammed's Koran sounds well enough when you read it by the creak of the slow *sakieh* as you drift on the Nile; but it seems verbose and petty when set beneath the colossal and fiery arches of Isaiah or Job. Marcus Aurelius is impressive when read in the ruined Roman Forum; but the ethics of Aurelius compared with the ethics of Paul are like the Matterhorn in the pallor of evening compared with the same Matterhorn in the morning sunrise. No other book has either so recognized or so stirred the human conscience as the Bible has. Its moral insight is rarer, its moral breadth is nobler, its moral discrimination is surer, its moral pressure more resistless than that of any other product of the inspired conscience of humanity.

And this is for me the second step following upon the first, and equally verifiable. Is not the logic reasonable, as far as we have gone?

III. Now for the third step, which is naturally, the crucial one, and yet, so far as I can see, as inevitable and verifiable as the others, provided it be taken from the top of the other two.

When I have climbed these first two steps, and *not until I have* (mark this), then I see something more. But this next step is a reasonable step, not an unreasonable jump.

I do not approach faith as I vault into a saddle, one spring and that the end of it. I *climb* into faith, up these successive steps provided by my own intellectual and moral nature. I walk up the staircase of my own mind. Therefore the two great steps already indicated are for me indispensable in my path up to faith in the Scriptures. But once well up these two steps I am led on irresistibly to take another. To employ our rifle-shot colloquialism, I *have* to take another. Beyond the occasional literary inspiration, beyond the supremely remarkable moral inspiration, the Bible discloses, in certain places, here and there—not everywhere, but here and there—gleams of an insight so transcendent, into the spiritual nature, experience and ideal of man, as to be in sober judgment clearly beyond the human power of the plain men who produced these writings in those half-

barbaric and brazen ages, and in that rude, provincial selvage of Asia, remote from all the culture and education of the world.

How can I account for the moral beauty, the finish, the cosmopolitan note, the profound harmony with universal human experience, disclosed in the finer Psalms? Who taught the Syrian Semite who composed Ecclesiastes to be so modernly *blase*, and create a Faust in advance? Or turn to the New Testament. Here also I assume nothing as to precise date or authorship. Here are the documents. We know they were in circulation by the latter part of the second century. Harnack pushes back the date of Saint John's Gospel to 110-120 A.D. But how can I possibly account, on merely natural grounds, for the spirituelle loveliness, for instance, of the Parables of the Synoptists, or the Discourses of the Gospel of John, by anything I can find in the Syria of Herod, or the Alexandria of Philo—by anything, indeed, in the Roman empire of the first century or even of the second? As well look for a spray of Syrian lilies bursting from a stack of Roman spears.

But more than this, these Biblical writings, some of them, match the best inner life of men to-day, two thousand years afterward—of modern men, the finest modern men, living in a new age, interested in questions undreamed of in that day, interested in democracy, in physical science, industrial enterprise, social reform. The very inner essence indeed of the ethical and spiritual life of the modern time is met and matched by these old, incomparable writings. What magic had the fishing nets of Galilee thus to anticipate the summit centuries of Europe and the New World?

These flashes of spiritual prevision are as much beyond the unaided human foresight of those plain men as yonder jeweled sword handle of Orion is beyond the reach of infant fingers.

And more astonishing even than this is the picture the New Testament writers give of Jesus. This to me is supreme evidence of some higher than human force concerned with the production of part, at least, of the New Testament. As you know, Jesus did not write his own life. So far as we know, he left no memorial

save the shifting and wavering impressions left upon the rocking brains of a small group of frightened fugitive fishermen and plebeians. Some decades of years later these exquisite Gospels appear, so unparalleled in the beauty, consistency, symmetry of the figure of Jesus which they present. How then could a group of frightened fugitives so, on the whole, agree in the general tone of their reminiscences, while showing just enough of difference to disprove collusion?

"Fear is an ague", says Butler, in "Hudibras". No intellectual ague in these writings, certainly! How could rude, uneducated men suppress all extravagance in narrative and produce that which two thousand years later, at the peak and pinnacle of a new civilization shall be counted the supreme idyll of the world? As well might a group of common quarrymen, all hammering together, chisel out the Apollo of the Vatican. To my mind the gap is impassable without the admission of the aid of a higher than human intelligence, somehow correlating and aiding theirs.

IV. Fourth, then, and last. Only one step remains, and we take that swiftly and easily from the top of the other three; but not until we have climbed the other three.

It is this. So numerous are these special supreme gleams in the Bible, and so distributed are they, that, like turret-top lights over a city, they serve to explain other Biblical writings; or, to change the figure, they furnish adjusting instruments by which to interpret the rest of the Biblical literature.

Thus the Bible, *as a whole*, just as we have it to-day, becomes, in a true and adequate sense, *self-explanatory, self-adjusting, and*, so far as is necessary, *self-corrective*. If this can be made out we have our case; we have the key to the working use of the Bible as the supreme moral guide. The limits of space forbid detailed review of the evidence at this point; but it is, if I do not mistake, demonstrative. The Bible itself, if one takes in the whole of it, creates in the mind that just critical temper, that fair and fine discrimination, which lies at the bottom of the highest of the higher

criticism itself. Higher criticism is a child of the Bible, not an alien inspector of it.

The New Testament, for example, explains, interprets, supplements, and, in a sense, corrects the Old Testament. "'Prove all things', even *me*", peals forth the Biblical command. Beneath the intellectual challenge and warrant of such a maxim true criticism is born. The Bible itself not only permits but explicitly requires the free exercise of free intelligence in reading the Bible. "It is the spirit that quickeneth; the flesh profiteth nothing". Spiritual insight and balance of judgment is here explicitly admitted as the prerequisite for just exegesis—a warrant in the Bible itself for something more than a mechanically verbal interpretation of the Bible. So that the human limitations, the local idioms, the natural divergencies, the occasional subordinate inaccuracies in the various separate writings, become explicable and harmonized in the full, fair light of the Bible itself. Read the closing paragraphs of the Book of Ecclesiastes, for example—what we know as the last "chapter". It is of the essence of immortal literature and of immortal ethics also, and its grave moral dignity and rhythmic finish, like the musical march of a great Greek chorus, give the clue to a proper interpretation of other portions of this puzzling Writing.

The Book of Hebrews affords spiritual interpretation to the earlier Hebraic ceremonial law. The Epistles illumine the Gospels, and the Gospels themselves supplement one another. One Epistle modifies and adjusts the impression received from another, and there are single sentences which to the free-minded, reverent student give the clue for the interpretation of entire documents. Certain signal sentences, for example, in the Book of Romans, illuminate the entire letter, showing that it was designed and must be conceived of, not as a didactic theological treatise, but as a tremendous moral thunderbolt hurled upon the then Roman world. So that classic passage in the thirteenth chapter of First Corinthians illuminates and explains the whole entire drift of those two pathetic letters to the church at Corinth, the saddest writing in the New Testament, which without the true interpretation seem in some respects so perplexing.

Always it is the higher that interprets the lower, the larger that interprets the less; the finer sentences that explain the commoner; the whole Bible that gives perspective in which to judge every document in it. In a word, these writings themselves furnish the standard and the method by which we may, to a large degree, explain and understand whatever is local, partial, incomplete, or mistaken in them.

Pull out all the stops in this organ of the Bible. Let it play as a whole, freely, in the midst of your own free mind and moral nature, and the total resultant impression and effect will be to create a mental attitude and atmosphere to which the Bible itself becomes like a self-adjusting telescope. Not that the Bible, even when thus used, will give a complete answer to all the questions you may ask about it; but, when employed in this complete way, this strangely self-adjusting volume so far explains, balances and arranges its own separate utterances, and the harmony of them, as that the moral perspective of the whole becomes practically trustworthy in leading men to duty and to God, and even "infallible", if you wish to insist on that word—I am not afraid of it—as a moral guide. And this can not be said with the same truth of any other book or cluster of books.

So here I am at the top of my four steps, having made, to my own apprehension, at least, no irrational jump to get there. I start with nature and end with a supreme Christ, without a break. I start with reason and end with faith, without a break. I can not reach my third and fourth steps except by way of my first and second; but once well up the first and second, I am irresistibly led on to the third and fourth.

Now this does not tell me who wrote Genesis; but it keeps me reasonably quiet and serene while the critics are finding out who wrote Genesis. Our argument lies *beneath* the critical discussion as to the precise date or the authorship of the documents.

And the final conclusion is this. Here is a volume which, *as a whole*, possesses unity, and is, beyond any other volume, a trustworthy moral guide. Infallible? Yes, practically, and in a working sense, if you take the whole of it. I do not pin my faith

upon any one particular verse by itself. This has been the curse of the sectarian ages. I can prove anything, if I am required to produce only one text for it. It is the perspective of the whole, the rhythm of the entire Bible, that can be preeminently counted on and trusted; and that can. What more do you want? This is precisely what we do want. We do not want a petty infallibility, a mere literal inerrancy, even were that possible, a baby inerrancy, that would keep men in the intellectual nursery. That would be puerile and unworthy of God. We want something that comes to the strong free brain of a live man, as the result of the exercise of his own intelligence. To provide such a thing as that would be likely to be a **great** God's way with his own child.

Verbal infallibility, in the sense of the literal mechanical inerrancy of every separate text and phrase, taken by itself, is an irrational and impossible dream in regard to a book which is to be translated into a hundred different languages, and retranslated from age to age. So much of quicksilver mingles with language, as a result of the subtle growth of words and the changing minds of men, that literal inerrancy, which is to be equally inerrant in a hundred languages and a hundred epochs, is inconceivable. But the divine method of securing practical religious trustworthiness in a book which is to be a world's Bible is a far finer and deeper method than that of verbal exactitude.

And the finer method is this—to aid and inspire chosen men themselves to evolve a Bible which, as a whole, shall be infallibly *self-adjusting* to the fair mind; for this puts a premium upon our own reason and our own moral intuition, and upon our exercise of them, upon that which is "likest God within the soul". We may thus examine and compare, collate and adjust, interpreting the details of the Bible in consistency with its own main principles and laws, just as we study and interpret physical nature, that other Book of God. So the human mind itself is educated into fellowship with that Divine Source from whom both it and its Bible came.

And the experimental proof of the soundness of this view is that men and women who take the whole and entire Bible in this

way do, as a matter of fact, *go right in life*. They who, not singling out isolated texts and forcing them into unnatural perspective, take the whole Bible in its large, beautiful, progressive symmetry, rather than a sectarian slice of it, do find duty and see God. They find their noblest selves and become our best class in the community.

I must not multiply closing words. The argument has been presented at a speed, which allows only of outline, and it leads on much farther than can be followed now—even to the heart of Christ; but in these initial and crucial stages of it, it seems to me solid and verifiable, recognizing that inevitable, imperative word of my college correspondent—"reasonably".

The method of the argument, as I have sketched it, is both scientific and sacramental, appealing both to the critical reason and to the moral sense in their order—in a word, to the entire binocular of the soul.

And these are the four steps of it. May I name them again?

First. Occasional very high literary inspiration.

Second. General supremely high moral inspiration.

Third. Many clearly demonstrable instances and flashes of apparently superhuman spiritual inspiration.

Fourth. These turret-top lights so distributed and so commanding as to be largely explanatory of the remainder of Scripture, so that a sane, free soul can walk in the light of such a Book, can fight in the glory of such a Book, can die in the peace of such a Book, and at the end of all know that he has done his whitest and his best; and so that—may I say, without any cheapness of sentiment, which is the last thing tolerated in these twentieth century halls—the worn maternal hands, which at last are folded in white, have never done a finer thing than to give that Book to you and to me.

It is hardly going too far to say that we need the entire Bible properly to interpret any word in it. But the entire Bible, taken fairly, does interpret, in a practical and working way, every word in it, and this total impression is just and true. It leads me, certainly and surely, to the gates of life, to the bosom of the Father.

That, my comrades, is the right kind of Book for you and for me.

Christian Teaching and the Use of Wealth*

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Wealth is one of the cardinal factors of modern civilization. It is more powerful to-day than ever before, not only because there is more of it but because, in this commercial age, it has more equivalents, commands more kinds of service. Its influence, like the pressure of the atmosphere, is exerted in all directions.

Never before in the history of the world were there so many striving after wealth. The struggle to live is one thing; the struggle to become rich is a very different

thing. It goes without saying that struggle for a livelihood is consistent with the highest moral qualities; indeed, it has been one of the most important factors in the elevation and education of the race. But struggle for wealth has a very different effect on the character. When environment is unfriendly and nature is reluctant, men learn to cooperate in endeavor and to share in product. The poor are proverbially generous to one another. But with a favorable environment where nature is easily entreated, the individual is more nearly self-sufficient and therefore more easily becomes selfish. With the struggle for wealth come the blighting influences of covetousness, and, it may be, the insane folly of money-madness.

* We understand that this able discussion, so kindly furnished The Bible Student and Teacher by the leader in the cause of Social Service in this country, is about to be printed in Great Britain as a chapter in a volume dealing with "Christianity and Civilization". It will be found enlightening and stimulating.—Editor.

With the acquisition of wealth come the perils of power and of luxury.

It is from nature that man must supply his bodily wants. For many thousands of years he gained the necessities of life by the sweat of his face, in a hand-to-hand struggle to overcome her niggardliness. But in modern times his relations to nature have radically changed, because he has learned to substitute mechanical power for muscular or vital power.

Under the old conditions, when it was desired to double the product of labor, it was necessary to double the power by doubling the number of muscles; and doubling the number of muscles involved doubling the number of mouths, which of course doubled the demand on the product. But we can multiply the number of steam-engines indefinitely, without increasing the number of mouths by one. That is, we can now increase the producing power without correspondingly increasing the demands on the products of that power, which creates a new situation.

Moreover, science is enabling us to eliminate waste in the processes of manufacture, and chemistry extracts wealth from refuse.

In giving to us power science has conferred on us the touch of Midas. The forces of nature are mines which can never be exhausted, and richer far than all the gold and silver mines of the Incas. As we have learned to work these mines, there is now apparently no limit to the possible wealth of the world.

When vital power was practically the only power under man's control, inasmuch as one set of muscles could do little more than provide the necessities of life for their owner and for those dependent on him, it was impossible for the world to be rich. The wealth of one meant the poverty of many. But the mastery of natural forces and the substitution of mechanical power for vital solved the problem of production and promised abundance for every human being.

The world will now grow rapidly rich. In the United States wealth increased thirteen-fold from 1850 to 1900; and notwithstanding the rapid growth of population, our wealth per capita quadrupled during the same period. Nearly all countries have

natural resources sufficient to enrich their population.

Poverty has been the great problem of the world's past; wealth is to be the greater problem of its future. Says Prince Kropotkin: "For the first time in the history of civilization, mankind has reached a point where the means of satisfying its needs are in excess of the needs themselves". The old civilizations faced a deficit; the new will face a surplus. A portion of that surplus will be reinvested to augment productive capital; but what of the balance? Is it to be used selfishly or altruistically? Is it to stimulate luxury or is it to be applied to the elevation of humanity? On the answer to that question hang the peace and progress of society.

The fact that multitudes remain in dire need notwithstanding the enormous increase of wealth thrusts the problem of distribution upon us with new and insistent urgency. Indeed, the question of wealth is the very crux of the social problem. If then Jesus is the savior of society, as well as the savior of the individual, if he is indeed the light of the world to-day, his teachings must afford the solution of this problem of wealth.

In examining the teachings of Jesus, it is very easy for those to accept his authority to approach a question of interpretation with side-glances at its application; and our interpretation is liable to be influenced by its logical consequences. But this is both dishonest and disloyal. Setting aside, if we can, our preconceived notions, and disregarding for the present all inferences, let us inquire how the hearers of Jesus would naturally understand him; and if his language is capable of more than one reasonable construction, let us assume that interpretation to be correct which best harmonizes with his general teachings.

1. *What, then, were the Teachings of Jesus Concerning Wealth?*

(1) Early in his public ministry he declared that he had come to preach the gospel to the poor, and said to his disciples: "Blessed be ye poor, for yours is the Kingdom of God" (Luke vi. 20); and in the same connection he exclaimed, "Woe unto you that are rich! for ye have received your con-

solation" (Luke vi. 24). The same thought is vividly presented in the parable of Dives and Lazarus (Luke xvi. 19-31), in which he represents Abraham as saying to the rich man: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented". Such utterances without any accompanying comment on the differing characters of the two men would certainly seem to indicate on the part of Jesus a different attitude toward the two classes. He is careful to warn his disciples against "the deceitfulness of riches" (Matt. xiii. 22), and explicitly charges them: "Lay not up for yourselves treasures upon earth" (Matt. vi. 19). He implies that earthly treasure gains the mastery over those who seek it. He exhorts to singleness of purpose (the single eye), and declares that no one can successfully serve two masters: "Ye cannot serve God and mammon" (Matt. vi. 24). In the passage which immediately follows he reminds his hearers that the life is more than meat and the body is more than raiment. By comparisons, as strong as they are beautiful, he shows that to make food and clothing the great object of endeavor, as do the nations, is distrust of the heavenly Father; and bids his hearers to make upbuilding of the Kingdom of God the supreme aim, with the assurance that the necessary things of life shall be provided.

When some one asked him to interfere in a family quarrel over property, he made it an occasion for warning his followers against covetousness, "for a man's life consisteth not in the abundance of things which he possesseth" (Luke xii. 15); and then he gave to the world his conception of a fool, viz: a man who added more to much until he became rich, and expected to find satisfaction in his riches. There are vast numbers of whom this picture is a portrait.

To the rich young ruler Jesus said: "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven". And when the young man turned away sorrowful, Jesus said to his disciples: "Verily I say unto you, that a rich man shall hardly enter into the

kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God". The salvation of a rich man he represented as a moral miracle, possible only because all things are possible with God (Matt. xix. 23-26).

These words astonished the disciples "out of measure". It was a part of the Jewish philosophy of life that prosperity was a mark of the divine favor; and if one who enjoyed that favor could hardly enter into the Kingdom of God, who then could be saved?

When speaking of the conditions of discipleship, he charges his hearers to count the cost of it, and adds: "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple" (Luke xiv. 23).

This condition was accepted by Peter, James and John when bidden to follow him. Though their possessions had just been greatly increased by the miraculous catch of fishes, almost large enough to sink their boats and quite large enough to burst their nets, as soon as they got their boats ashore "they forsook all, and followed him" (Luke v. 11).

That Jesus' disciples understood him to make the complete renunciation of property a condition of discipleship, and that they all accepted this condition, appears from Peter's remark immediately after the rich young ruler refused to meet that prerequisite. Peter, evidently speaking for the twelve, said; "Behold, we have forsaken all and followed thee" (Matt. xix. 27).

(2) Are we then to understand by the above passages, as some have understood, that Jesus was opposed to all accumulation of wealth, that he condemned the rich because they were rich, and taught that no rich man could be a Christian? Are we to suppose that the Master requires of every follower a vow of poverty, and that he intended his Church to be an order of mendicants?

The above teachings have been differently understood.

It is certain that primitive Christians were strongly inclined to the interpretation

just given. At Jerusalem "the multitude of them that believed were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts iv. 32). Chrysostom, referring to the communism of the early Church, says; "This was an angelic commonwealth". The views common to the greatest of the Church Fathers were substantially the same as those expressed by Jerome as follows: "Opulence is always the result of theft, committed, if not by the actual possessor, then by his predecessors. —For all riches come from iniquity, and unless one were to lose another could not gain. Hence the common adage seems to me to be very true: The rich man is unjust or the heir of an unjust one".

But such an interpretation of Jesus fails to take account of certain teachings of his concerning wealth which fall into another class.

The parable of the talents (Matt. xxv. 14-30) and that of the pounds (Luke xix. 13-27) represent servants as entrusted with their masters' property, which they are expected to administer with wisdom, diligence and fidelity. Those who increase their lords' capital by trading with it are approved and rewarded as "good and faithful servants". In the parable of the unjust steward Jesus speaks of faithfulness in the use of "the unrighteous mammon" (Luke xvi. 11).

While in the other class of passages Jesus teaches unmistakably that wealth is a *peril* he, here represents it as a *trust*.

Moreover, we must not fail to note that among the accepted friends and followers of the Master were rich as well as poor. Zaccheus, the rich publican, was commended and it was declared that salvation was come to his house, though he gave only one half of his goods to the poor. The wife of Herod's steward, and Susanna, and many others "ministered unto Jesus of their substance" (Luke viii. 3). Joanna at least was presumably a woman of means. The beloved household at Bethany, with whom the Master so often found rest, certainly were not poor, for in their home was found an "ointment of spikenard, very costly" (John xii. 3). Joseph of Arimathea, "a disciple", was a rich man.

The community of goods, already referred to, which was at first adopted by the Church of Jerusalem, was wholly voluntary. Peter's rebuke to Ananias shows that parting with one's possessions was not made a condition of fellowship.

(3) Running through the history of the Christian Church are two conceptions of riches and poverty and of their relations to the Christian life. The one regards wealth as perilous, if not inconsistent with high Christian character, and looks on voluntary poverty as peculiarly Christ-like. The other considers wealth a trust to be desired rather than feared, and pronounces its benediction on the poor in spirit rather than purse.

Early Christians and many in medieval times were so impressed with the peril of wealth and the virtue of poverty, that it did not seem to occur to them that sacrificing their possessions might be shirking a responsibility and wasting an opportunity. On the other hand, modern Christians would generally acknowledge that wealth is a responsibility, however inadequate their appreciation of it, but they never seem to deem it a peril. If they do, they are all willing and even anxious to brave it.

That is, one conception of wealth ignores one class of Christ's teachings on the subject, while the other conception ignores the other class. They are, therefore, both mistaken, for the true interpretation will of course find perfect harmony between the two classes of Jesus' sayings and will lay the same emphasis on both.

a. These credentials of truth belong to the following interpretation:

Jesus requires of every disciple the absolute surrender of his substance, every farthing of it, for the uses of the Kingdom of God. All earthly goods are to be regarded henceforth not as the holder's property but only as his possessions,—a trust to be administered according to the will of the owner.

We should not regard the condition of discipleship which Jesus laid down for the rich young ruler as anything exceptional. It is held that in his case Christ discovered a peculiar moral disease which necessitated peculiar treatment, and that

the requirement to surrender all his possessions was, therefore, individual, not general. But neither the possession of great wealth nor the love of it is at all singular. The young man was exceptional only in the fact that he was so near the Kingdom of God. One would think that in such a case the demands of the Master, if at all unusual, would be exceptionally mild rather than exceptionally severe. Surely, if so great a sacrifice was necessary, in order to bring a singularly upright young man into harmony with God, no less could be required of men who are far from the Kingdom.

That this requirement was intended to be universal in its application is evident from the declaration, "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple" (Luke xiv. 23). This surely is not an individual prescription for a peculiar case. "Whosoever" is one of the great circles of truth which embrace the whole world. It includes all classes in all centuries.

Moreover, this forsaking of all is not made the distinctive mark of a saint. It does not indicate the singular sanctity of those who are ripe for heaven. It is made the condition of common discipleship. It is set at the beginning of the Christian life, not at its end. We have not even begun to follow Christ until we have forsaken all.

This does not mean that we are to take the vow of poverty and dispossess ourselves of all our substance, any more than the command that we present our bodies a living sacrifice mean that we should commit suicide. But it does mean that we must surrender all sense of ownership in what we have, that it is to be given over to God as absolutely as if it were transferred with a quitclaim deed to our neighbor, or sold and the proceeds given to the poor.

It would doubtless be easier to dispose of a large property, and be quit of responsibility once for all, than to administer it conscientiously and intelligently through many years for the extension of the Kingdom in the world. Be it remembered that it is *the whole property* which is to be thus administered and not one tenth or some other fraction of the income.

b. The doctrine of tithes is a sorry sub-

stitute for the teaching of Jesus. It is Mosaic not Christian, mechanical not vital, the application of a rule not of a principle. The same rule could not apply to the ancient Jew and to the modern Christian. The former knew no world-wide opportunities and obligations. He was required simply to make provision for his own worship. Palestine was his world and his kindred the race; but to-day the world is our country, and the race our kindred. Our obligations are as much greater than his as our opportunities are wider. The needs of the world to-day are boundless. Doubling the resources of the great philanthropic agencies would, generally speaking, quadruple the results; hence the obligation of every man to give not one tenth of his income, nor any other fraction, but to the full measure of his ability.

One who talks about the "Lord's tenth" no doubt thinks about "his own nine-tenths". The question is not what proportion belongs to God and what proportion belongs to me; but having surrendered all to him, how am I to administer all so that every dollar of capital and income shall best promote his Kingdom in the world? What proportion of the capital entrusted to me will best serve humanity by being kept in productive business? What proportion of capital or income will better serve humanity by being withdrawn from productive industry and applied directly to various philanthropies? And what proportion will serve God and man still better by being applied to myself and family to fit us for the largest and best possible service? No smallest fraction is to be spent in mere self-indulgence. Every penny so applied is embezzled.

We must not forget the daily self-giving: "If any man will come after me, let him deny himself and take up his cross *daily* and follow me" (Luke ix. 23). Like Paul we must "die daily".

No one will answer the above questions correctly who does not do it conscientiously and intelligently, avoiding fanaticism on the one hand and self-deception and self-indulgence on the other. He who is the faithful and wise steward will never forget the deceitfulness of riches and, therefore, their peril, nor will he forget that

every dollar is a sacred trust. He will thus accept both classes of Christ's teachings and lay like emphasis on both.

This interpretation accords perfectly with the general teachings of Jesus. We are to love God not with one tenth or any other fraction of our heart, our soul, our strength, our mind, but with all our heart, all our soul, all our strength, and all our mind. We can not imagine such love giving a divided service,—a part of our powers and of our time to God and a part to mammon, which Jesus declares to be impossible.

God's ownership in us is no joint affair. Whether we recognize the fact or not we belong utterly to him; and the consecration of all we are and all we have to his service is no more optional than common honesty or chastity. The man who proposes to be honest in one tenth, or in any other fraction, of his dealings is not honest at all; he has yet to learn the first

principles of honesty. In George Herbert's noble words:

"Next to sincerity, remember still,
Thou must resolve upon *integrity*.
God will have *all* thou hast: thy mind, thy
will,
Thy thoughts, thy words, thy works".

This is only an impossible counsel of perfection to those who divide life into the sacred and the secular; but to those who have a true conception of the Kingdom of God, it is as rational and blessed as it is Scriptural.

Our relations to wealth are in no sense peculiar. Riches, time, powers of mind and body, all fall into the same category. Life, with all that it includes, is a sacred trust, which must be consciously and unreservedly surrendered to God, to be used not for personal ends, but for the advancement of his Kingdom in the world. He who thus loses his life shall indeed find it.

(Concluded in December.)

Preaching Old Doctrines in New Times*

REV. HERRICK JOHNSON, D.D., LL.D., ST. LOUIS, MO., FORMERLY PROFESSOR OF HOMILETICS IN AUBURN AND MCCORMICK THEOLOGICAL SEMINARIES

What do we mean by the old doctrines? And what do we mean by the new times? Definite knowledge of what these things are is in order before we undertake to fit the one to the other. Let us have a roll-call of the old doctrines, and then let us have a characterization of the new times. With these fairly in mind, we may be well on the road to their best adjustment.

I. The old doctrines are the doctrines of God, of Christ, of the Holy Spirit, of sin and its punishment, of God's love in the divine incarnation, of the life, death, resurrection, ascension, and intercession of Jesus Christ, of his atoning expiatory sacrifice, of everlasting reward and punishment, of justification by faith, of spiritual regeneration, repentance for sin and growth in grace, of death and the resurrection and the judgment—these, and doctrines like them,

the profoundest truths ever grasped by the human mind, and that make the Book that contains them the completest and the all-sufficient revelation of God to man—these are the old doctrines; old, yet ever new, that may change their form but not their substance; whose order of succession, whose method of illustration, and whose proportionate expression may vary with the successive centuries, but whose inner and eternal realities are like Him in whom they inhere, and from whom they came, "the same yesterday, to-day, and forever".

"Heredity" and "environment" and "the stream of tendency" and "the survival of the fittest" and "the law of selection" have not done away with sin. "Atrophy by disuse" is only a partial answer to the Scriptural doom of death. The fires of intense physical tortures as the penalty of sin may have burned out, but the fierce flames of a wrathful conscience have not burned out; and the human bosom is still wrung with

* A section from "The Ideal Ministry," reprinted by permission. See notice under "Notes Editorial and Critical".

the cry of Satan, "Which way I fly is hell; myself am hell"! Evolution still leaves us bridgeless gulfs that only the divine interposition involved in the incarnation and the resurrection of Jesus Christ, and in the regeneration of a human soul, can help us over. Personal responsibility is not yet resolved into a "brain track". The "I" of personality is still the tremendous factor in human existence. The word "ought" is in all dictionaries. The "reign of law" makes more room for God.

II. What now of the "new times"? Is this a mere phrase, the coinage of the hour? Or does it stand for a recognizable and indisputable fact? The times are new, beyond a doubt. They are ever new. There is no long dead-level either of excellence or stupidity. New conditions prevail. New forces are let loose. New social order is established. There's a new world next door. The nations have entered into such near relation to each other that at any hour they may hold a conversational club meeting. Society is complex, yet so knit together that ideas spread like a contagion. The stir is prodigious. A heart-beat is felt around the world. If a man who "fell on sleep" a hundred years ago should wake up now, he would rub his eyes and say: "Old things have passed away. Behold, all things have become new". New men, new measures, new thinking, new agencies, new processes, new relations. New ideas come trooping in at new sides of the mind. New forces are at play changing mental attitudes, suggesting mental challenges, threatening to play havoc, or playing havoc, with mental convictions. Warfare is not waged as it was. Business is not done as it was. News is not heralded as it was. Out of what struggle and push and whirl and weariness men come into Sunday! The pulpit has now a harder task than it ever had in this world. As Ruskin once put it, "Thirty minutes to raise the dead in"!

III. How, now, shall the old doctrines be preached in these new times?

(1) In their *essence and completeness*.

(a) In their *totality*. The "times" cannot change the truths or the facts. Man's need as a sinner, Christ's power unto salvation, and everlasting life and death, remain persistent factors in all social relations, and in spite of all scientific discover-

ies. When we get to putting great doctrines of God on the shelf because they are not suitable or palatable, we are guilty of Saul's sin of substituting sacrifice for obedience; and however sweet-smelling the savour of some other truth we bring, it will no more find favour with God than Saul's best sheep and oxen. The new times must hide no truth. It would be strange, indeed, to further God's cause and kingdom of truth by proving infidel to God-ordained truth!

(b) Again, the old doctrines must be preached in their *Scriptural fullness*.

Just what they mean in God's Word, they must mean in the modern pulpit. To preach the old truths, and yet so preach them that they are emptied of their deep and essential significance, is as great recreancy to truth as not to preach them at all. Hell is hell, and Christ made it dreadful by every possible figure of speech. And to hide its terrible features by a euphemism, to interpret all the dread imagery that is used in Scripture for setting hell forth as if it indicated mere atrophy of powers, or the mere searing of conscience, or the mere shrivelling of the soul at last into nothingness, is to preach a hell that many a man would welcome as he left this world, counting entrance into it a positive joy.

And to preach Christ crucified as a marvellous "governmental expedient", or a mighty "moral influence", or a matchless "vicarious sacrifice", would be to preach the truth of the Atonement indeed, but not all the truth. To set forth that marvel and miracle of grace in its Scriptural fullness is to put into the doctrine of the Atonement *expiation for sin*. The world is full of vicarious sacrifice, but there never was but one exhibition of it that affected sin, and made it possible for God to forgive the sinner. A mother may suffer cheerfully, and to the point of death, in her child's behalf and stead, but no anguish of her soul can take her child's sin away. The absolutely unique and transcendent thing in Christ's sacrifice is this, that it is *expiatory*. And to preach the doctrine of the atonement with this left out is to preach the doctrine with its heart left out.

So, too, with all the old great truths. Love and law go hand-in-hand. Mercy and truth meet and kiss each other. Mil-

lions of free wills act and interact in the midst of sovereign and eternal purpose. We shall find the harmonies if we go deep enough. All seeming antagonisms melt into friendships in the divine reciprocity of the kingdom of God. Each old doctrine holds in its fullness, and must be preached in its fullness, in old times and new times.

(2) But, again, the old doctrines are to be preached in new times *with constant regard to the law of adaptation*.

"Study to show thyself approved unto God, a workman unshamed by his work", is the perpetual divine injunction. Bows are not to be drawn at a venture. Haphazard shots, simply because the arrow is drawn from the quiver of God's Word, can have no justification. Adaptation is the magic thing that will fit the old doctrine to the new times. Not adaptation that looks to change of fundamental truth, that would cut and hew and chip away at doctrine until it was so disfigured and marred as no longer to reflect the divine image, or to be radiant with the glory of God upon it; but adaptation that looks to change in the method of handling doctrine, and of fitting it into present living need, this is the necessity. Not elimination, nor modification, but adjustment.

This adaptation will have respect to men as they are; not as they were fifty years ago; not as they will be fifty years hence; not as they ought to be to-day, but as they are to-day. The actual human nature in the pew before the preacher Sabbath by Sabbath—this is the study of the man of God, next to his Bible, and equally with his Bible. Coordinate with Scripture exegesis will be *this exegesis of human nature*, this reading of heart histories, this investigation of methods of approach, this purpose to know what his hearers are thinking about, what defenses they are building, what subterfuges they are resorting to, what the secret, subtle, insidious, and sometimes unconscious reason is, for their indifference, or their antagonism, or their active opposition. He must get at them, get alongside of them, inside of them, lovingly, sympathetically, practically, sinuously. A burglar will make a study

of a bank-vault for weeks and months that he may get at its elaborately locked-up and triple-bolted and barred treasures. Too many preachers spend much time in studying the deep things of God, but no time at all in studying how to get these deep things of God into the deeps of a human heart.

Some belligerent preachers come with a battering-ram every Sabbath, as if every hearer's heart were a fortress, walled up at every avenue of approach, and encased in steel, and to be entered only by sheer force. Some are forever making a downy pillow of the Gospel, and shying it at people week by week, week by week, as if those making up the whirl of the world, whether in Millionaire Avenue or Little Hell, were aching and sighing for the touch of the Gospel's feathery softness, and wanting nothing on earth but a gospel lullaby!

Adaptation! Adaptation! It is the magic wand that will make an old doctrine fit in to any time, and seem like a birth of yesterday in its sweetness and light.

(3) Of course the perspective, and therefore the *proportion* and the *emphasis* of truth, will change with the changing years and customs and habits of thought and needs and antagonisms of men. The burning question is not always the same question. The theory of a process of God is not always the process. Inspiration is far more than any theory of inspiration. That an *old theory* has been exploded is no proof that *the doctrine* has been exploded. The crude old notions of creation are exploded; but "in the beginning God created the heaven and earth", opens the record Scripture to-day with all the authority of a thousand years ago. Punishment may not be literal fire any more, but to correct the crude conception of the doctrine of retribution that made hell a bed of hot coals is not to cease to preach the doctrine of *retribution for sin*. Dives, the rich man, begging for a drop of water to cool his tongue, may not mean physical torment of flame, but it *means something unspeakable*. And science joins hand with Scripture in the contention that as a man sows he shall surely reap.

“Current Tendencies in Theology”*

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Rev. Dr. Jas. H. Snowden of Pittsburgh, Editor of the Presbyterian Banner, writing in The Homiletic Review, June, 1907, says: “Theology is a changing Science, and this is a mark and measure of its life and progress”. In proof of this he asks anyone to compare a leading work on Theology to-day, such as Dr. W. N. Clarke’s “Outlines of Christian Theology”, with Dr. A. A. Hodge’s “Outlines of Theology” pub-

lished about fifty years ago.

“Both these men”, he says, “belong to the Calvinistic School, and yet they will be found to move through different worlds. The one represents the old and exploded dogmatic school; the other, the new vital scientific school full of life and power. Why the difference? The Theology of to-day puts the emphasis on truth rather than on dogma”.

Dogma and Truth are Incompatible, and the Bible Without Authority

This is, and is no doubt intended to be, a very significant statement; and its primary significance is that *dogma and truth are incompatible with one another*. The truth-seeker can not be a dogmatist, and the dogmatist is not and can not be a truth-seeker or a holder of the truth. Dr. Snowden believes in the power of a bad name; so he damns the old Theology by calling it *dogmatism*. On the other hand he gives the New Theology all the uplift he can, by declaring that it is *based on truth*. All this is very insidious. Allow these oily statements to slip into the mind and you are already, before you have heard the case, prejudiced in favor of the New Theology.

Again he says: “The older Theology derived its truth from authority, but the newer Theology derives its authority from truth”. “The one was satisfied with dogma; the other is satisfied only with reality”.

The doctor believes in epigram, and likes to put his views in a nutshell. He tells us:

“Dogmatic Theology was once a favorite title for works on Theology, now it is sel-

dom used. . . . Dogmatic astronomy, or dogmatic geology would not sound well, etc. The early theologian quoted the decisions of Councils, or a text of Scripture, and buttressed his position; but the modern theologian must go back of both to the truth”.

Here a question rises, *What is truth? Or where shall we find truth in regard to theology?* “The old theologian went back to decisions of Councils, or a text of Scripture on which to base his teaching”. Well, we are not particularly interested in the decisions of Councils, and shall find no fault with the modern theologian for wanting to go back of these. But when he reaches Scripture, the Word of God, we are surprised that he feels inclined to wander still farther back to find more satisfactory authority with regard to theology than in the Scriptures?

Dr. Snowden does not go into particulars, which is to be regretted; for we could better understand him, if he gave us instances of matters in theology which can not be decided by authority of Scripture, but require us to go farther back still for authority. When he says: “The New Theologian goes to truth”; are we to understand, *truth in the abstract*, whatever that may mean? And is there a reliable realm of truth lying *beyond the Bible* upon which the theologian should build? Is this final realm of truth which must have the last word, and the deciding authority in theology, *the inner consciousness of the*

* This paper is based on an article under that title in The Homiletic Review, June, 1907. It would be late as a criticism of that article, and I do not offer it as such. I simply use expressions and statements in that article as fairly representative of views regarding theology which, to my deep regret, seem to be gaining currency at the present time. The popular tendency away from the Bible as an authority in theology seems to me to be leading and driving direct to Agnosticism and Unitarianism; and I use Dr. Snowden’s paper as a basis for my strongest protest against that evil trend.—Henry Gracey.

theologian? Is Dr. Snowden prepared to recommend this realm of truth and authority as superior to the Word of God?

Another postulate in this article we find on page 412: "*The authority of the Bible rests in its truth and not in its inspiration*". Then he goes on to say: "When you prove the Bible true you prove it inspired". According to this rule, all truth is inspired, and hence Shakespeare and Milton may be as much inspired as Isaiah or Paul.

Then we have another principle laid down dogmatically. It cannot even boast the authority of Councils to support it. All it has to back it is the hastily formed opinion of the new theologians. It is certainly not based on any texts of Scripture. Yet Dr. Snowden quotes it apparently with the fullest approval. It is this:

"Before we can assume or build on the inspiration of the Bible we must go through it and demonstrate its truth" (p. 412, col. 1).

Are we to understand this as applying to every one? Or is it only applicable to professors and other experts? And if applicable to these only, are other people to accept the Bible as inspired, or are they

to leave the matter open to question and doubt until they have learning enough and time enough to go through the whole Bible and confirm it in every particular? As ninety-nine hundredths or nine hundred and ninety-nine thousandths belong to this latter class, what a grand rule have we here for producing scepticism or agnosticism on the widest conceivable scale!

"In reply to the objection: 'If the doctrine of special inspiration of the Scriptures be abandoned, their authority will be lowered', he says: 'The doctrine of astronomy, geology, biology, etc., have no theory of inspiration back of them'; implying that *theology rests on the same sort of foundation as they do*. This ignores entirely the fundamental principle that *the truth about the Christian religion can not be found by independent human investigation and research*. It can come to us only through revelation; whereas the facts of astronomy and geology, etc., are discoverable by us apart from revelation, and there is no urgent necessity for their being discovered at all. The people who have not known, and who do not to-day know, the true facts about these sciences are at no very great disadvantage either in this life or for the life to come.

False Contrast between "Tottering" Theology and "Firmly-based" Science

But Dr. Snowden goes on to say that "theology is tottering to its fall to-day while science is standing firmer than ever". *Moral.* Ignore the Word of God in the matter of religion and especially of Theology, and build your system of religion and theology out of your own head!

And yet even science may not be quite so independent of dogmatic authority as Dr. Snowden assumes. Of course we do not use the term *dogmatic astronomy*. But the Ptolemaic system of astronomy was the fountain-head of a false astronomy for many centuries; just as certain dogmatic systems have been the fountain-head of false theology. And science generally, to-day, is dominated largely by the principle of evolution, which is a *dogmatic* domination. The science of Astronomy is dominated to-day by the Copernican theory. Anything that contradicts that

theory will not be listened to for a moment. With what contempt would astronomers and scientific men generally regard the man who refused to-day to be bound by the theories laid down in connection with the Copernican system, maintaining that he was in search of truth, and had no use for dogmas—i. e., principles laid down by preceding investigators—that it was his duty, and every man's duty, to work out this astronomical problem for himself and to accept nothing but what he could prove or what was justified at the bar of his own reason! To denounce this claim and insist that men shall accept the facts of astronomy in harmony with the Copernican system is *dogmatic astronomy*.

But it may be said that the facts of astronomy, as presented to-day, are based upon the most solid foundation. They rest on discoveries and principles and laws

confirmed by mathematical calculations of the most elaborate sort; consequently modern astronomy does not rest on dogma or authority merely, but upon established and proven facts.

But the same may be said with respect to theology. Some systems of theology rest, largely, upon the decisions of Councils, the *ex cathedra* utterances of popes, the new doctrines which the Church has formulated as the result of her experience or such as her growing needs and varying circumstances might require. Such systems may be properly termed *dogmatic*, being truly based on *dogma*. Their every authority is, from the Evangelical point of view, unsound, and consequently the superstructure is unsafe. But the great system of Protestant theology rests on a very different basis. It appeals in every essential point to the Word of God, recognizing this as the *final authority in the Christian religion*. And this is held to be the truly scientific basis for the Christian religion. There is really *no other authority* in this matter. To talk of seeking the basis of religious truth in any other quarter, is to talk nonsense. It is to substitute *dogma* in place of genuine authority.

Indeed, *the new theology is as really a dogmatic system as the Roman theology*. And its foundation is not nearly so plausible or respectable. What is the foundation on which it rests? Simply the whims and theories of men carried away by their own speculations. They have no solid ground to stand on. Each man is an ultimate authority to himself. What his own judgment approves is final to him. The only backing he has for his system is *his own opinion*, supported by more or less plausible reasonings, and *his own judgment* as to the fitness of things. A religion of that sort is a *purely dogmatic religion, resting on dogma and nothing else*. Yet these men, the purest dogmatists of the age, are the men who profess the greatest contempt for dogma and exclaim most loudly against it!

Over against these truly dogmatic systems: the Roman theology based on the authority of the Fathers, Councils and Popes; and the new theology of our time based on modern speculations, and the more or less clever theories of men who draw upon their own imagination chiefly for an explanation of the relation of man to God,—over against these two systems place the great Protestant system of theology, and the candid judge will be compelled to acknowledge that there is a dignity and massiveness, and a calm steadiness, about it which make it thoroughly outrank both the others.

I say *Protestant* system. There are many branches of the Protestant family, but there is *only one theology* among them. Secularies have swerved to the right and to the left and have drifted far asunder, breaking not only with Protestantism but with Christianity itself; and some of them drifting far away from all support of right reason and common sense. These can not fairly be reckoned with Protestantism, which has anchored to the Bible. They should rather be counted with those who have given loose rein to the wildest speculation.

The great bodies which constitute Protestantism are marvellously *at one in all the fundamentals of Christianity*. But it may be said, they are divided into many branches, and why is this if they are so marvellously at one? It is because they differ in *non-essentials*,—for example, in methods of procedure in the appointment of men to offices in the Church; in the government of the Church; as to the subjects and mode of baptism, etc., etc. There are differences on such points as these, because the Bible, our ultimate authority, has not been so clear and definite in speaking about them as to prevent all doubt and honest difference of opinion and practice. But the Lutheran, Episcopal, Methodist, Presbyterian, Baptist and Congregational Churches are wonderfully at one in theology.

The Protestant Theology "Scientifically" Based on the Word of God

And their theology is based throughout, not upon the decisions of Councils or the dicta of theologians or any human author-

ity, but on *the Word of God*. Look at this system as set forth in the Thirty-nine Articles; or in any of the Lutheran or Re-

formed symbols; or especially in the Confession of Faith by the Westminster divines,—and *there is practically no appeal to Councils of human authority*. The appeal is everywhere to the Word of God.

Referring to that instrument prepared by the Westminster divines, the Confession of Faith, which is one of the ablest systems of theology ever arranged by the hand of man, we find no appeals to the authority of man. Every position is brought to the test of the Holy Scripture. This is the square and plummet and spirit-level by which every corner-stone and wall in the theological structure is tested. And this is the truly *scientific* method in dealing with theology; because the only authoritative source of theological truth is the Bible. For astronomical truth the heavens are searched and the heavenly bodies carefully examined; because there is no other source of reliable information on that subject. So in geology, the records of the earth must be carefully examined, since there is no other reliable source of information regarding the science of geology.

The Scientific method is to investigate the subject in hand fully, going for information about it to the most reliable sources. Now that is just what Protestant theologians have done. They are fully persuaded that the Word of God is not only *one* of the sources of information regarding theology, but that it is *the* source. Hence the framers of the Confession of Faith took this position (Chap. i. 6):

"The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture".

This covers the whole field of theology; and, consequently, the scientific source for theological facts—to all who believe the Bible to be God's authoritative Word to man—is *the Bible*; and those who carefully and honestly search in that field and bring forth what they find, and what by necessary consequence may be deduced from facts and principles laid down there, are as truly *scientific* in their method, as those astronomers who turn their telescopes to the heavens and set down what they see there, and their legitimate deductions from

what they see. They call the report of these things or the faithful record of them *Astronomy*, and they are right. So the faithful record of what is found in, or legitimately deduced from, the Word of God, is *true Theology*, and is not to be discredited by calling it *dogmatism*.

For example: Take the doctrine of Repentance as set forth in the Westminster Confession, Chap. xv. Six separate and essential statements are made upon that doctrine, which statements seem to cover every feature of it. A superficial glance of these statements might leave the impression that they are simply *six dogmatic utterances*. But look again, and you will see that they are *strictly scientific statements*. They are simply the report of what the investigator has found by examining his field of authority—*the Word of God*.

And to prove this to the most sceptical, he gives, or rather they give, their *field-notes*, to show the reason they had for formulating these doctrinal positions. We look over these field-notes and we find no less than 45 quotations from Scripture, buttressing these doctrines. Not one Council is referred to; not one theologian, ancient or modern, is quoted. But 45 statements are given *from the Word of God*.

Will any one say these six positions are *mere dogmas*, without valid support? or that this chapter of the Confession is *purely dogmatic*? Or would the new theologian, of whom Dr. Snowden writes so appreciatively, feel compelled to go still farther back—to *truth itself*; in order to reach solid ground? *Could* this question, dealing so closely with the inner life of man in its relation to God, be carried to any higher court for decision than the framers of the Confession appealed to? All serious Christians will say, on this matter of repentance *the Bible is the highest and last authority*.

The only thing that criticism could reasonably do here, would be to inquire, first, do these proof texts, in their plain and valid sense really support the doctrines here set down? And, secondly, are there any other texts or teachings in Scripture which modify the significance and meaning of these texts that have been taken as proofs by those who formulated the doctrines of the Confession? If neither of these ob-

jections can be maintained, then we have here a little section of theology which may stand, and *must* stand, as a piece of *scientific theology*.

But this is only a specimen, neither better nor worse, than the rest of the system here set forth. There are in the treatise 172 doctrinal and practical positions laid down. They all claim to be buttressed and supported by the Bible. Not one of them leans back on mere dogma, or human authority. They may not every one be so fully supported from Scripture as these statements about repentance. With regard to some of them the bearing of the quoted text might be questioned. Yet these slips,

non-sequiturs, forced applications, and far-fetched texts, are as the small dust of the balance. This system of theology is wonderfully based on the Word of God. And yet this system is traduced and scorned and flouted more than almost any other system of theology! If there is anything in the whole range of theology, which is to be cast out as intolerable and offensively dogmatic, it is this Confession of the Westminster divines! And yet, what is wrong with it? Where have the framers of it so far forgotten themselves as to go off into baseless speculations, or weaken their case by appeals to unworthy or incompetent authority?

Criticism of "Minuteness of Detail" in the Interest of Unitarianism and Agnosticism

But *the minuteness of detail* which we find in the works of some theologians is complained of. It is said they divide and subdivide. They split hairs. They build castles on isolated texts. They make no distinction between Scripture and Scripture. They attach as much importance to a statement of Ezekiel as to a statement of Paul. Dr. Snowden says (p. 413):

"We open a book on theology written 40 years ago and find the Trinity dissected down to minute details, and all figured off as though it were a problem in algebra. The doctrines of regeneration, the atonement and all the mysteries of God and man are treated in the same way. From almost any verse in Scripture the most tremendous inferences will be drawn, and then these inferences will be treated as though they were certain knowledge".

This language may describe *some writers*. And yet it is not a fair account of the old theology. The great features of Protestant theology are not on such rickety foundations as this portrait, by a man who, whatever he may be, certainly is not an old theologian, would suggest. The doctrine of the Trinity is established, let us say, in its general facts and features by broad and clear statements of Scripture. That is the position of the old theology. But men who have a faculty and liking for details, who like to split hairs, and go into the unrevealed minutiae of the subject, may write that does not tend to edification. Some works on theology are marred by this

tendency. But *theology* is not thereby discredited or condemned. *Are the main positions fully supported and established?*—that is the question. Every great system is liable to be marred or misrepresented by its injudicious friends. Systematic theology is no exception.

But our opinions regarding minute details and hair-splitting may be influenced very materially by our views regarding the main question or doctrine under consideration. Take, for example, this doctrine of the Trinity. If we are disposed to reject it; or even if we have strong doubts and misgivings about it, and are disposed to lean to the Unitarian view; we can not bring ourselves to read with any reverence or respect *the Athanasian Creed*. The Unitarian can not suppress the sneer as he reads it. But if we cordially accept the doctrine of the Trinity, and really believe Jesus Christ to be divine and the Son of God, equal with the Father, we will read the Athanasian Creed with a very different feeling. For, although we do not care for such details, and such excessive precision of definition, we do not resent it; because, *if our Lord be truly divine, every detail of this Creed may be true*.

But if the old theology is open to the charge of *too much detail*, this certainly does not lie against the new theology. It deals too much in general statements, and does not come down to particulars as fully as we could desire, and as it must do to

give us any valuable and saving knowledge.

Take, for example, this doctrine of the *Trinity*. What position, what view does the new theology really take upon it? Does it take the orthodox view and fully accept the Trinity? Or does it swing over to the Unitarian view and regard Jesus as a mere man? Or does it hang in mid-air with the Agnostics? Dr. Snowden seems to think that the *agnostic* position is the one they occupy. In this article he says: "Theology has grown more modest, and in a sense agnostic".

Yes, that is the outcome largely of the new movement. It has not brought to us more light, but rather a cloud, or a fog. It has not tended to greater certainty, but to agnosticism. "Be ye steadfast, unmovable", was the advice of Paul. But the advice of the new theology is: "Keep an open mind, and be always ready to drift with the prevailing current". Now if this be the tendency of the new cult, the benefit of it is very questionable; or rather, we should say, the effect of it is likely to be disastrous.

On the principles underlying the new theology, it will be difficult if not impossible, to set the doctrine of the Trinity on a firm basis. The same is true of the atonement, the pardon of sin, acceptance with God, and eternal life. All these fundamental things must be relegated to the doubtful list. *The modesty of the new system abhors certainty and all positive teaching, preferring the agnostic attitude!*

And they are really *driven to this position by their theory*. They deny authority to the Bible. As we have seen, Dr. Snowden lays down the position:

"The authority of the Bible resides in its truth, not in its inspiration, whatever that may be. And inspiration can be inferred

from the Bible only after we have gone through the book and demonstrated its truth".

This carries necessarily to the agnostic position. The Bible asserts, for example, the doctrine of the Trinity. But the Bible has no authority except so far as we can demonstrate its truth. The Trinity, however, lies beyond the range of our powers of demonstration. Consequently it must be left among the doubtful things. As there is no source of information on this subject open to man apart from the Bible, the man who refuses to accept the authority of the Bible is at full liberty to reject the Trinity. The same is true of the doctrine of the atonement, the pardon of sin, and a score of other doctrines fundamental in the Christian system. Not one of them could be shown to be binding on our faith *apart from the Bible*. We can not show the Bible teaching regarding any one of them to be either right or wrong. And consequently, if we deny authority to the Bible, *we find ourselves at once on the same platform as the agnostic*.

Well may Dr. Snowden say; "Theology knows less than it did in former times"! Yes, this New Theology which breaks away from the Bible knows mighty little! There is but a very small remnant of divine truth and divine promise, which it can confidently offer to the anxious sinner. The authority of the schools, and of the self-confident advocates of the new system—some of whom claim for themselves the same inspiration that Paul had and the same divinity that Jesus had—their authority and the best doctrines they can offer to men in perplexity will prove but a sorry substitute, to the weary and heavy laden sinners of this world, for the calm, confident and comforting doctrines and promises of Holy Scripture.

"On the Present Condition of Biblical Studies"*

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At the head of the Biblical Canon stands a Book which has been known as the Law in many lands and to many generations. The exegesis and criticism of the legal passages it contains present many difficult problems. It will be my endeavor in these pages to put before my readers a lawyer's solutions of some of these.

Primarily, of course, I shall be concerned with *jural laws*—that is, roughly, rules which the courts will enforce—but not with sacrificial or agricultural regulations, nor with dietary, sumptuary, or religious precepts. But the jural laws of the Pentateuch are implicated with many other matters, and it is therefore not always possible entirely to exclude all other topics from consideration.

The most remarkable instance of this is afforded by the *covenants*. Almost the first thing a lawyer discovers is that the structure of the legal portions of the Pentateuch is not intelligible without a knowledge of two forms of religious treaty, which may be termed respectively *witness-covenants* and *token-covenants*; and, if I were free to adopt what appears to me the natural

order of study I should investigate the nature of these covenants before attempting to deal with any other subject.

But in the present condition of Biblical studies it is not competent for a fresh inquirer, who does not belong to any recognized school of Biblical students, to strike out any line of his own, without first examining such of the main conclusions of the dominant school of Biblical critics as affect the subject-matter of his studies. A legal student naturally desires to know everything that can be learned about the rules he studies—their date, authorship, meaning, structure, style and language—and if, on turning to the study of a body of law which has never in modern times been examined by any competent lawyer, he finds that certain views are widely current on all these matters, it is his duty to examine those views, and either accept them or give his reasons for rejecting them. If he adopts the latter alternative, he must also put forward other views of his own, together with the facts and reasoning on which they are based.

I. An Exposition of the Current "Advanced" Critical Views

What then are the views that are at present current among the most advanced type of Biblical students as to the date and origin of these laws? They are the views of a school of writers, who (to distinguish them from textual critics) are known as the higher critics, and stated in outline they are as follows:

The five books of the Pentateuch and the book of Joshua were grouped together under the collective name of the Hexateuch; and it is said these six books were

compiled from a number of different documents which are denoted by the different symbols.

First in order of time were two documents denoted by the letters J and E respectively, which were early combined into a narrative known as JE, the elements of which cannot always be clearly distinguished. The choice of these symbols was due to the fact that in J the Tetragrammaton [Jhvh] is freely used *before* the revelation of the Divine Name to Moses, while in E the Deity is throughout the book of Genesis referred to by a Hebrew word [Elohim] which means God.

The higher critics do not seem to regard the separation of J from E as one of their most certain results, and they are of course unable to fix the date of either narrative or of the combination with absolute precision, but apparently the combined result is assigned to a date not later than 750 B. C. In any case, it is earlier than the bulk of the book of Deuteronomy, which comes from a source called D.

* A reprint in part of the opening Chapter of Mr. Wiener's published work, "Studies in Biblical Law", London, David Nutt, 57-59, Long Acre, 1904. The question "Who is Mr. Wiener?" is answered briefly under "Notes Editorial and Critical".

So much space is devoted to this subject for the reason that the establishment of Mr. Wiener's contention, that these representatives of the Radical Criticism are incompetent for the task they have set themselves, requires a detailed examination in the light of authorized and authoritative legal and critical principles.—Editor.

Now in 621 B. C., the eighteenth year of King Josiah, the book of the law was found (2 Kings xxii. 8 *seq.*), and, subject to the possibility that minor additions and alterations were subsequently made, this book is identified with D. Then JE and D were combined in a form known as JED, certain minor modifications being introduced by an editor or editors. This combination is known as the prophetic narrative of the Hexateuch; it is supposed to be the work of a number of prophetic writers or schools. Although it has been repeatedly revised, it has never been rewritten, and it is accordingly possible with a greater or less degree of certainty to separate its different elements. As to its laws, some are Mosaic laws, possibly in their original form; some again are old laws in a new dress; some are perhaps more recent laws.

Side by side with this prophetic narrative is a priestly narrative known as P. This document is exilic or post-exilic in date, and forms the groundwork of the Hexateuch. It contains portions of an older document, which from the stress laid by it on the idea of *holiness*, is called H. Large portions of Leviticus (xvii.-xxvi.) are taken from H. In this combined priestly and holiness document are found many laws, some of which may be old; but all or nearly all are now couched in the style of priestly narrators.

Finally JED and P were combined into the present Hexateuch, some slight alterations being made by the editors or harmonists.

As this account is, owing to the nature of the subject-matter necessarily very vague, it will be desirable to add a little more precision to our ideas of the critical

position by putting some of its aspects in another way.

It is not suggested by the critics that in the Pentateuch we have a post-Mosaic narrative, which incorporates the laws and speeches of Moses in the language in which they were delivered; nor is it said that we have a history written by a late author in his own style,—the facts being, as in the case of a modern historian, derived from earlier sources. On the contrary, the critical view is that we have a number of excerpts from different documents, and that, subject only to certain minor modifications, the language of these documents is in every case preserved.

Moreover, though some laws may be Mosaic, it is said that various legal provisions *conflict* in a manner which would not be possible if they were all due to the same legislator; and this difficulty is met by a theory which is known as the *development hypothesis*. The supporters of this view say that each one of the main groups of laws, those of JE, D, and P (including H) respectively, is the product in its present form of different social and religious conditions; that each is adapted to the needs of the age in which it originated; and that the inconsistencies are due to the fact that each group of laws represents an attempt to grapple with the problems of a different age.

II. An Examination of This Critical View in Representative Works

In examining this theory, it will be convenient to place before my readers a *series of extracts from critical authors*, so that, where possible, the reasonings of the members of this school may be given in the language of representative writers. As a rule I shall use two works:

The first of these is called "The Hexateuch according to the Revised Version, arranged in its Constituent Documents by Members of the Society of Historical Theology, Oxford; Edited with Introduction, Notes, Marginal References, and Synoptical Tables by J. Estlin Carpenter and G. Harford-Battersby (1900, Longmans, Green and Co)".¹ It is stated in the preface to this work that it is intended to place before English readers the principal results of

modern inquiry into the composition of the first six books of the Old Testament. As the analysis is the work of a committee, this book may be considered to possess a representative character.

Secondly, I shall use Dr. Driver's Commentary on Deuteronomy in the International Critical Commentary. Dr. Driver is a critical professor of recognized eminence, so that his work too may fairly be regarded as representative.

But to avoid all possibility of hurting the religious feelings of any of my readers, I shall, in these extracts, substitute the Lord for the various transliterations of the Name that are used in the original books. So far as regards the legal evidence nothing turns on the use of any appellation of God.

¹ This will be referred to as "The Hexateuch".

1. The "First Alleged Contradiction", Arising from Ignorance of the Slave Law and the Scriptures

[(1) *The Leviticus Law was for the Relief of Free Insolvent Israelites*]

What the Critics say on this point.—The first argument of the "advanced" Critics from the jural laws is stated thus:

The first code, Exodus xxi. 1-6, permits a Hebrew after six years' service to contract for life-long servitude, and places the ceremony of formal enslavement under religious sanction. Before Israel has left Sinai, however, in the next year, this arrangement is tacitly abrogated. In Leviticus xxv. 39-42, it is laid down that no Israelite shall sell himself to another; temporary slavery may, indeed, last till the jubilee; but the poor "brother" is entitled then to liberty for himself and family, v. 41 (in Exodus xxi. 4 the wife and children remain in the possession of the master), on the express ground that their freedom was a divine gift and could not be alienated by slavery for life. That is the exalted view of the second year after the Exodus.

But at the end of the wanderings, thirty-eight years later, Moses returns to his earlier scheme. In Deuteronomy xv. 12, the theory that every Israelite is the Lord's bondman is quietly abandoned and process of voluntary enslavement in the seventh year is again legitimated. It can not be said that the intervening law had been tried without success, for it was expressly designed (Leviticus xxv. 2) for the settlement in Canaan. Yet it is wholly ignored when Moses makes his final address, and an arrangement entirely inconsistent with it is re-enforced.

The conflict of principle is here as clear as the conflict of fact in the case of the position of the sacred tent or the construction of the ark. It will hereafter be suggested that the three laws belong to three different stages of religious and social order. At present it must suffice to observe that if the law of Exodus or Deuteronomy is Mosaic, then that of Leviticus is not, and vice versa ("The Hexateuch", I. 31; cf. Driver, Deuteronomy xxxix.).

What the Scriptures say about it.—The text of Leviticus xxv. 39-42 is as follows:

39. And if thy brother be waxen poor with thee, and sell himself [or be sold] unto thee; thou shalt not make him to serve as a bond-servant;

40. As an hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubilee:

41. Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possessions of his fathers shall he return.

42. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold (or sell themselves) as bondsmen.

[*The Fallacy in the Argument shown.*—]

I shall show that this law does not affect any case of *de jure* slavery,—“thou shalt not make him to serve as a bond servant”—but is intended to control the operation of a well-known ancient result of *insolvency*, whereby the debtor and members of his family were reduced to *de facto* slavery. The rules here laid down would benefit *only free Israelites, who sold themselves through insolvency*, and perhaps also—but this is doubtful—children sold by their parents on account of poverty.

It must be remembered that up to the end of the Biblical period, we are dealing with a *slave-owning society*, so that all sane men of ordinary knowledge and intelligence must have had at least a superficial knowledge of the principal methods of acquiring a slave.

Bearing this in mind, we may proceed to apply to the interpretation of the law the methods by which in practice, the meaning of laws is elucidated in every country and in every age. Would this law benefit the Hebrew who was born a slave? Obviously not: its operation is limited in terms to the case of a man, who is “waxen poor with thee”, and is therefore sold—whether by himself, his father, or his creditors, is for this purpose immaterial. How could any slave wax poor?

Again, it does not appear that this law would apply to an Israelite, who had become a slave by capture in war, and had subsequently come on the slave market, to the needy thief,² who was sold under the

² It used to be thought that the needy thief of Exodus did fall within the scope of the jubilee law. This view is untenable for the following reasons:

First, it is directly contradicted by the language of both laws.

Secondly, such a construction would have worked the most arbitrary injustice. A poor man, who stole a sheep six years before the jubilee, would have to endure six years' slavery, whereas, for exactly the same offence, committed three years later, he would get off with half the penalty.

Thirdly, such a law would have acted as a direct incentive to poor men to steal, when the jubilee was sufficiently near to render the punishment insignificant. We of course reach exactly the same result, if we look at the matter from the point of view of the owner, whose property had been stolen, and who was to be compensated by the price realized by the sale of the thief; for the price would necessarily vary with the proximity of the jubilee.

provisions of Exodus xxii. 3, or to the daughter, whom her father had sold as a slave wife.

No doubt, but for the express limitation of the law to the free Israelite, who *de facto* lost his freedom through poverty, it might be thought that the principle "they are my servants" would cover all Israelites, but a single illustration will suffice to show that this too must have had limitations. The needy thief could surely not have urged this to prevent his being sold as a slave. Indeed, to whatever date this law be assigned, we are always prevented from giving too wide a construction to the principle by the fact that the operative words do not cover all cases of property in human beings, or even all purchases of services that were *de facto* or *de jure* servile, but are *limited to the single case of the sale of a free man*. In fact, this enactment is *not a slave at all*. It is a measure for the relief of *insolvent Israelites*, and the principle "they are my servants" refers only to freemen who have committed no wrong.

As the children of Israelites were also Israelites, we perhaps get glimpses of the class of cases for which this law was intended in 2 Kings iv. 1, where the widow says to Elisha:

The creditor is come to take unto him my two children to be bondmen;

and in Nehemiah x. 4, 5, where we read:

4. There were also that said, We have borrowed money from the king's tribute upon our fields and our vineyards.

5. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to help it: for other men have our fields and our vineyards.

[*The Levitical Law Expounded by a Legal Authority.*—] It would be difficult to offer any more illuminating commentary on the purview, spirit, and importance of the whole group of laws contained in this chapter, than is supplied by the following extracts from a standard work on Roman law:⁸

"The tumults and seditions so frequent in Rome during the first two centuries of the republic, are more frequently attributed by the historians to the abuses of the law of debt than to any other cause, social or political. The circumstances of the poorer plebeians were such as to make it almost impossible to avoid borrowing. Their scanty means were dependent on the regular cultivation of their little acres, and on each operation of the agricultural year being performed in proper rotation and at the proper season. But this was every now and again interfered with by wars which detained them from home at seed-time or harvest, practically rendering their farms unproductive, and leaving them and their families in straits for the commonest necessities of life. A poor peasant, in such case, had no alternative but to apply to a capitalist for a loan either of corn or money. But it was not to be had without security, and rarely without interest. It was not that the lender doubted the borrower's honesty and willingness to repay his debt; it was rather that there was every chance that next year a fresh war might again interfere with the latter's agricultural operations, leave him again without a crop, and thus render repayment impossible. And so, while interest accumulated and was periodically added to capital, new loans had year after year to be contracted as long as any acres remained that could serve as security; failing all things, the debtor had to yield himself to his creditor in *de facto* servitude.

"This was a result of the transaction with the copper and the scales, technically known as the *nexum*, whose origin has already been referred to. It was bad enough at the best, but horrible in its abuse. For, not content with the slave's work he exacted from his debtor, the creditor too often put him in chains, and starved him and flogged him, as if really and truly a slave instead of still a Roman citizen. . . . To such a height did the system grow, that often these free bondmen might be reckoned by thousands, and that the saying was almost justified that every patrician's dwelling had become a private prison-house. . . .

"According to Livy, it was the sight of one of those wretched *nexi*, and the tale he told his old comrades of the sufferings he had endured, that was the immediate incitement of the first secession.

"The establishment of the tribunate was its great constitutional result . . . the same enactment, however, that created the tribunate . . . contained a provision that to many must have been even more welcome,—that all debts were to be remitted and all *nexi* to be liberated.

"This, if not actually the first, was at all events a forerunner of a long series of enactments for ameliorating the position of

⁸ Muirhead: "Historical Introduction to the Private Law of Rome", 2nd edition, 20, pp. 89-93.

those who had been obliged to borrow the money and by no fault of their own were unable to repay it.

"There were laws to repress usury; for example, a provision of the XII. Tables making the *unciarium fenus*—i. e., one-twelfth of the capital, or 8 1-3 per cent, yearly—the maximum rate, and imposing a fourfold penalty on its contravention . . . And there were enactments remitting debt on terms that were ever varying . . .

"Finally came the Poetilian law . . . Its occasion, purpose, and effect have been subjects of much discussion, and will be referred to in describing the contract of *nexum*,—the transaction whereby a borrower gave his creditor the right to apprehend him on his failure to fulfill his obligation of repayment, and, without any process of law, carry him home and detain him, and employ his services as *de facto* (though not *de jure*) a slave.

"This apparently was the extent of the creditor's right, depending on consuetude rather than statute. But it had become frightfully abused; their *jus detinendi* being regarded by creditors, not as affording them the means of obtaining through their debtor's industry substantial satisfaction for their pecuniary losses, but rather as entitling them to inflict as punishment every sort of cruelty and torture and indignity. It was recognized that nothing less would suffice than the total abolition of the *nexum* as a contract between lender and borrower. It was a serious matter . . . but no half measures would do; . . . all the then *nexi* were liberated, and nexal contract forbidden for the future. [Professor Goudy points out that the statute did not actually forbid the contract, but deprived *nexum* of all its advantages in exe-

cution, so that it fell into desuetude, p. 92, note.

"This could not, of course, obviate the necessity for or the practice of borrowing . . . It was only by the Julian *cessio bonorum* . . . which entitled a debtor to his discharge on formally giving up everything to his creditor that the position of insolvents was really greatly ameliorated, and their confinement or incarceration avoided".]

Confirmatory Cases from other Sources

It may be added that we find instances in Babylonian contracts of freemen pledging their freedom (Kohler und Peiser, *Aus dem Babylonischen Rechtsleben*, iv. 47), and that the code of Hammurabi contains the following provisions:

"If a man a debt has seized him, and he has given his wife, his son, his daughter for the money, or has handed over to work off the debt, for three years they shall work in the house of their buyer or exploiter, in the fourth year he shall fix their liberty (117)".

If that man before he married that woman had a debt upon him, the creditor shall not seize his wife (151).

Genesis xlvii. 13-26 also affords a valuable commentary on the land and jubilee laws.

Other illustrations will be found collected in that chapter of Grote's "History of Greece", in which he describes the Athenian law of debt and the Solonian *Seisachtheia* (Part II. chapter xi.).

[(2) That the Law was for Free Insolvent Debtors Removes All Minor Difficulties]

Once it is recognized that the Leviticus enactment is in fact a measure for the relief of free insolvent Israelites, and belongs to a different department of law from that which deals with slaves, *all minor difficulties disappear*. We see how it is that the *freeman* is never contemplated as desiring to stay with his purchaser, though the slave is regarded as possibly unwilling to leave his master; why the former on his release has property, while the latter has none; why the position of the respective families is so different; why we find this law placed with land laws and measures that would benefit poor peasants.

It is noteworthy that this law was obviously expected to benefit especially—even if not exclusively—the *land-owner*; for it speaks of the person affected by it as re-

turning to the possessions of his fathers. Now, the jubilee legislation only affected land outside the cities, so that a townsman who had become insolvent and lost first his property and then his freedom, could have no possessions to which to return. Moreover, this very passage by implication recognizes hired servants, who presumably were not landowners, and all the documents of the critics recognize inequalities of wealth and rank.

[*Why No Provision for Dwellers in Towns and Landless Freemen?*—] How comes it that no provision is made for the relief of dwellers in towns and landless freemen?

False Answer Creating Difficulties

The answer to this question will afford

the solution of some of the difficulties which have made it possible for the following passage to be written; found on pp. 54 and 55 of the first volume of "The Hexateuch":

Another interesting illustration of this divergence is to be noted in the social arrangements for the relief of the poor. The first series of Covenant-words, Exodus xxiii. 10, enforces on the land the principle of a sabbatical "release". Every seventh year it is to lie fallow, the vineyard and oliveyard being treated in like manner. The spontaneous produce was not to be collected by the owner; it was to be reserved for the poor; and anything which they might leave was abandoned to the "beast of the field". The Deuteronomic law is silent about the land. But it applies the same principle under the name of the "year of release" to debts (xv. 1). In the legislation of Exodus it does not appear clear whether the observance would be uniform over the whole country, or whether differing districts, or even different holdings, might follow their own septennates. But D provides that "the Lord's release" shall be publicly proclaimed (2), and it covers all cases, therefore, alike. Its precise scope, however, is difficult to determine. Did the creditor permanently forego all claim upon the debtor, or did the "release" only suspend his rights for twelve months? The legal and archeological bearings of this question need not be here discussed. They are only of importance in so far as they concern the inquiry whether these two laws issued from the same hand, or whether they do not represent two separate efforts to provide help for the suffering poor, corresponding to different stages of social development.

This argument may be reinforced by a consideration of a kindred law in Leviticus xxv. Without employing the term "release", it is ordained that every seventh year the land shall "keep sabbath to the Lord" (2). The poor, indeed, are not in the author's view. Attention appears to be concentrated on the value of the sabbatical observance. Contrary to the implied provision of Exodus xxiii., the householder is himself to gather in the produce, and he and his laborers, bondmen and hired, may all enjoy it together.

On the basis of this periodic rest, however, a further institution is established. After seven sabbaths of years the fiftieth shall be hallowed (10) and liberty shall be proclaimed throughout the land. Bondmen will regain their freedom, and land that has been sold shall go back to its ancient proprietors.

The religious theory underlying this arrangement asserts (23) that the sole ownership is vested in the Lord; the land can not therefore be perpetually alienated by

the tenants whom he has placed upon it, for it is not theirs to sell. The connection of this law in its present form with the Levitical calendar is indicated by the rule that the trumpet which announces the advent of the jubilee, shall be sounded through the country on the day of atonement (9).

Is it not clear that the "release" of Deuteronomy xv. and the "liberty" of Leviticus xxv. lie in different planes, are founded on different social theories, and are animated by different conceptions? (Cf. Driver, Deuteronomy xxxviii.).

The Critics' Ignorance and Error Exposed

I gather that the essential points are: (1) that it is inconceivable that the Sabbath year law of Exodus should be by the author of the "release" law of Deuteronomy; (2) that the law of Leviticus is contrary to an "implied provision" of Exodus; and (3) that the "release" of Deuteronomy and the liberty of Leviticus must also be from different hands.

[*The Scripture itself disposes of the Second Objection.*—] It will be best to clear the ground by disposing of the second point first, namely, that the law of Leviticus is contrary to "an implied provision" of the Exodus law.

The text of Leviticus xxv. is:

2. When ye come into the land which I give you then shall the land keep a sabbath unto the Lord.

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof;

4. But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the Lord; thou shalt neither sow thy field, nor prune thy vineyard.

5. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather; it shall be a year of solemn rest for the land.

6. And the sabbath of the land shall be for food for you; for thee and for thy servant and for thy maid, and for thy hired servant and for thy stranger that sojourn with thee; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

The whole of the above passage is attributed by the critics to one author. In the face of verse 5, it can not be maintained that the allegation of "The Hexateuch" that "contrary to the implied provision of Exodus xxiii. the householder is himself to gather in the produce" is an accurate statement of fact.

[*The True Scope of the Laws disposes of the First and Third Objections.*—] We may best dispose of the other difficulties of the critics by explaining the true scope of the laws in question.

We found that the jubilee legislation was apparently intended to benefit the rural landowner; but left untouched a number of other cases such as those of the townsman and the landless freeman. When therefore, we find Exodus xxiii. 11, expressly laying down a certain agricultural regulation "that the poor of thy people may eat", we see at once that it is intended to *benefit persons in the country who have no land*. In particular, we notice that it affects cases of a class quite distinct from those falling within the purview of the law of debt. No doubt persons who were in debt might often benefit by such a rule, but it would clearly be of advantage primarily to other classes of the community, such as wandering strangers, poor unemployed freemen, or persons in the position of Ruth and Naomi.⁴

The Levitical Scheme Completed

So far Exodus and the jubilee legislation are *complementary, not contradictory*. But the scheme is *incomplete*. There still remains the problem of *how poor townsmen were to be relieved*. The struggling artisan or merchant would not derive much advantage from either of the measures we have considered. Hence in Deuteronomy we find a law providing for a septennial release:

And this is the manner of the release: every creditor shall release that which he hath lent unto his neighbor; he shall not exact it of his neighbor and brother (Deuteronomy xv. 2).

How can anybody reading the plain language of the Pentateuch confuse the Deuteronomic *release of loans* with the *Levitical liberty for inhabitants*, or imagine

that either is in any way inconsistent with a regulation for letting land lie fallow?

[*Relief for Dwellers in Cities.*—] We have seen that the jubilee law is contemplated as being beneficial to rural landowners; it is interesting to note that in fact the Deuteronomist appears to expect the law of release to operate to the advantage of dwellers in cities. "If there be with thee a poor man, one of thy brethren, within any of thy gates", is the language of Deuteronomy xv. 7; while the provisions of the jubilee law as to land apply to the country and the villages which have no walls round them, but not to the walled cities (Leviticus xxv. 30, 31), which alone could have gates.

What is the reason for this contemplated difference in the operation of the two laws? It is, of course, impossible to be certain of the exact construction that contemporaries would put on their provisions; and we must not overlook the possibility that, on the true construction, the one would have been limited to dwellers in the country, and the other to inhabitants of towns; but, if this were so, it would only lead to the same question being put in the modified form: "Why should it be desirable to have different laws for the two cases"? Is there any inherent difference in the conditions of town and country life such as would necessitate a difference in the laws intended to govern them?

The thoughts of lawyers and business men instinctively turn to the question of *security*. A small farmer would have all the qualities necessary for a useful agricultural laborer, so that a man who lent money to a peasant on the terms that, failing repayment within a fixed time, he was to have the borrower's services as a laborer till the year of the jubilee, would have some security for his money. On the other hand a merchant or artificer would be of very little use either in the field or in the house. Hence, to arrange that such a person would serve as a hired laborer in default of repayment, would simply be to kill a goose that might lay golden eggs. Possibly his children, if sufficiently young, might be taken till the year of the jubilee, when they would return to their family, but not the man himself.

⁴ To complete our view of the measures for the benefit of this class, references must be added to three other passages:

Leviticus xix. 9, 10, contains commandments which favor gleaning. In Leviticus xxiii., which contains a sort of religious calendar, these are repeated in an abridged form in their proper chronological place,—i. e., at harvest time (22). Deuteronomy xxiv. 19-21 contains similar directions, grouped with other commandments for the benefit of the stranger, the fatherless, and the widow. How consonant such provisions were to the genius of the Israelites may be seen from the book of Ruth.

III. The Inevitable Logic :—The Incompetency of the Radical Critics

[*Necessity for Legal Training.*—] The critical treatment of the passages we have considered is a very instructive instance of the necessity for legal training in those who would deal with law. We find here entirely different institutions, bearing different names—jubilee, release, sabbath of years—intended for different purposes, governed by different rules. Nevertheless the critics *confuse them all hopelessly*. Laws regulating the Hebrew equivalent of the Roman nexum are confused with laws that deal with ordinary loans; both are then confounded with rules of agriculture and provisions for relieving the poor in rural districts. Yet there has never existed a society in which every pauper was a borrower, every debtor was insolvent, every loan was secured, every poor man was a farmer.

[In the remainder, and larger part, of this chapter, the writer furnishes further and ample illustration from their works of the incapacity of the radical critics for the accomplishment of the ambitious task they have undertaken. On his point he says justly:

"The fact is that there is only one branch of the investigation into the age and composition of the Pentateuch, on which the critics are by their training qualified to write—viz., that which deals with the evidence from linguistic history As to the rest of the supposed evidence, it consists of allegations on subjects concerning which their training does not entitle these writers to express any opinion. Their treatment of legal and historical materials is beneath contempt; so are their exegesis and literary criticism. Indeed, they appear to have reduced every department of Biblical study to chaos".

After setting forth and characterizing their false, superficial and futile methods, he reaches the following conclusions, in which he emphasizes the largeness of mental furnishing and breadth of intellectual and spiritual vision required to assure valuable results in this department of effort.—*Editor.*]

Necessity for Broad Vision and Grasp.—There is not in fact any possibility of

drawing a hard and fast line between exegesis, criticism and history. The coincidences of truth are infinite, and a grasp of the meaning of any particular passage frequently—perhaps habitually—carries with it a certainty as to the date of the passage, and *pro tanto* as to the development of the people. There can be no sound Biblical exegesis, unless it go hand in hand with the study of the outer and inner development of Israel. The historian and the archaeologist, the jurist and the economist, have each as good a claim to be heard on the exegesis of the documents with which they deal, as the theologian and the philologist. Having through the neglect of this principle misunderstood the texts, the critics then proceed to build critical theories on the false data obtained by this pernicious system of exegesis, and then the history is fitted into the Procrustean bed of the theories resulting therefrom. But history—political, economic, legal, constitutional, social—has also a bearing on critical problems. It, too, can bear witness to the date and authenticity of the documents in which its records are preserved.

It must be evident that Biblical studies are in a deplorable condition. One large body of students regards the Pentateuch simply as a collection of sermon-texts; another, as a field for the practical application of the problem "to trisect a given verse". Nobody seems to have even a dim conception that it is the record of the achievements of the greatest statesman, organizer, legislator, and leader of men, whom God ever inspired. Still less is there any appreciation of the practical problems with which he had to deal, and the solutions he was enabled to propound. If this state of affairs is to be ended, many changes will have to be made in the methods of study. At present, word-peddling is supposed to be an adequate substitute for a grasp of the author's meaning, and date-mongering for an apprehension of the difficulties of a passage. The critic, who tries to deal with a difficulty, habitually reasons in some such style as this: "I do not understand the passage. Therefore it

is nonsense. Therefore it has been made nonsense by the deliberate union and garbling of several documents, each of which made sense by itself"! An exhaustive and impartial scrutiny of evidence is—unless unintelligent word-counting be reckoned such—absolutely unknown.

I have spoken frankly, because a full and candid recognition of the truth must be the

first step to better things. New and better methods are absolutely essential. Students must learn to see accurately, to report correctly, and to think clearly; the evidence of the law and the history must be carefully examined by specialists; sound canons of evidence must be adopted, and real learning must no longer be postponed to baseless speculation.

“The Alleged Collapse of New England Theology”*

PROF. G. FREDERICK WRIGHT, D.D., LL.D., OBERLIN, O.

The collapse of New England Theology has been principally inferred from the alleged fact that it is no longer taught in any or in most of the Congregational seminaries in America. But if this be so, it still may be questioned whether this proves the collapse of the theology or of the seminaries. For a theology which is full of truth is not collapsible.

“Truth crushed to earth shall rise again:
The eternal years of God are hers”.

If the New England theology incorporates into itself in usable form of statement the great body of Biblical truth, then it has not collapsed, and it will not collapse; while, if the seminaries have turned their backs upon the central luminary and are walking in the light of “sparks of their own kindling”, the question of *their* collapse is one of only a very short time.

Considered, also, from the viewpoint of actual facts, it is not clear that New England theology has collapsed, or that it is in the way of collapsing. Certainly the seminaries that have discarded it are not in a specially flourishing condition; while preaching of the old New England type was never more effective than it has been during recent years. Witness the revivals which have attended the preaching of Moody, Pentecost, Torrey, Chapman, Camp-

bell Morgan, and a host of others less well known but equally effective preachers.

The New England theology is a modified form of Calvinism, originating, about the middle of the eighteenth century, in the fertile mind of Jonathan Edwards during the great religious movement in America of which his ministry was the center. For more than a century and a half it has dominated the preaching of nearly all the denominations in the United States, and has been the mainspring of the home and foreign missionary efforts which have attained such wide-spread influence throughout both our own country and the world. In reality it does not differ much from the modified Arminianism of the Methodist Episcopal Church in America; while Andover Theological Seminary, which was its chief representative, furnished theological instruction for half a century to the most active minds of the Presbyterian, the Reformed, the Baptist, and the Protestant Episcopal, as well as of the Congregational Churches. If a tree is ever recommended by its fruits, New England theology is worthy of preservation and nurture. At any rate it should not be cast off without much prayer and fasting, and urgent supplications that Divine wisdom may give us something better in its place. In view of these things, it is important for us to consider:

First, what the theology is which the age is said to be discarding;

Secondly, what the would-be new leaders of thought are putting in its place.

* The beginning and conclusion of an Editorial by Dr. Wright, in the *Bibliotheca Sacra* for October, 1908. The paper was called forth by the recently published work of Professor Frank H. Foster in which he attempts to show that the Edwardian Theology has been displaced by the New Theology. The middle portion of the article sets forth somewhat in detail the positions of the old New England Theology.

Five great truths are made prominent in New England theology. These are: (a) the authority of the Bible; (b) the greatness of man; (c) the depth of man's depravity; (d) the exalted nature of Christ; and (e) the entrancing sublimity of the love of God as shown in the forgiveness of sin through the atoning work of Christ.

[The Editor of the *Bibliotheca Sacra* here summarily unfolds these five points, showing their contents and their place in the system.—*Editor*.]

The law of self-sacrifice is the great mystery of the moral universe. We are so bound up with our fellow-men that all must suffer for the sins of others as well as for their own. The strongest motive which draws a wayward son towards virtue's path is the thought of the sorrow which his course is bringing upon the parents who have brought him into being and nurtured him in fond hope that he would have a noble career. The strongest general preventive to a wayward course is the spectacle of parents bowed down with sorrow for the ingratitude and heartlessness of children who have sold their birthright and are bringing their parents with sorrow to the grave. And so on every hand the innocent are called upon to bear the sins of the guilty.

To reform slums some of the purest and most favored of their kind must go down and live with them, and by their own self-denial get underneath the lowest stratum of human depravity a leverage for love. In this mystery is involved that greater mystery which ever presses in all ages, "Why was it necessary for Christ to die to redeem sinners?"

This is by no mean an idle question. Its answer involves the whole philosophy of existence, and all the puzzling questions which arise in trying to justify the ways of God in the creation of man. We must suppose that, in creating man with his superior intellect, and power of choice between good and evil, the Creator took into consideration all contingencies, and voluntarily assumed the responsibility of governing him as a free being. With such a being in it, persuasion must be depended upon, rather than compulsion, to preserve the interests of the moral universe. The incarnation, the suffering, and the death

of Christ were not afterthoughts, but were provided for at the beginning, and contemplated through all the previous ages of historical development. Because of the greatness of man, and of the grievousness of his departure from the paths of virtue, and of the seriousness of the calamities he was bringing upon himself, and of the disturbance he has created in the moral order of the universe, remedial agencies of the sublimest character were incorporated in the system by the Creator from the beginning.

It will not do to say that it is derogatory to Divine wisdom to suppose that remedial agencies were necessary for the perfection of the system which God has Created. For, we can not say that it is possible to serve all the interests of a race so highly endowed as man is without remedial agencies coming in to prevent irreparable loss when this highly endowed race goes astray. It is the same question that was raised by the Deists respecting Providence and miracles. If we consider mere mechanism, it is indeed derogatory to the wisdom of the mechanic that his clock should ever need repair and re-adjustment. But moral agents are not mere mechanism. They have a power of choice. They are in a most important sense the architects of their own fortunes. They must be governed by motives. They must not be left to remorseless destruction beneath the car of Juggernaut. That God undertook our deliverance through all the course of events which culminated on the Cross reveals love in its supremest aspect and degree, and manufactures a motive power surpassing in reality the highest flights of the human imagination.

"Oh, for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues,
The Savior's praises speak!"

To barter off this distinct, articulate, effective representation of God's love as revealed in the Bible, for the vague, hazy, and diluted pantheistic conceptions of the New Theology, is worse than selling our birthright for a mess of pottage: it is parting with the substance of hope for the shadow of an illusion. It is exchanging gold tried in the fire for counterfeit scrip which nobody will honor, and which will not leave even ashes in the refining-pot.

For, what is the so-called Christianity which is being doled out to the sin-burdened, forlorn, sorrowing masses of mankind? It is a Christianity which belittles the authority of the Bible. It is a Christianity of their own manufacture, instead of the Christianity of the Gospels. They prate about the importance of coming under the influence of the "person of Christ", and yet through finical criticism discredit the history which gives us any idea of that person. For, all we know about the person of Christ comes from the Bible, and that, forsooth, we are told, is

"merely a book"! But, what higher product of the human mind is there than a good book? Does any one think we can keep a clear view of the person of Christ before the world by mere tradition, without the historical records of the Book? May we be delivered from bondage to the effusive lucubrations of the twentieth-century prophets, which the new theologians would fain substitute for the sure word spoken by the prophets of Israel and by chosen apostles and companions of our Lord, the Christ of God!

Critical Details Connected With the Sunday School Lessons

The Idea of a Central Sanctuary New in the Time of Josiah?

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1. *The Critics Affirm, and make this their Starting-Point.*—There is one matter in which the agnostic and crypto-agnostic theories of the Old Testament all agree, and that is the proposition that the Deuteronomic idea of one central sanctuary for all Israel was new in the time of King Josiah, about B. C. 622. Whatever their differences are at other points, they are united in this. A "book of the law" was found in the temple before the passover of the eighteenth year of Josiah. Certain matters contained in it made a sensation, and those matters are to be found in our present book of Deuteronomy. Hence some infer that this book of the law was our book of Deuteronomy, then in a rudimentary stage of existence. They further infer that the book was written at that time, and that the idea of one national place of sacrifice for all Israel was then an innovation just being introduced by Josiah and his associates. They say that the temple at Jerusalem was originally one of many local sanctuaries, that it had gradually acquired especial prominence, and that it first became national through Josiah's attempting in its interest to suppress the others.

These alleged facts are the heart of the current critical systems. Having thus established the date of Deuteronomy, these men use that as a standard by which to date

what they regard as the earlier or later parts of the Hexateuch. To some extent they recognize earlier elements in Deuteronomy. Some of them regard the movement under Josiah as the renewal of an earlier movement that had made some headway in the time of Hezekiah. But they agree that the Deuteronomic idea of one central place of sacrifice for all Israel was new in the time of Josiah, and that *this proves that the book of Deuteronomy was not written till then*; and that these propositions constitute the proper basis of all opinions as to the date and authorship of the Old Testament books.

Scripture Contradicts the Critics.—How does this agree with the records which we possess of the reigns of David and Solomon?

Strange as it may seem, this question is regarded as irrelevant by some of the advocates of the current theories. They concede beforehand that their views are in contradiction with those of the men who wrote the books of Samuel and Kings and Chronicles. They say that these books were composed, partly from earlier materials, by men who lived after the times of Josiah, and who interpolated the ideas of their own times into the earlier history. In view of this concession, as thus explained, they regard it as superfluous to examine the

testimony. Their point is that the critics of the present century are better qualified to judge of the ancient history of Israel than were the critics who lived twenty-two or more centuries ago. Nevertheless it is worth while to pay some attention to *the testimony*, not for the sake of proving what is already conceded, but for a more intelligent understanding of the matter in hand.

2. *Study the Law Itself and its Limitations*.—The Deuteronomic law for a national place of worship is formally given in Deut. xii., with additional details in various other places. When we examine this law it is important to study the limitations which it contains. The neglect of these has led to many hasty inferences.

Only One National Place.—The law provides for one national place of sacrifice, and no more. At this Place, and only at this Place, the national festivals are to be held; and the citizens are to come from every part of the nation to attend the festivals (Deut. xii. 11, 12, etc.).

At this Place Jehovah's altar is to be. But the law nowhere expressly prohibits other altars, though it requires the destruction of the Canaanite altars, and impliedly prohibits any altar that might be a rival of the one at the national Place. In such altars as those of the two and a half tribes, or of Gideon or Samuel or Elijah (Josh. xxii.; Jud. vi. 26; 1 Sam. vii. 17; 1 Ki. xviii. 31, 32; xix. 10), there is nothing contravening the law.

The law sets the one Place *in contrast with the high-places*. It forbids the preservation or use of the old Canaanite high-places. In various passages it forbids high-places arranged in the Canaanitish fashion with "pillars" and asherim. By implication it forbids the using of the ritual of the national Place at other places, and forbids anything that would make other places rivals of the one Place. But it does not expressly and absolutely prohibit the high-places or the worship in them. There is no reason for affirming that Samuel's high-place in Ramah, or Gibeon "the great high-place", or even the common high-places of the time of David (1 Sam. ix. 12 ff; 1 Ki. iii. 2-4) were in contravention of the law as it stands in Deuteronomy.

The law *emphasizes the matter of burnt-offering*—the sacrifice in which the edible parts were wholly consumed on the altar:

"Take heed to thyself that thou offer not

thy burnt-offerings in every place that thou seest; but in the place which Jehovah shall choose in one of thy tribes, there shalt thou offer thy burn-offerings" (Deut. xii. 13, 14, et al.).

But observe that this prohibition is *only general*. It does not say that no burnt-offering shall ever in any emergency be offered at any other locality than the national Place. There is nothing in the law as it stands to prohibit such burnt-offerings as those of the eleven tribes, or of Gideon or Samuel or Elijah (Jud. xx. 26; vi. 25 ff; 1 Sam. vii. 9; 1 Ki. xviii. 23 ff).

The law also makes provision for "*sacrifices*" at the national Place. In the *sacrifice as distinguished from the burnt-offering*, the edible parts were eaten, ordinarily at the sacrificial feast made by the person who provided the sacrifice. In a general way the other offerings mentioned, vows, freewill offerings, firstlings, etc., were species under the genus sacrifice. The Place is to be distinguished and central in all Israel for sacrificial worship of this sort; but *a wide distinction is made between this and the case of the burnt-offering*.

These *food-sacrifices are not restricted to the Place*, not even in the general way in which the burnt-offering is so restricted. The provision is explicit: "Thou mayest make a sacrifice and eat flesh within all thy gates" (Deut. xii. 15, 21). The verb here is cognate to the nouns translated "sacrifice" and "altar". Its ordinary signification is to sacrifice, or to make a sacrifice or a sacrificial feast. The English versions here translate "kill", but if you will look up the instances in which it is alleged that the verb means *merely to kill*, you will probably decide that they all fail. At any rate sound exegesis requires us to hold that the author of this chapter here uses the verb in the same sense in which he uses its noun. *The Israelite has the fullest authorization to make private sacrificial feasts at will*, with only the restriction that he must not at such feasts ape the ritual of the Place. His feast must be for the unclean as well as for the clean, and the blood must be poured on the ground, not dashed or sprinkled or poured on an altar.

Yet the law permits and encourages the Israelite to make his sacrificial feasts at the Place, particularly during the great festival seasons. An especial encouragement is offered in the case of the tithes and the firstlings and the vows, etc. (Deut. xii.

17 ff.). These the Israelite must ordinarily hand over for the support of religion and its ministers. At home he may in no case use them for himself. But if he makes his pilgrimage to the Place he may use them for his maintenance while there, this being counted as using them in the support of religion.

The law lays down for itself *limits of time and of locality*. It is operative only in the promised land, and operative there only after the conquest (Deut. xii. 10, etc.). Isaiah's altar and pillar in Egypt (Isa. xix. 19) are geographically out of its jurisdiction. The altars and pillars of Jacob and Moses (Gen. xxxv. 7, 14; Ex. xxiv. 4) are chronologically out of its jurisdiction.

And it lays down for itself *limits arising from the historical situation* that may at any time prevail. It is applicable when Jehovah gives Israel rest from his enemies, and when Jehovah has a chosen place "to cause his name to dwell there" (Deut. xii. 10, 11, and other passages). In such conditions as those which existed from Eli to David, or under the dynasty of Omri in the northern kingdom, this law was necessarily in disuse, no matter how fully its existence was recognized by the faithful.

3. *Consider the Critics' Treatment of the Law.*—Such is the Deuteronomic law. Some of the current critical theories affirm that *the Israelitish institutions of the time of David were such as to demonstrate that this law did not then exist, and never had existed*, and therefore that Deuteronomy was not written till long after David. In proof of this it is alleged that up to David's time, and for generations afterward, the records show that the divinely appointed leaders of the people used various altars, worshipped in the high-places, offered burnt-offerings and sacrifices in various localities, and in these and other ways habitually violated the provisions now found in the Deuteronomic law.

The principal alleged instances have already been referred to in this paper. Under careful examination every charge of this kind proves to be baseless. Whether these men knew of the law concerning the Place or not, at least they avoided the violation of it.

The Records Contradict the Critics.—But further, as the accounts stand, they represent that David and Solomon and their associates, in the matters connected

with the temple, were familiar with the Deuteronomic law, and were at all points guided by it. The law, as we have seen, was for a time when Jehovah should have given Israel rest from all his enemies. Readers of the Bible are familiar with the fact that Jehovah gave Israel rest through the conquests under Moses and Joshua, but that this rest proved to be broken and imperfect. The accounts represent David, after his own conquests, as moved to the building of the temple by the fact that Jehovah had given him rest from all his enemies (1 Sam. vii. 1, 11). This expression enters often and from many angles into the narrative (e. g., 1 Ki. v. 4; viii. 56; 1 Chron. xxii. 9, 18; vi. 31; xxiii. 25; xxviii. 2; 2 Chron. vi. 41; Ps. cxxxii. 8, 14).

The law in Deuteronomy is centered in the idea that the national Place is the one which Jehovah has chosen for the dwelling of his name. This phrase is repeated dozens of times in connection with the temple (e. g., 2 Sam. vii. 13; 1 Ki. iii. 2; v. 3, 5; viii. 16, 17, 20, etc.; 1 Chron. xxii. 7, 8, 10; 2 Chron. vi. 5 ff, etc.).

The Writers Believed David and Solomon Knew and Sought to Keep the Law.—Abstaining from further details, it is an indisputable fact that the men who wrote our books of Samuel and Kings and Chronicles believed that David and Solomon were familiar with the Deuteronomic legislation, and that they made it their highest ambition to follow that legislation, both in other matters and especially in the matters that pertained to the national Place of sacrifice. *This is the organic idea of the narrative.* Dissect it out, and the details are left disconnected and unintelligible. If this be not historical fact, then for these times we have no historical facts save a few uncertain and disrupted fragments.

Which shall we Believe?—Which shall we believe, the Biblical writers or such modern critics as contradict them? For the men who count it a glory to be agnostic or crypto-agnostic concerning the contents of the Bible this question is easy to answer. But if any man resents having these terms applied to him, if he feels grieved or wronged at having it said that he counts the Biblical statements of fact as generally untrustworthy, it seems to me that such a man will hesitate before counting this part of the Bible narrative as *untrue to history*.

The International Lessons in Their Historical and Literary Setting

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A.---Observations on the International Lessons for December

The Lessons for November, in the regular course of the history, concluded with the Anointing of Solomon as King. The Lessons for December are connected with Solomon, but without any attempt to cover adequately his career and his place in the movement of God's Purpose of Redemption. The Topics are: "Solomon Chooses Wisdom"; "Solomon Dedicates the Temple"; "A Christmas Lesson" (either "Solomon's Downfall", or "The Birth of Jesus", from Luke ii. 8-20); "Review" of the Lessons of the half year.

It will be observed that Solomon, apart from his own writings embodied in the Old Testament Canon, occupies a comparatively large place in the records made in the Historical Books, being the subject of the first eleven chapters of 1 Kings and of the first nine chapters of 2 Chronicles. The Scriptures for the Lessons are, however, all chosen from 1 Kings. The occurrences recorded in both Books center chiefly in *the Temple, the Erection of which was Solomon's great Work as Theocratic King for Israel.*

I. *There are certain things Preparatory that will help to a better understanding of the Lessons, of the entire Scripture in which Solomon figures so largely, and of the Character, Place and Career of Solomon himself.*

(1) There should be a careful Reading and Analysis of the Records in the two Books (1 Kings i.-xi.; 2 Chron. i.-ix.).

In this it should be borne in mind, that the general point of view in the Kings is the Civil or Political, while that of the Chronicles is the Covenant and Religious. The resemblances and the differences should be distinctly observed and noted.

(2) Dean Stanley, in his "History of the Jewish Church", suggests that, as the 40

years' reign of Solomon after his inauguration is "almost without events" of the ordinary historical character, it should be "viewed not chronologically, but *under its different aspects*,—of his Empire, his great buildings, and his writings".

Stanley's presentation from this point of view will be found at once interesting and enlightening. Professor Plumptre's article on "Solomon", in Smith's "Dictionary of the Bible", Hackett's and Abbott's edition, will be found thorough and exhaustive.

Professor Beecher, in "Dated Events", remarks:

"The important recorded events of Solomon's great reign are numerous, but the record is mainly in the form of undated general statements. To sort the events and arrange them, on the basis of the nature of each, in their time relations, would require more space than can here be given".

In his work, therefore, he attempts only the barest outline. Indeed, Plumptre declares that the scantiness and detached character of the historical data for a life of Solomon make it impracticable.

(3) The principal "dated events" may, however, be run over with profit:

a. Solomon made King, 1022 B. C. (or 437 after the Crossing of the Jordan).

This was the time of his First Vision and his Choice of Wisdom (1 Ki. iii. 4-15), and probably of his marriage with Pharaoh's daughter (beginning his polygamy).

b. The Temple, founded in the fourth year of his reign (1019 B. C.), finished in the eleventh (1012 B. C.), and dedicated in the twelfth (1011 B. C.).

This was the time of Solomon's Second Vision and Warning (1 Ki. ix. 1-9; 2 Chron. vii. 12-22):

c. Solomon probably began to build his Palace when the Temple was finished (1012 B. C.), and completed it thirteen years later (1000 B. C.; see 1 Ki. ix. 10; 2 Chron. viii. 1),—having been 20 years in building the two.

This was the period in which Solomon's Empire reached its climax in power, wealth and outward magnificence.

d. From the completion of his Palace (1000 B. C.) should probably be dated the beginning of Solomon's Decline and Downfall,—the forces of disintegration having then already begun their work.

Dr. Beecher connects with 995 B. C., the remark:

"As the years pass, Solomon's splendid and enterprising reign degenerates, becoming luxurious, idolatrous, oppressive (1 Ki. ix.-xi.; 2 Chron. viii.-ix.)."

e. Death of Solomon, Accession of Rehoboam, and Secession of Jeroboam and the 10 Tribes (983 B. C.).

2. *While these Investigations and Facts will be helpful in the Study of the Lessons, the True and only Key to the Study of Solomon's Career is to be found in his Use of the Wisdom with which Jehovah so richly Endowed him when he entered upon his Office as Theocratic King.*

From this point of view, the Lessons for December may profitably be grouped about three Stages in his reign of 40 years:

a. Solomon's opening Career and Early Rise to Power, for which the foundation was laid in his Choice and Right Use of Wisdom, and in Jehovah's Recognition of him as a true and loyal Theocratic King.

b. The Advance to the Climax of his Reign, in the Building and Dedication of the Temple, with Jehovah's extraordinary supernatural recognition of Solomon as Theocratic King,—in the course of which he made legitimate use of his Wisdom, in obedience to Jehovah, for his great Theocratic work.

c. Solomon's Decline and Downfall, and the dimming of the Glory of the Theocracy; during which period he used his Wisdom for selfish and worldly ends, and, becoming Debauched by his Prosperity and his Polygamy, broke Covenant with Jehovah and Demoralized and Wrecked himself and Israel.

The Book of *Ecclesiastes* is his Autobiography, in both his Use and Abuse of his great endowment of Wisdom.

B.—The International Lessons for December Unfolded

i. The International Lesson for December 6

1st. The Setting and Scope of the Lesson

The Topic of the First Lesson for December is "Solomon Chooses Wisdom". Its Scripture is 1 Kings iii. 4-15. The parallel Scripture is 2 Chron. i. 1-13.

(1) *Connections of the Scripture.*—In both Kings and Chronicles the Scripture is followed by a summary of the results of Solomon's Endowment with Wisdom: in his administration of justice; in the organization, extent and riches of his kingdom; in his literary work and fame.

Both records then take up his work of Building the Temple: which he entered upon in the 2nd month of his 4th year (1019 B. C.); finished in 7½ years, in the 8th month of his 11th year (1012 B. C.); and dedicated in the 7th month of his 12th year (1011 B. C.). See 1 Kings v.-vii.; 2 Chron. i.-iv.; also 1 Kings viii.; 2 Chron. v.-vii.

(2) *Sowing the Wind.*—The Scripture

of the Lesson is preceded in 1 Kings (iii. 4-15) by *three verses that suggest some of the root causes of Solomon's later decline and downfall*: his making affinity with Pharaoh King of Egypt; his marriage with Pharaoh's daughter (for whom his splendid palace had to be built); and his departure from David's ways by sacrificing in high places (see 1 Kings iii. 1-3). All these were antagonistic to his Love for Jehovah, which is also here recognized. Solomon had already married, a year before his accession (compare xi. 42, with xiv. 21), Naamah, an Ammonitess, the mother of Rehoboam; which was contrary to the law (Exod. xxxiv. 16; Deut. xii. 3; xxiii. 7) that prohibited all alliances with the Canaanites. The Alliance with Egypt was not directly contrary to the law; but it nevertheless made affinity with the heathen world and was the beginning of a polygamous

career that waxed worse and worse to the end. It reminds one of the similar parenthetical record of David's seven wives, all heathen. The violent snatching of Abishag from the lustful grasp of Adonijah was an indication of the same trend in Solomon (1 Kings ii. 12-18).

From the very outset of Solomon's career the forces of evil began their work of countervailing and counteracting the forces of good.

(3) *The Providential Preparation for his great Theocratic Work.*—David had been prepared by a long course of trial and training for the Development and Establishment of the Theocratic Monarchy on the true basis, and the Religious Restoration of Israel. Solomon's special work in the movement of Redemption was the *Embodiment and Centralization of the Divine Religion of Jehovah in the Temple at Jerusalem*, as the source from which the light was to go forth not only to Israel but also to the world. For this work he was *provi-*

dentially endowed with a Wisdom so extraordinary as to lift him before the world of his age, as the representative of Jehovah and His religion, as effectively as the physical prowess of the mighty hunter Nimrod lifted him before his primitive age, and as Alexander's swift campaigns of conquest were to exalt him before the world of a later age. Among his contemporaries, and in history and tradition, Solomon undoubtedly far outshone any other monarch or man of genius. The visit of the Queen of Sheba is but a single instance of the way in which the fame of Solomon's wisdom and magnificence drew the world towards Jerusalem at the hour when Jehovah's Religion for the world was to be given a new prominence.

How the mission for which Jehovah endowed him ceased to become the dominating factor in his life, thereby bringing failure to himself and dissolution to the Theocratic Kingdom, is shown impressively in the history and in Ecclesiastes.

2nd. *The Unfolding of the Scripture.*—1 Kings iii. 4-28

Passing over the first three verses of chapter iii., and adding verses 16-28, we have the Occasion and Circumstances of Solomon's Choice of Wisdom; the double Blessing and the Warning; and an instance of Solomon's Practical Use of the Wisdom in the particular sphere for which he had asked it.

1. *Consider Solomon's Pious Consecration as Theocratic King of himself and Israel to his Work, and Jehovah's Supernatural Offer in Vision at Gibeon, leading to Solomon's Choice of Wisdom to enable him to Conduct Successfully the Affairs of the People under the Theocracy.*—1 Kings iii. 4-9.

(1) Soon after his Accession to the Throne Solomon called all the leaders of Israel (see 2 Chron. i. 2) to go up with him to Gibeon, the "great Highplace where the Tabernacle still remained, to join with him in a Public Act of Worship, Sacrifice and Consecration to Jehovah, to express gratitude for his establishment over the Theocratic Kingdom and to Covenant for the continuance of the Divine Blessing,—

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on which occasion God appeared to him in Theophany (2 Chron. i. 7) and bade him freely ask *Whatever he Desired* (1 Kings iii. 4, 5).

There were at that time Two Holy Places: the original Tabernacle of the Congregation which after many wanderings had been set up at Gibeon, near Saul's old capital and Samuel's home at Rama; and the Ark of the Covenant which David had placed in its provisional tabernacle on Mt. Zion. Solomon went up first to worship to the Great High Place, and then to the place of the Ark on which was Jehovah's Throne.

The importance of the occasion justified the Theophany; Solomon was about to lead in one of the greatest forward religious movements in the history of Israel. The manifest spirit of reverence, loyalty and devotion with which he led up the People called out what was perhaps the most remarkable offer God ever made to any man: "Ask what I shall give thee".

(2) Note how Solomon took in the entire Situation: God's covenant dealings with David, showing him mercy in spite of his failures, and raising up a son to reign in his stead; his own youth and inability to

fulfil the duties of ruling Israel as Theocratic King and representative of Jehovah, —and he asked the Wisdom to fit him for his difficult Mission and guide him in it (1 Kings iii. 6-9).

It is not to be understood that Solomon was literally "a little child". He was probably born in the 23rd year of his father's reign (1041 B. C.), and was therefore 18 years of age when he came to the throne. He was sufficiently mature to know just what he needed, and to ask for it with a straightforward faith. He was "a little child" in comparison with the vastness of the work before him.

2. *Study how Jehovah—pleased with Solomon's Request—Supernaturally Endowed him for his Theocratic Work with a Double Blessing: a Wisdom that exalted him above all the Wise Men of the ages; the added Riches and Honor and Power he had not asked, and which exalted him above all the Kings of his own age,—conditioning all upon his Covenant Loyalty.*—1 Kings iii. 10-15.

Solomon when, young and inexperienced, he led Israel up to Gibeon, was burdened and dominated by the thought of the *Greatness of the Theocratic Task before him*. That greatness and difficulty were emphasized by the experience of Saul and David. With this one thought filling his soul he asked for the *special wisdom that would fit him for that mission*.

"Thrice in Solomon's life—at the three epochs of his rise, of his climax, of his fall—is such a warning recorded. This was the first. It was the choice offered to the youthful King on the threshold of life,—the choice so often imagined in fiction, and actually presented in real life,—'Ask what I shall give thee'. The answer is the ideal answer of such a prince, burdened with the responsibility of his position".

As Stanley has further said:

"He made the demand for the gift which he of all the heroes of the ancient Church was the first to claim: 'Give thy servant an understanding heart to judge thy people that I may discern between good and bad' . . . This was to him the special aspect through which the Divine Spirit was to be approached, and grasped, and made to bear on the wants of men [we should rather say, made to bear on the Theocratic

Mission of Solomon]; not the highest, not the choice of David, not the choice of Isaiah; but still the choice of Solomon. 'He awoke and behold it was a dream'. But the fulfilment of it belonged to actual life".

(1) Jehovah's first gift in Endowing Solomon was a Wisdom that should exalt him above the Wise Men of the Ages (1 Kings iii. 10-12).

Both history and tradition have given Solomon this high place. His wisdom shone in the administration of justice; in his largeness of heart and breadth of view; in the wide-spread fame of his scientific investigations; in the Literature which he founded and of which Proverbs and Ecclesiastes were the foremost products.

His reign has been called "the Augustan age of the Jewish nation", of which he was not only the Augustus but also the Aristotle. Tradition has it, that when Alexander the Great visited Jerusalem, he sent the works of Solomon to Aristotle his old teacher.

(2) Jehovah's second gift in Solomon's Endowment, exalted him above all contemporary Kings in riches, honor and power (1 Kings iii. 13).

Both Sacred history and world-wide and age-long tradition exalt the Glory of King Solomon, and witness the fulfilment of the divine promise. Says Professor Plumptre:

"The position to which he succeeded was unique. Never before, and never after, did the Kingdom of Israel take its place among the great monarchies of the East, able to ally itself, or to contend on equal terms with Egypt or Assyria, stretching from the River (Euphrates) to the border of Egypt, from the Mediterranean to the Gulf of Akaba, receiving annual tributes from many subject princes. Large treasures accumulated through many years were at his disposal. The people, with the exception of the tolerated worship in high places, were true servants of Jehovah. Knowledge, art, music, poetry had received a new impulse, and were moving on with rapid steps, to such perfection as the age and race were capable of attaining".

(3) To the Promise Jehovah added the Condition on which its Fulfilment hung, *Loyalty and Obedience to Jehovah of whom the Theocratic King was the Representative*.—after which Solomon led Israel back to Jerusalem and repeated there the worship and consecration before the Ark of

the Covenant, Jehovah's Throne, on Mount Zion (1 Kings iii. 14, 15).

Solomon started out well, as this record itself shows, but his later unfaithfulness forfeited his claim to the blessing. Even length of days was not his; as he died when scarcely three score years old (see 1 Kings xi. 42). Even his great endowments became handicaps.

3. *Note how his Gift of Judicial Insight, for which he had specially asked, was first*

ii. The International Lesson for December 13

1st. The Setting and Significance of the Lesson

The Topic for the Second Lesson for December is "Solomon Dedicates the Temple". The Scripture selected is 1 Kings viii. 1-66. The parallel record is 2 Chronicles v. 1-vii. 22. The resemblances and differences of the two records should be carefully compared by means of a Harmony.

(1) In the record in 1 Kings the Scripture of the First Lesson is followed by—

(a) A summary statement of the Organization of his Empire, his Royal Household and his Army,—resulting in great security to Israel over all the land during his reign (1 Kings iv. 1-28); and his eminent wisdom and literary work (1 Kings iv. 29-34).

(b) A brief account of the Preparation for the Temple and its Erection and Completion (1 Kings v. 1-vi. 38).

(c) An incidental statement of the Building of his own splendid Palaces, especially that for Pharaoh's daughter; and an account of the Furniture of the Temple (1 Kings vii. 1-51).

(2) The Significance of the Temple makes its Erection and Dedication easily one of the Greatest Events in the Movement of God's Purpose of Redemption.

It was the *first complete and permanent Embodiment of the Religion of Redemption as the Law for the Religious Education and Religious Development of the Chosen People*.

Long before this, David had conceived the purpose of building it as a permanent place for the Ark and Jehovah's Throne; had bought for it the smaller "threshing floor" and the larger "place" of Araunah the Jebusite, and had temporarily taber-

Publicly Attested and his Authority over Israel Confirmed, even in the midst of these solemn Sacrificial Solemnities, by the Appeal of the Two Mothers.—1 Kings iii. 16-28.

It was an auspicious beginning, appealing to the Oriental imagination, and giving promise of a great future. "All Israel heard the judgment which the King had judged; and they feared the King: for they saw that the wisdom of God was in him, to do judgment" (verse 28).

nacled the Ark there, and built Jerusalem as his Capital around it; had planned and gathered materials for the Temple whose erection by his Son had been promised and prophesied.

Proportioned after the Tabernacle, the Temple like the Tabernacle embodied the *Plan of Redemption*, in its furniture and arrangement, beginning with the Altar of Burnt Offering by which the sinner began his approach to God, and ending with the Holy of Holies in which the High Priest yearly made the great Atonement; becoming thus a permanent Object-Lesson and Type of Christ as the Way of Salvation.

By its Sacrifice and Worship, its great Choir organized by David, and its system of Festivals that frequently brought the People together in recognition of their Covenant with Jehovah, it became the *unifying Factor in the Nation*.

Through the Temple it became possible to restore and complete the ideal scheme for the Religious Education of the People in all the Land, by aid of the Levitical Cities instituted by Joshua, which could now be used effectively.

The Temple became thus, not only the center of the Jewish Religious Life, but through the magnificence and prestige of Solomon attracted the attention of even distant Peoples to the unique Worship of Jehovah.

(3) The Lesson directs attention to the Ceremony of the Dedication of *this greatest Work of Israel's most famous Ruler*, in which Solomon, as the Representative of Jehovah in the Theocracy, is everywhere the Central Figure.

2nd. *The Unfolding of the Scripture.*—1 Kings viii. 1-66

There are *four parts* in this account of the Dedication: The Assembly of all the leaders of Israel, at Samuel's Call, to bring up the Ark of the Covenant, Jehovah's Throne, to the Holy Place in the Temple (verses 1-11); Solomon's Dedicatory Address (verses 12-21); Solomon's Prayer of Dedication (verses 22-53); Solomon's final Call of the People to Loyalty to Jehovah, and the Ratification of the Covenant (verses 54-66).

1. *Study Solomon's Convocation of all the Leaders of Israel to bring up the Ark of the Covenant from David's Tabernacle to its Permanent Place in the Holy of Holies; which Act Jehovah Ratified by filling the Place with His ineffable Glory.*—1 Kings viii. 1-11.

(1) This was a representative Covenant Act of all the People to which Solomon, as the Theocratic King summoned them (1 Kings viii. 1-3).

(2) While the Ark, and the Tabernacle with its furnishings, were borne up to the Temple by the Levites, David and all the People were being sanctified by numerous Sacrifices (1 Kings viii. 4, 5).

In the parallel account (2 Chron. v. 11-13), the Chronicler records the fact that *the great Choir of Levites and Priests* which David had organized accompanied them, praising Jehovah in the joyful use of the antiphonal Psalm cxxxvi.: "O give thanks unto Jehovah; for he is good; for his mercy endureth forever".

(3) When the Levites (probably the family of Kohath) had carried the Ark of the Covenant into the Courts of the Temple, the Priests (all of whom were consecrated) took it up and placed it (with its two tables of stone) in the Holy Place; whereupon Jehovah manifested His Approval and ratified the Covenant with them by filling the Place of his Throne with the Glory of the Shechinah, too bright for man to endure (1 Kings viii. 6-11).

2. *Study Solomon's Dedicatory Address, in which he prepared for the Ceremony by Sketching the History of the Tabernacle*

and the Temple, and especially setting forth the Agency of his Father and himself in the Erection of the Temple.—1 Kings viii. 12-21.

Solomon, having offered the Temple for Jehovah's abode and given the congregation his benediction, proceeded to narrate the history, in a model address.

3. *Study Solomon's Prayer of Dedication, in which he most wonderfully met every Future Need of Israel, and bound them to Righteousness and to Loyalty to their Covenant with Jehovah.*—1 Kings viii. 22-53.

It appears from verse 54 and 2 Chron. vi. 13, that Solomon knelt down when he began to pray.

Probably this Prayer was never exceeded in grasp and comprehensiveness, except by Christ's Sacerdotal Prayer (John xvii.). Its petitions—which take in the world Jewish and Gentile—should be studied in detail.

Dean Stanley summarizes its breadth and contents in a paragraph:

"The prayer itself is one of unprecedented length; and is remarkable as combining the conception of the Infinity of the Divine Presence with the hope that the Divine mercies will be drawn down on the nation by the concentration of the national devotions, and even of the devotions of foreign nations towards this fixed locality".

In the reaching out after *the foreigner* there is an echo of the Promise to Abraham, that in him all nations should be blessed. And the teaching of the personality and spirituality of Jehovah, and His independence of earthly dwelling-places, is as clear and decided as was the teaching of Jesus ten centuries later to the woman of Samaria by the Well of Jacob.

On this point Dean Stanley affirms that—

"The first public recognition of Prayer as distinct from sacrifice—of the spiritual as distinct from the ceremonial mode of approaching God—is the Prayer of Solomon at the Dedication of the Temple. And further, in this moment of extremest triumph of ritual and material worship, was uttered one of the most spiritual truths that the Old Testament contains: 'Behold the Heaven and the Heaven of Heavens can not contain Thee; how much less this house

that I have builded'" (1 Kings viii. 27; 2 Chron. vi. 18).

The record of the Chronicler adds (2 Chron. vii. 1-3), that when Solomon ended his Prayer, "*the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the Glory of the Lord filled the house*", in recognition of Jehovah's acceptance. It was then that the great Choir broke forth again in the use of Psalm cxxxvi., with its inspiring refrain.

4. Study Solomon's Benediction and his Call of the People to Loyalty to their Cov-

iii. The International Lesson for December 20

1st. The Scope and Connections of the Lesson

The Topic of the Third Lesson for December is "The Downfall of Solomon". Its Scripture is 1 Kings xi. 1-13. This may be extended to take in the remainder of chapter xi. (verses 14-43), which brings to a close the account of Solomon in 1 Kings.

The Chronicler does not strictly parallel this account, as his writing deals rather with the Covenant and Religious affairs, and presupposes that the account of Secular and Civil affairs, and of the darker features of the history, is already in the hands of the People in 1 Kings.

The fair promise of the extraordinary beginning of Solomon's Career, which reached its highest spiritual elevation at the Dedication of the Temple, was never fulfilled. The decline appears to have begun at once, and to have been brought about by the very blessings that had exalted him to the highest position in the world of his age.

The Divine purpose in the Wisdom with which he had been supernaturally endowed—to fit him for his Theocratic Task of Inaugurating the Temple System for Developing and Shaping the Religious Future of Israel—he would seem to have forgotten almost as soon as the Temple had been dedicated.

His life from that time forward—as delineated in Kings as well as in Ecclesiastes—was one long and strenuous effort to exalt himself, and get the most for himself, by the use or abuse of that Wisdom,—an experiment which, in the wisdom of God, he seems to have been providentially

enant Engagements; the Concluding Sacrifices of Peace Offerings, and the extended Religious Festivities,—after which the King sent Israel away rejoicing in the abounding Theocratic Mercies of God.—1 Kings viii. 54-66.

The Temple System was now completely inaugurated. What great things were expected of it! It was the most complete scheme ever devised for the Religious Education and Development of any people.

permitted to make for the benefit of the world of mankind.

The student needs to trace Solomon's course in order to understand his Downfall:

(1) The Crisis had already been reached at the time of the Second Theophany, when Jehovah came to Solomon in stern rebuke and in solemn warning of the ultimate outcome of his course. See 1 Kings ix. 1-9.

This was in the 24th year of his reign, or 13 years after the Dedication of the Temple (1011 B. C.). Solomon had been selfishly absorbed for 13 years in the erection and adornment of his palaces, and had been using his Wisdom in his great building enterprises that centered in the promotion of the royal magnificence. Jehovah appeared with a sharp reminder of his Covenant obligations, and of the inevitable ruin that must follow disloyalty and disobedience.

(2) In the years after the Completion of the Palaces began Solomon's more complete Secularization, in which he devoted his Wisdom to increasing his wealth and magnificence by national schemes and extraordinary commercial enterprises, and his intellectual fame by scientific investigations and literary productions. See 1 Kings ix. 10—x. 29.

His commercial enterprises from the shores of the Mediterranean and Red Seas reached to Western Europe and India, and, by the building of Tadmor (Palmyra), subsidized the Caravan traffic across Western Asia. It has been thought probable that in

their voyages of three years his fleets circumnavigated Africa.

In this period there came a more or less complete divorce of Solomon's Home Life from his Religious Life:

a. There was the heathen Home Life (so far as he had any home life) in the palace of the daughter of Pharaoh, which had been moved up out of the City of David to the place he had built for her: "For he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the Lord hath come" (1 Kings viii. 11).

b. There was Solomon's Religious Life in the Temple Worship—formally kept up

at least—and in the organization and ordering of its affairs according to the Mosaic Law (1 Kings viii. 12-15).

(3) There came later the completion of Solomon's Moral Wreck and Religious Apostasy, which brought the Third Theophany—an undated event, which in its effects reached on to Solomon's death—when Jehovah appeared and pronounced Judgment upon him and his Kingdom, and began the work of its Disruption (1 Kings xi. 1-43).

4) Somewhere late in this last period Tradition places the change that took place in the life of Solomon of which the Book of Ecclesiastes is taken to be the record.

2nd. The Unfolding of the Scripture.—1 Kings xi.

The Third Theophany came with a terse and terrific Arraignment of the Apostate Solomon; with a graphic portrayal of the Causes of the Downfall, in his polygamy and idolatry; and with an announcement of the inexorable Judgment of Jehovah.

1. Study the Starting-Point towards Destruction, as indicated in the horrible Sketch of the Polygamy and Sensuality of Solomon,—in which he broke all Records.—1 Kings xi. 1-3.

There is a hint of this result (as has already been seen) in 1 Kings iii. 1; but its extraordinary character went far beyond the original promise. The very extension of his empire, bringing so many heathen people to Jerusalem and into official connection with the Court, tended to bring it about.

"Of all the institutions of an Oriental monarchy, the most characteristic and the most fatal is polygamy. It is not on Solomon, but on David, that the heavy responsibility rests, of having introduced polygamy on an extended scale into the Court of Israel. But Solomon carried it out to a degree unparalleled before or since, and his wider intercourse with foreign nations gave him a wider field for selection. The chief Queen was, no doubt, the Egyptian Princess. But she was surrounded by a vast array of inferior wives and concubines, all of them, as far as appears, of foreign extraction; from Moab, Ammon, Edom, Phenicia, and the old Canaanitish races" (Stanley).

2. Study the account of the hideous and licentious Idolatry and awful Wickedness into which these Wives dragged down Solomon, and Jerusalem and the Nation with him, until even the very Temple became a Center of their Abominations.—1 Kings xi. 4-8.

There was probably never a more complete case of apostasy from the true religion than that of this most highly endowed of men.

"It appears surprising that a man so eminent for wisdom, after having for some time walked in the steps of his pious father, should fall into idolatry. But the secularizing tendency of his too intimate connection with neighboring nations; the enervating influence of uninterrupted prosperity and unbounded luxury; the debasing power of sensual indulgence; and the vanity and self-confidence which universal admiration is likely to produce,—all probably combined to draw away his heart from Jehovah, and to prostrate his powerful mind in the senseless worship of idols. Such is the folly of the wisest of men, when he forgets God" (Par. Bible).

Stanley suggests that the direct demoralization of the Nation may not have been equal in proportion to that of the Court; but he adds a graphic picture:

"But the general loosening of the moral and intellectual character by licentiousness is described by Solomon in the Book of Proverbs in terms which assume a mournful interest when viewed in their exemplification of the life of their author. The dangers that haunted the streets of Jeru-

saïem, the disastrous consequences of revelry and debauchery, seem to be the description of a modern Western capital, rather than of an Oriental city. But, if the most recent expositions of the *Canticles* [that the maid of Shunem was courted by Solomon, but courted in vain, be correct] that book contains a picture both of the peril which the Jewish morality must have encountered, and also of its pure and successful resistance".

3. *Study the Judgment of Doom pronounced by Jehovah upon the Apostate Solomon, who in spite of his magnificent Endowments had failed utterly in his Task as Theocratic King, and brought Wreck upon himself and his Kingdom.*—1 Kings xi. 9-13.

There is a pathetic touch in the fragment of the Kingdom to be saved, in Jehovah's faithfulness, for David's sake (verse 13), in spite of His fierce indignation for Solomon's sins.

"Disasters followed before long as the natural consequence of what was politically a blunder as well as religiously a sin. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced had for the great body of the people, the priests and the Levites must have looked on the rival worship with entire disfavor" (*William Smith*).

It should be noted, also, that Solomon, in his Self-Confidence, would seem to have practically abolished the office of the Prophet, as the Divine Counsellor for Kings. A large section of this chapter is devoted to the message of Jehovah, through the Prophet Ahijah, *not to the King*, but to the rebel Jeroboam, revealing to him the wreck of the Kingdom and his own future career (1 Kings xi. 29-39).

The remainder of the chapter (1 Kings xi. 14-43), reaching to Solomon's death, sets forth the *agency of Jehovah in executing the Judgment announced*, by stirring up the adversaries that brought about the Ruin.

4. *Study in Outline, as supplementary, the Book of Ecclesiastes as an Autobiography of the Wise Man, as (according to tradition) reclaimed and brought to him-*

self (in part at least) late in life; recording, for the Church and the World, the Results of his Experiment in the Use and Abuse of Wisdom, and his final Conclusion of the whole matter, that Obedience to God is the Only Way of Life.

If Solomon repented before death, there is no such whole-hearted acknowledgment of his sin as David left behind him in Psalms li. and xxxii.

Opposite views have always prevailed, and still prevail, regarding the Repentance of Solomon. Among popular writers, Dr. Alexander Whyte, e. g., in "Bible Characters", says emphatically:

"No; there is no repentance, real or assumed, anywhere in Solomon. There is remorse in plenty, and weariness of life, and discontent, and disgust, and self-contempt, bitterer to drink than blood. There is plenty of the sorrow that worketh death; but there is not one syllable of the repentance to salvation not to be repented of".

Well-accredited tradition is, however, against this view. There is not space to argue the matter here; illuminating discussions of it will be found in the Bible Dictionaries and in such works as Dean Stanley's.

The Place of the Book.—The Place of the Book of Ecclesiastes (as set forth in Bible League Primer No. 1) is among the Six Poetical Books which laid the foundations for the Inner Religious Life of the Chosen People by fixing the Law of Jehovah in their Convictions and Affections.

The Three Didactic Books—Proverbs, Job and Psalms—were designed to shape the Religious Life, by fixing the *Basal Religious Truth*, which constitutes the true Wisdom—"Obedience to God is Life! Disobedience to God is Death"—in the mind of man in such a way that it should control his Life.

In *Proverbs*—the Book of Wisdom—Solomon embodied the general proposition: Wisdom, or Obedience to God, is the way of salvation; or, putting it in another form, Wisdom, or Piety, is the true blessedness.

But there are *Two Apparent Exceptions to this Proposition* which needed to be treated authoritatively and conclusively: The case of the good man who apparently suffers adversity; the case of the bad man who

apparently enjoys prosperity. These problems are solved for all time in the Books of *Job* and *Ecclesiastes*. The two men of the ages best fitted to solve these problems are providentially selected and set to their solution.

Job—the Book of the Mystery of Affliction—deals with the first apparent exception to the general proposition:

Wisdom, or Piety, or Obedience to God, is often found along with great adversity and suffering.

By taking *Job*, the best of men, who is subjected to the worst of adversity, God showed for all time that affliction is His way of lifting him to a higher plane of life, so that the adversity is *only apparent*.

Ecclesiastes—the Book of the Vanity of Worldly Wisdom and Prosperity—deals with the second alleged exception to the general principle:

Flagrant Disregard for God, even the Worst Wickedness, is often found along with the greatest apparent worldly prosperity and happiness; so that these godless men become the envy of the world.

By taking the case of Solomon, whom He had supernaturally endowed with Wisdom and providentially equipped with everything this world could furnish; who because he was the wisest and mightiest of men was able to become and do the worst;

and who godlessly gave himself to the task of testing all the possibilities of earthly satisfaction through the use of his wisdom and power,—God showed for all time that the exception is *only apparent*; that in loyal obedience to God is the only way of life. "Vanity of Vanities" was his cry from the beginning. And in the end—by the confession wrung from him:

"Hear the conclusion of the whole matter: Fear God, and keep His Commandments, for this is the whole of man!"—

God led him to formulate, as the conclusion of his experiment, the general proposition which earlier in life he had made the theme of the Book of Proverbs: *Obedience to God is the only true Wisdom*.

In this great godless World-Experiment the Wise Man was at last driven back to God, as the only Refuge and Satisfaction!

"What can the man do that cometh after the King?"—that is his q. e. d.

Studied in the light of these suggestions, the career of Solomon and the Book of *Ecclesiastes* ought to acquire a new significance and importance in the movement of God's Purpose of Redemption. *The providentially permitted Experiment—permitted in the interest of the world of all ages—furnishes the natural Key to both.*

iv. The International Lesson for December 27

The Fourth Sunday of December is set apart for a Review of the Lessons for the last six months of 1908.

In general, in conducting this Review the Teacher may profitably follow the treatment of the Lessons in the magazine from month to month.

More especially, it will be helpful to group the teachings of the Lessons about the Three Kings, Saul, David and Solomon.

In particular, the peculiar character, mission and work of each of the Kings should be brought out, with the reasons for the successes and failures, in the light of the Covenant requirement of Obedience to Jehovah.

The whole should be viewed in its relations to the progress of God's Purpose of Redemption as set forth in the history of the Theocratic Monarchy.

N. B.—The International Lessons for 1909

In taking up the Lessons for 1909, the purpose is to treat the Book of Acts in "Constructive Studies" (as was done in the case of John in the first half of 1908), printing the text of the Book with a careful analysis bringing out its plan and movement. It will be seen to be the Carry-

ing Out (by the completed Body of the Twelve) of the Program that Jesus laid down for them in His last hours, for the Founding of the Church, under the guidance of the Holy Spirit Whom Jesus went to the Father to send to them as their Divine Helper in the Conquest of the World.

What is the Bible League of North America?

A. The Origin, Aims and Methods of the Bible League of North America

We have been asked for information upon these points. Although the facts have been set forth during the several years of its history in "The Bible Student

and Teacher", there are many readers of the magazine, especially those who have recently become subscribers, who have not had this information.

I. The Origin of "The American Bible League"

In the year 1894, the real turning point into the Twentieth Century, there were many Christians abroad over the world, and particularly some in New York City and vicinity, who felt that there was a Providential Call to a Great Awakening in the Churches and in Christendom. The Editor of "The Homiletic Review", Rev. Daniel S. Gregory, at that time prepared and sent out to many thousands of preachers and Christian readers—probably to eighty thousand—a paper entitled "The Twentieth Century's Call to Christendom". This was followed by a series of related papers extending over the years until 1900, some of which were prepared by Mr. William Phillips Hall, President of The Hall Signal Company,—having as their object to emphasize and press that Call.

Out of that "Call" grew "The Twentieth Century Gospel Campaign Committee", of which Mr. William Phillip Hall was Chairman and the then Editor of "The Homiletic Review" Secretary. The object of that Committee, to which many of the foremost Christian workers in the land belonged, was to rouse the Churches, if possible, to a *Universal Evangelistic Effort* befitting the opening of the new Century, and the spiritual needs of the nation and of the world. Its mission was distinctively one of inspiration and education, and the Literature prepared and sent out for several years in succession to thousands of evangelical preachers and workers, and the Conferences held in New York and elsewhere, resulted in the great Evangelistic Movement that has since made itself felt in this country.

The work of that Committee, carried on

for several years, brought to light the startling fact that *the one great cause of spiritual deadness in the Churches was loss of faith in the Bible as the Word of God*, and of the oldtime reverence for its teachings. This loss of faith had left multitudes of teachers and preachers without any authoritative gospel message to deliver to men; hence their preaching and teaching had become impotent, if not demoralizing and deadening.

When fully aroused to this fact, some of the leaders in the movement issued an invitation to a selected few, to meet to consider the question of *what should be done*. The invitation bore the signatures of Henry A. Buttz, D.D., LL.D., President of Drew Theological Seminary, Madison, N. J.; Howard Osgood, D.D., LL.D., of Rochester Theological Seminary; George T. Purves, D.D., Successor to Dr. John Hall, as pastor of the Fifth Avenue Presbyterian Church, New York City; Daniel S. Gregory, Editor of "The Homiletic Review"; and William Phillips Hall, Chairman of the Twentieth Century Gospel Campaign Committee.

The Death of Rev. Dr. Purves, early in 1903, temporarily checked the enterprise, but an extensive correspondence, carried on with a view to ascertaining how far the need for organization for defence was recognized among influential men, brought out the fact that the need was widely and profoundly felt.

A call was therefore issued for a preliminary meeting on April 20, 1903. The letter of invitation bore the signatures of Francis L. Patton, Henry A. Buttz, William Phillips Hall, John H. Converse, Howard Osgood, Edmund J. Wolf, G.

Frederick Wright, Willis J. Beecher, William M. McPheeters, David James Burrell and Daniel S. Gregory.

At that meeting the American Bible League was provisionally organized by the election of William Phillips Hall as President, and Daniel S. Gregory as Secretary; who were appointed a Provisional Committee and empowered to carry out plans for interesting friends of the Bible and securing their aid and cooperation, and were directed to report at a later meeting.

As the letters of inquiry, sent out by the Provisional Committee to ascertain the state of public sentiment, were responded

to by more than five hundred of the strong and influential men of the various Churches, a meeting was called July 6, 1903; which proceeded to organize "The American Bible League",—a name which has since been changed to "Bible League of North America", in order to embrace the Canadian Churches.

At an adjourned meeting a week later, an "Outline Constitution" was adopted; the Corporate Members or Directors of the League were chosen; and the Officers of the Board, as required by the Constitution, were elected. They were as follows:

Officers and Directors The American Bible League*

President, WILLIAM PHILLIPS HALL, 25 Broad Street, New York City.

Vice-President, JOHN H. CONVERSE, LL.D., Philadelphia, Pa.

Treasurer, RUSH TAGGART, Esq., LL.D., 195 Broadway, New York City.

Assistant-Treasurer, F. H. JACOBS, 113 Fulton Street, New York City.

General Secretary, DANIEL S. GREGORY, D.D., LL.D., New York City.

PROF. WILLIS J. BEECHER, D.D., Auburn, N. Y.

MR. GERARD BECKMAN, 419 Madison Ave., New York City.

REV. DAVID JAMES BURRELL, D.D., LL.D., New York City.

PRESIDENT HENRY A. BUTTZ, D.D., LL.D., Madison, N. J.

PRINCIPAL WILLIAM CAVEN, D.D., LL.D., Toronto, Canada.

PROF. G. A. FUNKHOUSER, D.D., Dayton, O.

REV. EDWARD P. INGERSOLL, D.D., Bible House, N. Y. City.

REV. GEORGE C. LORIMER, D.D., LL.D., New York City.

MR. WILLIS E. LOUGEE, 3 West 29th Street, New York City.

MR. JOHN J. MCCOOK, LL.D., 120 Broadway, N. Y. City.

PRESIDENT J. W. MCGARVEY, D.D., LL.D., Lexington, Ky.

PROF. WILLIAM M. MCPHEETERS, D.D., Columbia, S. C.

REV. ROBERT MACKENZIE, D.D., New York City.

REV. J. K. C. MILLIGAN, D.D., New York City.

PRESIDENT EDGAR Y. MULLINS, D.D., LL.D., Louisville, Ky.

PROF. HOWARD OSGOOD, D.D., LL.D., Rochester, N. Y.

PRESIDENT FRANCIS L. PATTON, D.D., LL.D., Princeton, N. J.

REV. J. B. REMENSNYDER, D.D., LL.D., New York City.

PRINCIPAL J. P. SHERATON, D.D., LL.D., Toronto, Canada.

MR. GEORGE E. STERRY, 21 West 74th Street, New York City.

PRESIDENT REVERL FRANKLIN WEIDNER, D.D., LL.D., Chicago, Ill.

PROF. EDWARD J. WOLF, D.D., LL.D., Gettysburg, Pa.

PROF. G. FREDERICK WRIGHT, D.D., LL.D., Oberlin, O.

* The List of the present Officers and Directors will be found on page 2 of the magazine cover.

The League was formally incorporated under the Laws of the State of New York, October 26, 1903. Arrangements were soon after made for taking control of "The Bible Student", previously edited by Prof. William M. McPheeters, of Columbia, S.

C., and making it the organ of the League. Its name was changed to "The Bible Student and Teacher", and the first number in the new series was issued for January, 1904, in an enlarged form but with the price reduced from \$2 to \$1 a year.

II. The Objects and Methods of the League

These were fully set forth in an address at Pittsburgh on "Aims and Methods of The American Bible League", printed in "The Bible Student and Teacher" for June, 1906.

I. A Statement of the Principles and Purposes of the League sent out early in its history, set forth the main objects in view, which may be summarized as follows:

(1) To aid Christians to attain to a better and more comprehensive Knowledge

and Mastery of the Bible, by promoting everything Improved Bible Study, "with the aid of all the light that can be turned upon it from all sources";

(2) To meet and counteract the *Current Destructive Teachings* concerning the truthfulness, integrity and inspiration of the Bible as the Word of God.

This of course contemplated a two-fold work, Embracing Education and Defense.

2. The League proposed to attain its objects by such Means as the following:

(1) By the Organization of the Christian and Evangelical Forces for intelligent and systematic cooperation in the great task set before it.

It was felt that the tireless propaganda of Radicalism—which is seeking systematically and persistently to pre-occupy every place of power and to poison every fountain of influence—must be met and counteracted by an equally tireless and aggressive advocacy of the teachings of the Word of God; and the forces of scholarship and wealth, so thoroughly organized and effectively used on the one side, must be matched by a counter-organization and wise direction of like forces on the other side.

(2) By the Preparation and Dissemination of such Biblical Literature as might be needed to meet the false views, including the placing of such Literature at all the sources of power there to exert its counteracting influence.

This General Purpose embraced the use of "The Bible Student and Teacher" as the organ of the movement, and the securing or production and scattering of the Biblical Literature suited to meet the needs.

It likewise included the holding of frequent Conferences at various important centers, in which the ablest conservative scholars should enlighten the Christian people regarding the true condition of things, and set before them convincingly and conclusively the reasonable grounds for holding fast to the Bible as the inspired Word of God, the only Revelation of the Way of Salvation.

(3) By the Promotion of Better Methods of Bible Study and Teaching.

The carrying out of this purpose involves the promulgation of a New Method of Systematic Bible Study, for the prosecution of which the League stands, and which method is characterized, as natural, and therefore scientific; literary, and therefore constructive; comprehensive and cumulative, and therefore permanently profitable to the student and Christian.

It involves likewise the Preparation and Introduction of suitable text-books on Bible Study, Biblical Books for Reference, the furnishing of Lecture Courses for opening up a comprehensive knowledge of the contents of the Bible, etc., etc.

B. The Branches as Auxiliary Agencies in Attaining the Objects of the League

The question has come from Officers of the Branches, *What Does the League Expect of its Branches?*

They wish this question answered in order that they may be helped to do the right thing, in the right way, and with the greatest efficiency.

1. That they are spoken of as "Auxiliary Agencies", indicates the function they are expected to perform, i. e., to aid and support the parent League, in carrying out its double object, of Bible Defense and Improved Bible Study, from the centers in which they are established.

It should be understood that they are organized not for ornament, but for the accomplishment of that for which the League stands; that they are not independent, outside agencies, but subordinate and subsidiary to the Central League. They should therefore be judiciously and

prayerfully organized and officered with this end in view.

(1) Those who undertake to form Branches should seek to put them in good efficient working order. This requires an intelligent appreciation of the Objects of the League, and a proper preparation for efficient cooperation in attaining those objects.

(2) And it needs to be repeated and reiterated, that in order effectively to cooperate in the Twofold Object of the League, there are certain things required of the Branches upon which too great stress can not be laid:

a. A thorough grasp of the Purpose and proposed Methods of the League;

b. An intelligent and entire sympathy with this on the part of the Officers and Leaders in the Branches;

c. The disposition and purpose to take

the initiative in active systematic and loyal Efforts in carrying out the Plans of the League as they shall be formulated and sent out.

2. The Means by which the work is to be carried on should be definitely understood, and information concerning it should be widely scattered so as to reach the largest public.

This involves the addition of local literature, such as the Leaflets sent out from Los Angeles by the Southern California Branch; and this in addition to the general literature furnished by the Central League.

(1) There should be a *Local Secretary*, if possible, connected with each Branch, who shall have the special qualifications requisite, and be able under direction of its officers to devote at least a definite portion of his time to the prosecution of its work, provision for compensation to be made in advance.

a. Among the various objects to be accomplished by such Local Secretary are these:

To push the circulation of the Magazine, "The Bible Student and Teacher", with the view of reaching through it, if possible, all the preachers and teachers and leaders connected with the Center in which the particular Branch is located;

b. To reach, if possible, by personal visitation all the pastors and Churches, to interest them, especially the Sunday School workers, in the study of the Bible, as set forth in the Magazine in connection with the International Lessons and in other ways,—to promote thereby a better method of Bible Study;

c. To form League Circles for systematic study of the Bible in suitable textbooks which may be prepared by the League,—with the special aim of reaching the mature minds in the Churches and communities, who belong to that large class that has ceased to be interested in Bible Study by the ordinary methods for Sunday School children.

The Central League has published for this purpose, "Bible League Primer No. 1", containing an "outline view of the Bible as God's Revelation of Redemption"; "Constructive Studies in John, the Gospel for the Christian", twenty-six lessons;

"Why Four Gospels?"; and has other works in hand.

(2) The Branches should establish *Courses of Lectures on the Plan and Unity of the Bible*, to train an intelligent corps of teachers and lecturers who shall be able to go out among the constituency of the Branch, to present this subject so as to give the Churches a grasp of the Bible as a Whole and in its various Books, thereby preparing them for interested and continued study in mastering what is in the Bible.

This is necessary in order to displace the mechanical methods in vogue, which, while superficially showy, give no results of permanent value; and for introducing the better method of Bible Study, known as the natural, constructive and cumulative method.

In pursuance of this object it may be advisable in some cases, to form *Bible Schools* at the Branch Centers, and in smaller cities and communities connected with such Centers, by which systematic and thorough Bible Study may be extended so as to reach the whole region with all its communities. This proceeds upon the assumption that the Bible is its own defense when properly understood. In other instances it may be better to connect this department of the work with some Bible School already in existence, in which a place may be secured for it.

(3) Still another work of the Branches should be to secure, if possible, *Definite Annual Contributions*, from Sustaining Members and especially from men of wealth, to aid in sustaining and prosecuting the General Work of the League.

Heretofore large sums have been expended by the Central League in the attempt to carry on, *from the outside*, the work of the Branches,—which is everywhere and always a bad policy. Long experience and observation have shown that ordinarily no man or institution can be safely helped, unless it be by helping him to help himself.

If a community is to appreciate the Branch and its work, it must be called upon to exercise its self-activity in initiating it—not to have it thrust upon it by outsiders—and in furnishing the means for sustaining it.

In addition to that an adequate appreciation of any great enterprise will inevitably lead organizations, that are Auxiliary to the Central Society, to take an interest and a hand in sustaining the General Work which is carried on by that Society at large expense.

One thing seems to have become certain, and that is that an institution that is not encouraged and constrained to help itself, is ordinarily helpless and practically worthless. Some years since one of our great Benevolent Societies found that all its Branches had been deftly organized outside of and away from itself. Nothing short of a revolution brought it back to proper condition of unity and efficiency.

Thus far,—owing to circumstances be-

yond its control—the Branches of the League have been organized away from it and are practically independent of it. The Branches themselves, as we have reason to know, have become convinced that no efficient work is possible under these conditions, and that the time has come for *bringing about a definite understanding of what is to be done, and how it is to be done*, in order to accomplish the most for the great cause for which—and for which alone—both the Central League and its Branches exist.

These suggestions are sent out with a view to prepare the way for this increase in efficiency, and will be followed by an appeal for the advice, sympathy and co-operation of all concerned.

C. Suggestions to Aid in the Formation of Branches

(A) Requisite Preliminaries to the Formation of a Branch

In order to the formation of a Branch in any Community it is necessary that the materials for its Membership should be judiciously Gathered, duly Prepared by proper instruction, and Organized according to some suitable plan.

1. The Range from which the Materials for Membership are to be Gathered is definitely marked by the requirements of the League.

In order to efficiency, the membership must be limited to those who are in cordial sympathy with the Objects of the League, and ready to cooperate in attaining those objects.

It is limited, first of all, to those who accept the Bible as God's Inspired and Authoritative Revelation of the Way of Salvation.

That the League is Interdenominational opens the way for embracing any and all branches of the Evangelical Church that may accept its terms.

It is accordingly desirable that, in gathering the Christians in any Community, or at any local Center, to consider the Formation of a Branch, the attendance and participation of the ablest and most influential Representatives of all the Denominations, should, if possible, be secured.

It is also necessary that men of Catholic Spirit should be selected, who are able to

fix their attention upon things Fundamental and Essential; so as to avoid introducing discord into the Branches by putting forward Sectarian and Non-Essential Issues.

2. When a meeting has been convened to consider the Formation of a Branch, those present should be duly Prepared for the movement by full and intelligent Instruction concerning the History, Objects and Method of the League.

This may be done by some representative of the Parent Society invited to be present for that purpose, or by some local Leader appointed by those engaged in forming the Branch. In the latter case, information may be obtained from the New York Office, or from the past volumes of The Bible Student and Teacher. The Pamphlet "Bible or No Bible", containing "Report of the First Convention of The American Bible League, in New York City, May 3, 4, and 5, 1904", will be of special service to any one attempting to give such preparatory Instruction.

3. With this Preparation those who have met for the purpose will be ready to proceed to Organize a Branch Auxiliary to the Central League.

It will ordinarily be desirable, after the gathered prospective members have effected a temporary organization, to place the matter of permanent organization in the hands

of a Committee made up of one member from each of the Evangelical Denominations represented, who shall be able to bring about the best possible selection of Officers and Committees.

The "Suggested Form of Constitution for Branches" will be of service at this point, as furnishing in outline and tentative form, what will need to be modified to meet the situation in each individual case.

(B) Suggested Form of Constitution for Branches

Article I.—Name.

This society shall be called THE BRANCH LEAGUE OF It shall be a branch of THE BIBLE LEAGUE OF NORTH AMERICA, and auxiliary to it.

Article II.—Method of Affiliation.

Section 1. This Branch shall subscribe to the Constitution of The Bible League of North America, to membership in which its members on signing its form of application shall become eligible.

Section 2. It shall be fully constituted when its Constitution and its application to the Parent Society shall be acted upon favorably by the Executive Committee of that Society, in accordance with its requirements.

Section 3. It shall designate, annually, one of its members to represent it as a member of the Advisory Council of The Bible League of North America, and to report its purposes and work to the Editors of The Bible Student and Teacher for the Education Committee.

Article III.—Object of the Branch League.

Section 1. This society shall cooperate with The Bible League of North America in its general work of extending and improving Bible Study, and of defending the claims of the Bible as the Word of God against the assaults made upon it.

Section 2. In the particular community in which it is situated, this society shall seek to introduce Better Methods of Bible Study and Instruction in cooperation with the Education Committee of the Parent Society, and shall hold Conferences at least annually for the public discussion of the great questions at issue and for such a presentation of the Bible itself as shall commend it to popular attention and consideration.

Section 3. The society shall seek to introduce at least annual Lecture Courses for the purpose of instructing the people in the Unity of the Bible as God's Revelation of Redemption, and helping them to

master what is contained in its Books.

Article IV.—Membership.

Any sincere disciple of the Lord Jesus Christ may become a member of this society by subscribing to the following declaration:

"Believing in the divine origin, integrity, inspiration and supreme authority of the Scriptures of the Old and New Testaments, I desire to become a member of the Branch of The Bible League of North America".

Article V.—Officers.

Section 1. The officers of the society, chosen annually, shall be a Chairman, Vice-Chairman, Secretary, and Treasurer, who shall perform the usual duties of such officers.

Section 2. There shall be an Advisory Committee of not less than five members, of which the Chairman and Secretary shall be *ex-officio* members, which shall have charge of arranging for the general work of the Branch and of its Conferences and other meetings.

Section 3. If the way can be opened, a special Field Secretary shall be employed to spend at least part of his time in systematically promoting the objects of the Parent League, with which he shall keep in touch.

General meetings for considering the work of the Branch and for planning for its execution shall be held at least once a month.

Article VII.—Amendments.

This Constitution may be amended, or additional Articles adopted, by a two-thirds vote of the members present at any regular meeting, without previous notice; or by a majority vote, if notice in writing of the proposed amendment shall have been given at a preceding meeting; provided such amendment does not essentially conflict with the general principles set forth in the Constitution of the Bible League of North America.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of the Bible League of North America
Daniel S. Gregory, Managing Editor, 86 Bible House, New York.

League Notes and Points

The International Sunday School Lessons for 1909

The Program for the Constructive Study of the International Lessons for 1909, "Studies in the Acts and the Epistles", will appear in the December issue.

An Appeal from the Armenians of the Orient

The Armenian Church claims on good grounds to be one of the oldest branches of the Christian Church, dating back to the opening of the second century. Taking advantage of their new freedom in the Turkish Empire, the Armenian Evangelical Church under the lead of the pastor of their principal church in Constantinople, have undertaken the prosecution of the work of Study and Defense of the Bible, and, before they were aware of what they were doing,

had formed a "Bible League" on the same basis as the American Society. When made aware of this, they naturally turned to America (where their pastor was educated) for sympathy and aid, going first to the representative of the American Board in Constantinople who immediately responded to their appeal, and then sending the letter printed below to the representative of the Bible League of North America. They naturally hold the place of leadership.

Letter from the Constantinople League

Bible House, Constantinople,
September 14, 1908.

Rev. Daniel S. Gregory, D.D., Educational Secretary.

Dear Sir:

Five men, connected with the Armenian Evangelical Church of Constantinople, of which I am Pastor, came to me a few days ago and wished to know what they could do to promote Christian work under the new constitutional system just introduced in Turkey. I suggested that they take up the study and defense of the Bible. Almost before I knew it we had formed a Bible League! It was plainly not our own plan, but the inspiration of the Spirit.

They elected me Chairman, the five members being—

Dr. H. B. Mattcossian, Dentist,

Mr. Othon Djiladjian, Druggist,

Mr. G. Senekerimian, Secy. of Protestant Chancery,

Mr. H. Nergararian, Merchant,

Mr. N. G. Condavan, Editor.

They are educated and cultured men,

and of considerable influence in our community.

We next went to see the Rev. H. H. Allen. Editor of the *Avedaper* [Gospel Messenger], the weekly organ of the A. B. C. F. M., and the only Armenian religious paper in Turkey. Mr. Allen at once promised to render any assistance that he could through the paper. We then gave him a notice to put in this week's issue, a translation of which I enclose.

We have gone thus far without stopping to count the difficulties, and now whatever happens we mean, by the help of God, to go on.

I now turn to you for advice and help. Can you give us an idea of the method of organization and work of the American Bible League? Can we be recognized as the Armenian Branch of your League, and on what condition? Will you allow us to make use of your literature?

Thanking you for what you have already done for us, I am,

Yours very truly,

(Signed) A. B. SCHMAVONIAN.

Notice Printed in the Avedaper

We have formed a Bible League in Constantinople, with the purpose of promoting the regular study of the Bible in our country and maintaining the divine origin and authority of the Word of God.

Our fathers, the founders of the Armenian Evangelical Church in Turkey (1846) made this solemn declaration:—"We believe that the Holy Bible, the Old

(Translated from the Armenian)

and New Testaments, is the only infallible and perfect rule of the Church, and every Christian must take it as his guide in matters of faith and conduct." We, in our day, find it necessary to return to this declaration as the foundation of our religious life and activity; for we notice, with pain, an indifference to the study of the Bible and a consequent danger of forgetting its

divine authority. On the other hand, we see more or less direct attacks on the inspiration and integrity of the Word of God in the guise of Higher Criticism, Universalism and Unitarianism, imported from abroad.

Under these circumstances we deem it our duty towards ourselves and our fellowmen to do all in our power to facilitate the study of the Bible, and its defense against the attacks of destructive criticism and rationalism, by means of Bible classes, lectures, sermons and publications. Trusting in the help and mercy of God, we propose to do this our duty.

Our work shall be general and interdenominational, and we hereby appeal to every Armenian who sincerely believes the Bible to be the Word of God, and desires to promote its knowledge among our people to join his prayers and efforts with ours to this end. We suggest that similar

Leagues be formed in all parts of the country to coöperate with us in this all-important work.

The *Avedaper*, the organ of the Mission—interested, we have no doubt, in the purpose of the League and able, as the friend of Armenians of every persuasion, to render this service to them all—will, we hope, help us in our work and receive from us any assistance that we may be able to render.

For further information, application may be made to Rev. A. B. Schmavonian, Bible House, Constantinople.

September 12, 1908.

It has been a great pleasure to the Bible League of North America to assure these Brethren of the Orient of hearty sympathy and cooperation in the movement they have inaugurated.

A New Field Secretary of the League and his Appeal

For some time past it has been increasingly evident to our Executive Committee that the work of the League required the entire time and service of a Field Secretary. Rev. Robert Bruce Clark, who has served us in the capacity of Field Secretary, has been unable to render such undivided service on account of other important responsibilities. The League has therefore been obliged to seek such service elsewhere. After prayerful consideration of the subject, we have been providentially led to secure the service of Rev. Edward Love as Field Secretary, and hereby notify our members and friends of his appointment.

Mr. Clark, whose services have been of much value, notwithstanding his limited time, has kindly consented to remain and coöperate in the work of the League until January first next. It is our earnest hope that the new Field Secretary will command the active practical support and coöperation of every member and friend of the League.

WM. PHILLIPS HALL, President.

Official Introductory Letter sent out by the Field Secretary

Dear Friend:

The Bible League of North America stands for the Bible as the Word of God, His authoritative voice upon earth, and believes its lessons can best be learned by devout and humble souls. The Bible League steadfastly believes in the divinity of Jesus Christ, and calls upon Christian people everywhere to stand for those fundamental truths which are based upon the personal divinity of our Lord and Master—the virgin birth, the perfect life, the atonement of the cross, the resurrection and ascension, and the coming of Christ to judge the world in righteousness.

These primal truths are now attacked under the name of Higher Criticism. There are many who use that term to advocate a criticism destructive of each and every one of those truths upon which our hope of eternal life rests. Against the waves of this Black Sea of destructive force, the Bible Leagues of North America and Great Britain stand as bulwarks with their foundation laid in God's Eternal Truth.

May I ask if you Can and if you Will aid the work of the Bible League? Do you ask—in what way can I aid the work of the Bible League? Can you not choose at least one of the following?

1. Pray for God's blessing to rest upon the work.
2. Whenever opportunity offers, coöperate actively in the work of the League, and in speaking a good word for the Bible as the Voice of God and for Jesus Christ as our Divine Lord.
3. Subscribe and try to get others to subscribe to "The Bible Student and Teacher".
4. Become a Sustaining Member of the Bible League by the annual contribution of at least \$10.00.
5. If God has entrusted much to your care, make some large gift so as to broaden the field of operation in accordance with plans already formulated by the League.
6. Remember in your Will the Bible League of North America.

The work is great, the need is pressing; we await your answer.

Yours very sincerely,

EDWARD LOVE, Field Secretary.

The Bible Student and Teacher

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Number 6.

Notes Editorial and Critical

When an educated young man enters upon life now-a-days he finds himself simply overwhelmed by the innumerable proposals of the

*Too Much
Advice*

philosophers and the critics, who are forward to give him just the advice he needs. In this day of individual self-confidence and initiative, pretty much every one seems to feel competent to arrange for him a time-schedule that is warranted to guide him safely to the end of all his voyages and journeyings for time and eternity. Especially are they ready with timetables that will show him just how to reach the Celestial Grand Central Station by the shortest and quickest route. He often finds himself in a quandary, and is forced to fall back upon the philosophy of Uncle Remus:

"You's got to put a certain amount o' dependence on yohsef. De man dat goes aroun' lookin' foh too much advice is liable to find hissef in de position of de gemman dat gits too interested readin' de timetable dat he misses his train".

The main trouble comes from the many confusing and contradictory

* * * * *

"Did Not Jonah Live a Century Before Hosea?"—Rev. John Urquhart's Answer

Some time last Summer, Mr. James Bowron, of Birmingham, Ala., wrote the Editor as follows:

(Vol. ix—23)

timetables that men are always seeking to substitute for the simple Gospel schedule! Is it any wonder that so many young men in their perplexity, "lose the train"?

* * * * *

Our longtime friend, Dr. Josiah Strong, President of the American Institute of Social Science, completes in the present issue of The Bible

*Social
Study*

Student and Teacher a most admirable and convincing paper on "Christian Teaching and the Use of Wealth". The readers of the magazine will be interested to know that Dr. Strong began, with October, 1908, the issue of a small monthly, entitled "The Gospel of the Kingdom", made up of "Articles and Expositions Comprising a Course of Study on Living Social Problems in the Light of the Gospel of Jesus Christ". The theme of the first number was "Child Labor"; the topics for study were: Oct. 4-10, "Ethics of Work"; Oct. 11-17, "Facts of Child Labor"; Oct. 18-24, "Child Labor and Legislation"; Oct. 25-31, "What the Church Can Do".

"I am an earnest sympathizer with the objects of the American Bible League and am reading up all the

back numbers of The Bible Student and Teacher. On page 179, of date September, 1905, Rev. John Urquhart says:

"'Jonah knew . . . what the Assyrian conquest meant', etc. . . . And in the 9th chapter of Hosea, 'They shall eat unclean things in Assyria'".

"Did not Jonah live a century before Hosea? *What* prophecy of the Assyrian Captivity had been uttered by *any* one when Jonah lived?

"I am not asking for controversy but for information. I teach an adult Bible Class, and maintain the old-time views of truth; but do not wish to use a statement if it is erroneous, for then it would come back like a boomerang".

In The Bible Student and Teacher for August, 1908, a general answer was given to this inquiry, intended to suggest the places of Jonah and Hosea in the history.

But now, from Toko, Taranaki, New Zealand, under date of September 30, comes answer from Rev. John Urquhart himself. He writes:

"There is in your August number a reference to a speech of mine in New York three years ago. I entirely approve of your correspondent's caution. But there is *no good ground for his statement that Jonah lived 'a century before Hosea'*". He will find, for example, in the *Oxford Helps* (page 42), that "the approximate date" for Jonah's ministry is given as from 810 to 790 B. C. while Hosea's is ascribed to 785-725 B. C.

"But the point which I insisted upon was, that God had made known

to His prophets in Israel that the ten tribes should fall under the sword of Assyria. In support of that contention I quoted the words of Hosea. What was declared by him was not likely to have been *unknown* to Jonah. And, in fact, the prophet's refusal to warn Assyria of approaching destruction, and his bitter grief when its capital city was spared, can only be explained by his knowledge of Israel's coming doom. If Assyria perished, Israel would be saved; and so, to rescue his people, Jonah resolved to sacrifice himself"!

In an accompanying personal note we find the following concerning Mr. Urquhart's manifold activities, past and to come, in Australasia, which will be of interest to his many friends in America who owe him a great debt of gratitude:

"It is continual refreshment and inspiration to me to receive from month to month the clear, firm, and powerful testimony in the Bible Student and Teacher to 'the faith once for all delivered to the saints'. I trust that you are well and are encouraged in a work that must have many discouragements.

"I have just returned home from a seven months' working tour in New Zealand and Australia. I shall (D. V.) have another short spell next month. The evil leaven is extending its ravages here as elsewhere. I have had to expose it in Australia. All the denominations there are being permeated by the new infidelity. One of them has an education committee which places in the hands of the students such works as Bruce's Apologetics, and which, when the character of that book is exposed, declares that it was done in ignorance of its erroneous tendencies. The climax of the hypocrisy is reached by its keeping the book in the hands of the

students even after that admission is made!

"But I have no doubt you have seen enough of the Jesuitry of the higher criticism. The need is so great here that I find I must increase my labours. I hope to issue in January the first number of

the monthly magazine—"The Bible Investigator and Inquirer"."

JOHN URQUHART.

The readers of *The Bible Student* and *Teacher* will wish him Godspeed in his new enterprise.

* * * * *

Was there Only One Giant "Goliath"?

"And David put his hand in his bag, and took thence a stone and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Then Davin ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled".—1 Sam. xvii. 49-51.

"And it came to pass after this that there was again war with the Philistines at Gob: then Sibbecai the Hushathite slew Saph, who was of the sons of the giant. And there was again war with the Philistines at Gob; and Elhanan the son of Jaare-oregim the Bethlehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam".—2 Sam. xxi. 19.

"And there was again war with the Philistines; and Elhanan the son of Jaier slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam".—1 Chron. xx. 1.

According to the first of these passages, David slew the giant Goliath; but according to the second (the Revisers dropping out the interpolated words, "the brother of", found in the third passage), Goliath was slain by Elhanan.

This difference was heavily emphasized by Prof. A. C. Zenos of the McCormick Theological Seminary, Chicago, in an article in *The Homi-*

letic Review, last August, in which he says:

"But another problem of a different character is raised by the discrepancy between the account of Goliath's death given here (1 Sam. xvii.) and that contained in 2 Sam. xxi. 19. . . . When in addition it is borne in mind, that the ascription of the slaying of Goliath to Elhanan is taken from an earlier source, and that inherently it is more probable that the feat of an obscure man should be transferred to a favorite hero like David than that the reverse should take place, it becomes all but certain that it was not David who slew Goliath, but Elhanan".

By the vicious "critical" assumption of an "earlier source", and the equally unwarranted injection of his own speculative insinuation of what is "inherently more probable", in the place of plain Biblical statements of historical facts, the critic has succeeded in landing *unthinking* readers in the conclusion that here is a *case of blank contradiction*. We are ready to affirm positively and show conclusively that there is *nothing of the kind*; that, indeed, *the plausible conclusion of the Professor is as absolutely baseless as are the so-called "principles" by means of which it is reached*.

How can these two apparently (or rather, "alleged") contradictory accounts be reconciled?

Let us take a chronological starting-point.

According to that eminently safe and sane scholar, Prof. Willis J. Beecher, of Auburn—in his recent book, “The Dated Events of the Old Testament being a presentation of the Old Testament Chronology”, published by the Sunday School Times Company—the battle of Ephes-dammin (1 Sam. xvii.), in which David slew Goliath, was 1073 B. C., when David was about 20 years old. King Saul’s death (1 Sam. xxxi. occurred 1063 B. C., when David was about 30 years old.

David having been previously anointed king by Samuel (1 Sam. xvi. 13), with *jus ad regnum*, with right to the kingdom, he is again anointed king (2 Sam. ii. 4) by men of the Tribe of Judah, with *jus in regno*, with authority over the kingdom. Ishbosheth, Saul’s son, as being in the succession, was also inaugurated king at the same time (2 Sam. ii. 8-10).

War for supremacy followed between the rival kings, in which David won; and seven and a half years after he was made king by Judah, he was chosen by all the Tribes as king (2 Sam. v. 1-3).

Many years of warring followed, in which David attached to himself a band of military heroes, “mighty men”, a list of whom is given in 2 Sam. xxiii. 8-39.

Among his wars were four campaigns against the Philistines, in which four of David’s heroes each slew a giant: *first campaign*, 2 Sam. xxi. 15-17, when Abishai slew the giant Ishbi-benob; *second campaign*, 2 Sam. xxi. 18, when Sibbecai slew Saph; *third campaign*, 2 Sam. xxi. 19, when Elhanan slew Goliath; *fourth*

campaign, 2 Sam. xxi. 20, 21, in which Jonathan slew an unnamed giant who had six fingers on each hand and six toes on each foot.

Now, to assume that the Goliath slain by the twenty-year-old David and the Goliath slain by Elhanan in the third Philistine campaign, some forty years later, are one and the same person, and that therefore the two accounts are contradictory, indicates a mental obfuscation and scholarly absurdity that surely no theological professor should be guilty of. The reconciliation lies in the fact that *the two Goliaths are plainly two different persons*. This the Bible history makes plain enough to any one who will study, or even read, it with his eyes open and his common sense in exercise. There is no *contradiction*, or even *discrepancy*, except such as the Professor manufactures with the aid of his false assumptions and imaginings.

But these Scriptures present another point which *completes and confirms this reconciliation*.

According to 2 Sam. xxi. 22, “These four”—i. e., the four giants that David’s heroes slew in the four battles or campaigns against the Philistines (2 Sam. xxi. 15-21)—“were born to the giant in Gath”. But the “giant in Gath” was Goliath (1 Sam. xvii. 4). It would seem therefore, that “these four” were sons of the Goliath whom David slew. Naming a son after his father—a common practice—would readily account for the second Goliath, whom Elhanan slew perhaps 40 years after David had slain his father.

Considering this “break” of the

Chicago Professor, and others of a similar character that have been exposed in this magazine, we have been wondering—it may seem ungracious to say so—whether the higher critical professors on this side of the water

are not taking their “scholarship” second-hand, in the childish fashion “unsight unseen”, from the beer-befuddled and smoke-befogged Germans, *instead of studying the Bible for themselves!* B.

* * * * *

Some of the Latest Archeological Facts*

A Hint as to Who the Hyksos Were

Dr. Breasted, in his abridged and more popular “History of Egypt”, adds a chapter of notes on the recent discoveries in Egypt. In one of these he refers to Winckler’s Hittite discoveries in Asia Minor and notes that: “The recent evidence of a Hittite invasion of Babylonia about 1750 B. C. (King KSEH, II, 148) shows that there was a great expansion of Hittite power at just the time when the Hyksos were entering Egypt”. Concerning this fact he aptly remarks that the “Hyksos empire was thus thrown back upon Egypt”. “Or”, he continues, “was the Hyksos of Egypt itself Hittite?”

[“The greatest divergence of opinion as to the race and origin of the Hyksos has prevailed among authors. Josephus calls them Hebrews or Arabs; the Syncellus, Phœnician shepherds. They have been supposed also to be Idumeans, Ishmaelites, or Scythians. Their physiognomy indicates a Semitic origin, while their worship of Set connects them with the Khita, a people north of Palestine, on the confines of Mesopotamia”. If the “Khita” were the ancient Hittites—whose once forgotten Empire, with its Capital at Carchemish, has been shown by Archeology to have been so extended and powerful—this citation from the “Ideal Encyclopedia” would seem to

fall in line with Prof. Breasted’s conclusion.—*Editor.*]

The Seven Years of Famine.—One of the most interesting of recent discoveries in Egypt is that of the hieroglyphic record of the seven years of famine described in Genesis. Brugsch Bey, Maspero’s colleague at the Cairo Museum, made the discovery and has deciphered it. The inscriptions tell that the Nile did not overflow for seven years, and that therefore the vegetation withered and failed, the land was devoid of crops, and famine, pestilence, and misery devastated the country. The date of record is 1700 B. C., which is the date of the close of the years of famine as given in the book of Genesis.

Appendicitis and other Maladies of Ancient Egypt.—The Royal College of Surgeons at Lincoln’s Inn Fields, England, has recently been presented by the Egyptian Government with a pathological collection showing “the injuries, maladies and peculiarities of the people who lived in the Valley of the Nile from prehistoric until early Christian times—a period of about 5,000 years”. “In a post-Roman grave a woman was discovered so well preserved that it is possible to

*Gleaned from “Records of the Past”, September-October, 1908. Rev. Dr. G. Frederick Wright is the Editor of this unique and invaluable magazine.

say that she suffered from the condition now known as appendicitis. This is considered to be the earliest evidence of this malady". Fractured bones in the collection show that the ancient surgeons were very successful in treating such injuries. The

ulna is the bone most often found to have been broken and set. This is accounted for by their peculiar style of fencing. "Gout was found in an early Christian subject, but no irrefutable evidence is forthcoming of tuberculosis".

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"Babylon and the Monuments" in Agreement

EDITORIAL IN THE VICTORIAN BAPTIST (AUSTRALIA)

The Sacred Historian (Gen. x. 10) mentions Babylon as existing and known by that name in Nimrod's day. On the other hand the late George Smith states that the name was unknown till the days of Hamurabi, who, says he, after his conquest of the country, fixed his capital at a little village then called "Dindir," whose name he changed to "Babylon."

In proof of his statement, Smith quotes from a Tablet of Hamurabi, now in the Louvre Museum, which, at first, would seem clearly to establish his contention. Smith's view has accordingly been adopted by Assyriologists generally. As Hamurabi lived two or three centuries after Abraham, and consequently many centuries after Nimrod, we are brought face to face with what appears to be a grave difficulty. The Biblical account seems to run counter to Hamurabi's Tablet—only another blunder of the sacred historian, says the skeptics!

But this apparent contradiction admits of a very easy solution.

In the first place, we find the name of Babylon occurring in a tablet of Sargon the First, now in the British Museum. This Sargon is not the Sargon of Isaiah xx. 1, but a much earlier king, who, like Hamurabi, had conquered the country. Sargon was

succeeded by his son Naram-sin; Naram-sin by his daughter Ellat-gula—the first instance probably in history of a queen regnant. Ellat-gula was driven out by Kudur Mabuk, of Elam, who in his turn was overthrown by Hamurabi.

Sargon was thus *several generations earlier than Hamurabi*, and as Sargon mentions Babylon by name as existing in his day, that of itself is sufficient to establish the accuracy of the Biblical account in a question with Hamurabi's Tablet.

But, in the second place, this lands us in another difficulty. The monumental accounts seem to contradict each other.

A fuller knowledge of the facts, however, enables us to reunite them and to show that *both accounts are true*. Babylon—like Melbourne, built on both sides of the Yarra—was built on both banks of the Euphrates. Originally the name seems to have been given only to the town on the left bank of the river, "Dindir" being the name of the other, just as the name "Melbourne" is strictly applied to the town on the right bank of the Yarra, "Emerald Hill" being the name of the other. And just as "Emerald Hill" is thinking of incorporation with Melbourne, so "Dindir"

was, by act of King Hamurabi, *incorporated with Babylon*, and thenceforward has borne that name. Hamurabi enclosed both towns by a wall.

Hamurabi's Tablet thus simply means that, after his conquest, he fixed his capital at "Dindir", which he incorporated with the better known Babylon. And, just as old identities still use, and no doubt will continue to use, the name "Emerald Hill", even when it may become a part of Melbourne, we find the name of "Din-

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"Thou—Me : " An Error of the Critics

REV. GEORGE SHIPMAN PAYSON, NEW YORK CITY

It is quite commonly said by students of the advanced critical school that the prophet Jeremiah was the first to teach *individual relations between God and soul*. Several years ago this doctrine was announced in a lecture before the Union Theological Seminary, by a distinguished visitor from abroad. And the article "Prophet" in the *Encyclopedia Britannica* contains these words:

"The ultimate problem of faith is based upon the relation to God of the individual believer. This problem Jeremiah was compelled to face in relation to his own personality . . . in spite of the hopeless ruin of his nation. This nation as such was to be lost. And to the eye of Jeremiah there seemed . . . no hope that the national faith would preserve the national life. . . . It was the death-struggle of the idea of a national religion; the continuity of faith refused to be bound up longer with the continuity of the nation. . . . *The true basis of faith was first discovered and taught by Jeremiah*".

And that *discovery* was that "the triumph of faith was possible only

dir" lingering on the tablets long after Hamurabi's day.

The method of solution of this difficulty illustrates once more the oft-repeated statement that the Bible has nothing to fear from a *full and thorough* investigation; only, "A little knowledge is a dangerous thing." Most, if not all, of the alleged historical objections against our Scriptures are the result of an imperfect knowledge of the facts, and all that is needed in any case to enable us to repel them is, we believe, more light.

through the relation of Jehovah to individual souls".

The author of this article, and those who sympathize with his views, maintain that the repeated use of "thou" in Deuteronomy is to be interpreted of a national and not of an individual faith or obedience, and that until Jeremiah discovered and taught it the necessity of a personal relation to a personal God—which is the soul of all religious life worthy of the name—was an unknown quantity.

The experience of Hagar, the Egyptian bondservant of Abraham's wife, as recorded in Genesis refutes this fancy. Whether historical or legendary the record is that of a lonely, homeless, hopeless woman coming into personal relations with a personal God, and finding peace and rest and strength and courage to do her duty through this individual faith. The narrative tells how after pregnancy she became arrogant and insolent towards her mistress. Sarah blamed her husband. Abraham replied, "Be-

hold thy maid is in thine own hand, do to her as pleaseth thee". And when Sarah dealt hardly with her she fled, and took refuge in the wilderness. Hunger, loneliness, misery of body, and the sting of conscience for forsaking her duty and place as bond-woman, brought her to herself, and to communion with God; and she said, "Have I even here (in the desert) looked after him that seeth me"?

Her heart burned within her. She had been deeply wronged. She resented the severity of her mistress. But had she not brought it on herself? She had flattered herself that she would be treated with the dignity of a wife; why should she be treated as slave? She was not without hope, possibly, that the patriarch would relent, when he found that she had gone, and would come after her and bring her home with honor. But dreary days and dismal nights passed in loneliness and want, and at last she became hopeless and half-repentant. She could not return to her native land without incurring disgrace. What right had she in her father's house who had been given to Sarah as a bondservant? Was she not bound to her mistress by every sacred bond of venerable and universal custom? If she should reach Egypt, would not the long arm of the law reach and imprison and return her? Why should she revolt against her lot? Why not go back to her mistress and to her duty?

It was while this mental conflict

between duty and inclination was at its height, that the sting of conscience opened her ears to the voice of God, saying, "Hagar, *Sarah's maid*, whence comest thou, and whither wilt thou go"? And she said "I feel from the face of my *mistress Sarah*". And the resulting contrition brought with it the universal accompaniment of contrition—communion with God; personal, direct, immediate, and saving communion with the personal Redeemer. "Thou God seest me" was the outcome, as it always is, and, in the nature of things, must be. Thou, me; the only God, the lonely soul; the One Supreme, the individual being; the Master, His servant; the Saviour, His saved.

"Abraham believed God" is the record, long before Jeremiah appeared. Whether it is historical or mythical the record presents the idea of faith as an affiance of the whole soul of this patriarch with his Creator. And faith as an affiance of one soul with another soul is from the beginning the essence of religion. It is so today. It ever must be. God the Eternal spake to the first conscious and intelligent human being as He speaks to us through conscience and the affections. He spake to an individual, He communed with an individual, He cared for an individual—Abel, Enoch, Abraham, Hagar; and to say that the prophet Jeremiah first discovered and taught the truth of individual faith is to show oneself unqualified for teaching Bible history and Bible revelation!

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Where Israel Got Its Religion*

REV. WALTER V. COUCH, SAN DIEGO, CAL. (IN "THE PRESBYTERIAN")

The monuments throw valuable light upon the relations of Damascus to Israel and Judah and the surrounding countries. The massive stone walls of Damascus for a long time offered an effective resistance to the siege appliances of the Assyrian armies. She was thus "the barrier to Assyria's advance in Palestine. The whole course of Israelitish history was determined by this fact. The next hundred years (839-731 B. C.) Israel and Judah stood under the influence of Damascus, and it was not until she had fallen that the fate of Israel was decided". It should be remembered, however, that the Power back of all thrones, and artificial defenses and human confederacies, by whom events are finally determined, is Jehovah, as we see from Isaiah, seventh and eighth chapters. When God's purpose was fully ripe, Damascus fell, and with Damascus, Samaria and Jerusalem.

[After acknowledging his indebtedness to Dr. Hugo Winckler, the writer proceeds to set forth and criticise his views regarding the Babylonian origin of Israel's religion.—*Editor.*]

I have been pleased to notice the generally respectful treatment given to the historical statements of the Old Testament. Even the mission of Jonah to Nineveh is recognized, and Dr. Winckler thinks he has identified the king whom Jonah found there, as

Adadnirari (812-783 B. C.), a monotheist, and the "saviour" of Israel, referred to in 2 Kings xiii. 5.

Dr. Winckler expresses his strong conviction of the Babylonian origin of the religion of Israel. He says:

"We may perhaps think we are justified in maintaining that the prayers and ideas of Judaism reveal a *different world of thought* (italics his) from that presented by the polytheism of the rest of the Orient. But the (traditional) view or pious belief in the development of Judaism and in its later manifestations, takes on a *different aspect* in the light of universal history".

He then asserts that it "was from the fruits of the earlier intellectual struggles of the Babylonians that the 'Prophet' of Israel got his spiritual weapons, his education and his knowledge, and that Judaism must have received not only its impulse, but its entire system".

It would scarcely be respectful to say that Dr. Winckler's broad assertion is made out of whole cloth. But he gives no proofs beyond his general reference to the laws of "universal history"—which is begging the question—and his dogmatic use of the verb "must"—"here Judaism *must* have received", etc.—which affords a good illustration of what Dr. Delitzsch wittily styled "the omnipotent which resides in a drop of ink of a German scholar".

We have the consolatory reflection that the bites of rabid German rationalism provide their own antidote. Whenever a German scholar puts forth a destructive theory of the origin of the Bible, we feel assured that, sooner or later, some other Ger-

*The writer draws his materials largely, for an article entitled "Amid the Hills and Sepulchral Mounds of Ashur", from Dr. Hugo Winckler's concise "History of Babylonia and Assyria", translated and edited by Prof. Craig, of Michigan University.—*Editor.*

man scholar will arise to refute it, and set up a contrary or greatly modified theory of his own. This time it is Winckler against Wellhausen, *et al.*

The question as to the source of the primordial, or paramount influence which has shaped our Christian theology has now traveled around the circle. The school of Wellhausen affirms that it was Arabia; Winckler,

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Is Campbell's Lauded "New Theology" to Prove a "Dissolving View?"

Only a year ago the City Temple, London, with R. J. Campbell in it, seemed to fill the entire English theological horizon. There was apparently nothing else in the whole firmament that could have been ticketed "visible". The "Old Theology" had already been laid away to molder back to dust, and even its "obituaries"—oftenest couched in irreverent and hilarious phrase—were on their way to speedy and deserved oblivion.

All protests went unheeded, even those of *Mr. Campbell's "discoverer"*, the distinguished Editor of the "Christian Weekly", Rev. Dr. W. Robertson Nicoll, who boldly affirmed that the utterances of the man in the pulpit of the late Dr. Joseph Parker were uniformly made without knowledge and without thought.

At about that time it was proposed to substitute the American Continent for the pulpit of the City Temple; in other words, to give this extraordinary luminary an opportunity to enlighten the New World. Mr. Campbell proposed, with a great flourish of trumpets, a campaign in this country in an extended series of lectures at two hundred dollars "per"—which was

that it was Babylonia; Harnack, that it was Greece; and Lyman Abbott that it was Rome. When doctors disagree, the patient must shift for himself. Our own unshaken belief is that the cast of our theology is neither Arabian, nor Babylonian, nor Grecian, nor Roman, but *heavenly*—"received not of man, nor taught by man, but by the revelation of Jesus Christ".

sure to succeed, and to revolutionize American theological thought!

Then came the first serious set back: *the Lecture Bureaus could not place him!* So America was left to its old estate of darkness—except as some clerical or editorial luminary, of Mr. Campbell's own order and caliber, reflected something of the new light.

But the New Theology Movement seems now to have received even a more decided set-back in England and among its original supporters and by the withdrawal of some of its leaders from further association with Mr. Campbell on account of recent "irrational developments".

Most pronounced of all is the latest withdrawal, that of Dr. Warschauer, who has stood as Mr. Campbell's "second" and the chief "scholar" of the New Movement. In his arraignment of the New Theology as preached in the City Temple, he demonstrates that "the charges made against it by Evangelical Christians are abundantly justified". Having severed all connection with the Movement, Dr. Warschauer says by way of confession and recantation:

"With regret far deeper than would ordi-

narly accompany a confession of having been mistaken, I have to admit to-day that it is the critics who were right. The doctrinal development of Mr. Campbell himself within the past year or so has proceeded by leaps and bounds along lines which have only too fully justified those hostile predictions and criticisms. Let those New Theologians, if any, who may endorse these teachings come forward and say so; for my own part, I utterly repudiate them as subversive of all that I understand by Christianity—I might go further and say, of all that I understand by religion”.

* * * * *

He justly characterizes this “New Theology” as “a pitiless pantheism”.

And so are we not having another illustration of the “dissolving views” of which every age—not to say generation—furnishes countless examples? *God’s truth alone is immutable and immortal!* Those who reflect it and promote it are the only permanent luminaries and illuminators in the celestial firmament!

“Critical Study of the Bible,” in the Pan-Anglican Congress

[In the November issue of *The Bible Student and Teacher* there was a somewhat extended discussion of this topic. Among other things there was given a condensed statement of the erroneous radical teachings of the four papers that were prepared and sent out beforehand to furnish the basis for debate; and of the answers with which they were met on the floor by the “conservatives” present.

In *The Churchman* (of London) for November, 1908, the well-known Editor, Rev. Dr. W. H. Griffith Thomas, has the following decisive note of warning on the fourth paper, that of Prof. F. C. Burkitt, of Edinburgh and Dublin, on “How to Teach the Bible”. Our own strictures on the paper are fully justified.—*Editor.*]

The utterances of Professor Burkitt on Biblical Criticism at the Church Congress are a fresh reminder of the impossibility of stopping short with the criticism of the Old Testament while leaving the New Testament intact. The Professor showed that St. Paul’s teaching is based on Genesis, and as modern criticism has set aside Genesis it naturally sets aside St. Paul also. Professor Burkitt was quite frank in his repudiation of the Apostle’s view of sin and death, and we have no doubt that other views of the Apostle will be

similarly criticized and rejected. And yet there still remains the question of St. Paul’s authority as an exponent of the Divine will, in the light of his claim to be God’s special messenger and mouthpiece. There arises, too, the problem of the relation of the Church of England to Apostolic teaching, for our Prayer-Book and Articles are confessedly based on the Apostle’s view of the origin and fall of man.

It will thus be seen how grave are the issues which have been raised by Professor Burkitt’s words, and we are not surprised to learn that Mr. Watts-Ditchfield, in dealing with secularism, told the Congress that such utterances would do more harm in his own work in the East End than all the views of Mr. Blatchford and other sceptics. But here again good will undoubtedly result from this frank statement of the critical position. Professor Burkitt has the logic and courage of his convictions. We much prefer a bold, outspoken statement like his to any halting, balanced opinion by men who have accepted the critical position, but who are

afraid to draw the obvious conclusions.

A writer, referring to another paper read at the same meeting, said that the speaker "in his more subtle way implied all that Professor Burkitt stated, but his position was so draped in words that the Congress did not seem to realize it". Whether this

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Parallel Passages in the History of the Hebrew Kings

REV. GRANGER W. SMITH, FIRST BAPTIST CHURCH, RIPON, WIS.

In an article in the September, 1908, number of *The Bible Student and Teacher* the Rev. William H. Bates, D.D., of Greeley, Colorado, calls attention to the fact that an apparent discrepancy in the two accounts of David's purchase of the Temple site from Araunah, or Ornan, as given in Second Samuel and in First Chronicles, seems to disappear wholly when the two passages are carefully compared.

It has been claimed that as the purchase-price of the same thing the one writer gives "fifty shekels of silver", and the other writer "six hundred shekels of gold". But Dr. Bates contends, and I believe correctly, that the first amount named is to be understood as the purchase-price of the threshing-floor—a place perhaps from fifty to seventy-five feet in diameter—as an altar, together with the oxen and utensils for a sacrifice; while the second amount is the purchase-price of the entire place of possibly thirty or more acres upon which at a later date Solomon's Temple was built.

The present writer, long before he had seen the article above referred to, had reached the same conclusion as the result of simply reading carefully

view is correct or not, we are certainly coming as quickly as possible to the parting of the ways on Biblical criticism, and men will soon have to declare where they stand and what are the limits of criticism for Christian people. It is impossible to halt much longer between two opinions.

the two passages in conjunction. Indeed, he is convinced that a satisfactory acquaintance with any event in the history of the lives of the Hebrew kings, recorded by two or more writers, is to be secured only by a very careful comparison of the parallel passages.

As a means of enabling one to ascertain at a glance all that the different writers have recorded in reference to any such event, the writer has prepared a work entitled "The Story of the Hebrew Kings", in which all such parallel passages are combined in a single consecutive narrative. In constructing this single consecutive narrative the American Revised Version has been used, and all such parallel passages have been very carefully compared sentence by sentence and word by word, and in no case has a single word essential to the thought—except indeed in rare instances literally a single word—of either writer been omitted, neither has a word been added. It is intensely interesting and surprising to see how completely the parallel accounts dovetail into and supplement each other.

We may readily believe that official records of all important events were

carefully kept during the time of the united kingdom, and afterward in both the kingdom of Judah and in the kingdom of Israel. These records would without doubt be open to public inspection; and the writer or writers of First and Second Samuel and of First and Second Kings on the one hand, and the writer or writers of First and Second Chronicles on the other hand, as well as such prophetic writers as Isaiah and Jeremiah, quite likely gathered from these records so much as they regarded serviceable in writing the history of any event or series of events from their own particular point of view. So while the purpose of each writer might lead him to choose to record some things which another writer omits, or to omit some things recorded by another, we are constrained to believe that each of the writers of the books of our recognized Scriptures was so controlled by the Holy Spirit as to be kept from error in his statements.

Most of the comparatively few even seeming discrepancies belong to one of but two classes. In the *first class*, the seeming discrepancies consist of differences in the forms of the names of individuals; which differences may be accounted for, either on the supposition that there has been a confusing of the letters forming the name on the part of some copyist, or on the simple supposition that the individual, as we know was often the case, had two names, and that one writer uses one of the names, and another writer the other. Occasionally the same writer uses different names for the same individual. The *second class* of seeming discrepancies consists in vari-

ations in numbers, or variations at a point where the mistakes of copyists would for various reasons most readily creep in.

It may be well to observe that the work of combining and consolidating parallel accounts, referred to above, is something very different from that which certain critics contend was performed by the mysterious "redactor" who is supposed to have given us the Pentateuch or the "Hexateuch" in its present form, by compiling a composite account from the contents of certain original documents that have been lost, the "redactor" having freely exercised the privilege of excision, emendation and addition as his judgment chanced to dictate. The result of the work of the present writer is a consolidated and continuous narrative, in which the threads of parallel Scripture passages are interwoven without either clipping loose ends or the use of newly spun threads to tie loose ends together.

Below is given a specimen of this work of interweaving, the very passage referred to at the beginning of this article being chosen as such specimen.

For the sake of illustrating more clearly the process of interweaving, this specimen is printed in three different styles of type. The words in the ordinary Roman type are common to the two narratives here interwoven; the words in black-face Roman type are found only in the narrative as recorded in Samuel; while the words in italics are found only in the narrative as recorded in Chronicles.

By reading as though but a single style of type was used one has the interwoven, continuous narrative, with

absolutely everything contained in both parallel passages. By reading the words in small Roman type, and the words common to both passages—the words printed in the common Roman type—one has the story as given by the writer of Samuel; while by reading the words in italics and the words that are common, one has the story as given by the writer of Chronicles.

Occasionally the form of a word or of an expression differs slightly, or in

the case of a name it may differ entirely, in the two parallel accounts; and it has seemed desirable to give both forms. In such cases the form of the word or expression found in the first account—here that found in Samuel—is always given first, while the other form follows in a parenthesis. It will be noticed that the name of the Jebusite of whom David bought the threshing-floor appears invariably in Samuel as Araunah, and in Chronicles as Ornan.

David Builds an Altar on Araunah's (Ornan's) Threshing-floor.

2 Samuel xxiv. 18-25; 1 Chron. xxi. 18—xxii. 1

Then the angel of Jehovah commanded Gad to say to David, that David should go up, and rear an altar unto Jehovah. And Gad came that day to David, and said unto him,

“Go up, rear an altar unto Jehovah in the threshing-floor of Araunah (Ornan) the Jebusite.”

And David went up according to (at) the saying of Gad, which he spake in the name of Jehovah, as Jehovah commanded.

And Ornan turned back, and saw the angel; and his four sons that were with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Araunah (Ornan) looked forth, and saw David the king and his servants coming on toward him; and Araunah went out of the threshing-floor, and bowed himself before (to) David the king with his face to the ground.

And Araunah said, “Wherefore is my lord the king come to his servant?”

And David said, “To buy the threshing-floor of thee, to build an altar unto Jehovah.” Then David said to Ornan, “Give me the place of this threshing-floor, that I may build thereon an altar unto Jehovah: for the full price shalt thou give it me, that the plague may be stayed from the people.”

And Araunah (Ornan) said unto David, “Let my lord the king take it and do that which is good in his eyes, and offer up what seemeth good unto him: behold, the oxen for the burnt-offerings, and the threshing instruments and the yokes of the oxen for the wood, and the wheat for the meal-offering: lo, all this, O king, doth Araunah give unto

the king: I give it all.” And Araunah said unto the king: “Jehovah thy God accept thee.”

And David the king said unto Araunah (Ornan), “Nay; but I will verily buy it of thee at a price—for the full price: for I will not take that which is thine for Jehovah; neither (nor) will I offer burnt offerings unto Jehovah my God which cost me nothing.”

So David bought the threshing-floor and the oxen for fifty shekels of silver. David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto Jehovah, and offered burnt-offerings and peace-offerings, and called upon Jehovah; and he answered him from heaven by fire upon the altar of burnt-offering. So Jehovah was entreated for the land. And Jehovah commanded the angel; and he put up his sword again into the sheath thereof: and the plague was stayed from Israel.

At that time, when David saw that Jehovah had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of Jehovah, which Moses made in the wilderness, and the altar of burnt-offering, were at that time in the high place at Gibeon. But David could not go before it to inquire of God; for he was afraid because of the sword of the angel of Jehovah.

Then David said, “This is the house of Jehovah God, and this is the altar of burnt-offering for Israel.”

In this consolidated narrative there

are some 502 words. Of these but 96 are common to the two original narratives, while 133 are found only in the narrative given in Samuel, and 273 in that given in Chronicles.

It is of interest to notice that the commissioning of the prophet Gad by the angel of Jehovah to bear a message to David is recorded only in Chronicles, while the account of the delivery of this message is recorded only in Samuel.

The Jebusite's vision of the angel, the fact that his four sons were with him and that they hid themselves, and the further fact that the Jebusite was engaged at the time in threshing wheat, all these things are recorded only in Chronicles. That David was accompanied by servants, that the Jebusite opened the conversation, the form of his question to David and David's reply, we learn only from Samuel.

David's direct request that the place of the threshing-floor be given him, and his offer at the same time of the full price, are recorded only in Chronicles. The writer of Samuel alone mentions the yokes of the oxen among the things proffered by the Jebusite to the king, while the writer of Chronicles alone mentions the wheat for the meal offering.

The writer of Samuel alone records the Jebusite's invocation of God's favor for the king; and he it is who tells us that David bought the *threshing-floor*—the little spot of a few hundred square feet upon which the

threshing was actually done—and the oxen, for fifty shekels of silver; while the writer of Chronicles tells of the buying of the *place*—evidently the field of perhaps a third of a hundred acres of land upon which the grain which he was threshing was grown—for six hundred shekels of gold. It is the latter writer also who tells us how the call of David was answered by fire from heaven upon the altar.

The writer of Samuel tells us that Jehovah was entreated for the land, and that the plague was stayed; while the writer of Chronicles describes the process of the divine staying of the plague, in his account of Jehovah's command to the angel, and the putting up of his sword into its sheath. And, finally, it is this latter writer alone who tells us of David's continuing the offering of sacrifice upon this spot, and of his reason for making this a center of sacrifice and worship, instead of resorting to the tabernacle at Gibeon, and of his formal proclamation as to the peculiar sanctity of this spot and of the altar here erected.

Thus we discover how fragmentary is each of the original narratives when taken alone. Who of us is not very glad to have preserved for us all the facts recorded by both of these two writers? And surely we shall find it very difficult to account for the ease and completeness with which these independent accounts may be interwoven into a single consecutive narrative, except as the acknowledged result of divine control.

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Various Readings in the Scriptures*

REV. JOHN URQUHART, TOKO, NEW ZEALAND

Before I deal with the passages which are supposed to form difficulties, I shall endeavor to dispose of some preliminary objections. The first of these arises out of the disagreement of the copies which have been made of the original Scriptures, and affects the Bible as we now have it.

Our claim of Divine authorship for the Bible refers, of course, to the Bible as originally given. The manuscript, as it came from the hands of the sacred penman was, in its every word, we say, a message from God. But we are reminded that those manuscripts have long since perished. Not a single autograph of Prophet, Apostle, or Evangelist, is now in our possession. The copies which we have of them are not absolutely the same. There are passages which read differently, as we take up one manuscript after another. What is the use, then, we are asked, of discussing the character or origin of the original Scriptures, seeing that we do not have them, and have only faulty copies of them?

That question may be effectually answered by asking another. The manuscripts of works by classical authors have been much less carefully preserved than those of the Scriptures. The variations are more numerous, and more important; and, as we have fewer manuscripts of these works, the task of recovering in every case the exact words of the originals is simply hopeless. Now, if we were to ask why anyone should trouble himself to ascertain, or to assert, the authorship of these books, would not our question be manifestly absurd? And if we attempted to reason the matter, and to say that it does not signify by whom those originals were written, whether by Cicero or Demosthenes, by Seneca or Plato, by Thucydides or Livy, by Virgil or Homer, seeing that no man can produce the originals, and that not a single copy of them is absolutely exact, we should only make the absurdity of our contention the more manifest. There is no question at all in the mind of any man, who knows what these works are, that they are the productions of the men whom we have named. The variations, as compared, with the bulk of the books, are the merest trivialities, and they no more disturb the mind of anyone as to the

authorship of the books as we now have them, than a few printer's errors in our copy of *Paradise Lost*, would lead us to doubt that the book was by Milton. Were the variations ten times as numerous as they are, they would never shake the belief of any man that *Ezekiel* or *Luke* are now substantially the books they were when they left the hands of the Prophet or of the Evangelist. The various readings, therefore, do not really affect the question. If the original Scriptures were a Divine gift, the Scriptures as we now have them are that Divine gift still.

It is quite true that there was a time when the fact of the variations was a distress to believing minds. Mill was assailed because he gave himself to the great work of comparing the manuscripts of the New Testament, and of putting their various readings upon record. It was imagined that he would shake faith in the reliability of the Bible. Bengel, the great commentator, was himself greatly troubled by these differences. In reading the Greek New Testament with his pupils, copies were in use among them which had been issued by various scholars. It happened from time to time that the readings did not agree, and the question was pressed home upon students and professor as to which of these was the reading of the original manuscript. Bengel was so distressed by this recurring difficulty that he resolved to enter fully into the whole matter, and to consult the manuscripts for himself. He ever after blessed God for that resolution: for his researches showed him on what firm and broad foundations the conviction stands that the churches had always had, and that they had then, the Scriptures as they were originally given.

Although the variations in the New Testament manuscripts are very numerous, they affect only a comparatively small portion of the text. Westcott and Hort, who both belong to a school which has always made the most of any hostile argument which the various readings were supposed to afford, assure us that "the proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on a rough computation, than seven-eighths of the whole". But the case is even better than that. For they continue: "The remaining eighth, therefore, formed in great part by changes of order, and other comparative trivialities, constitutes the whole area of criticism".

* Introductory portion of a chapter on this topic in "The New Biblical Guide, or Recent Discoveries and the Bible", Vol. viii. p. 403.

Christian Teaching and the Use of Wealth--Cont'd

DR. JOSIAH STRONG, PRESIDENT OF AMERICAN INSTITUTE OF SOCIAL SCIENCE

[The first part of this able and conclusive paper appeared in the November issue of *The Bible Student and Teacher*. Dr. Strong there reached the conclusion that while "*poverty has been the great problem of the world's past, wealth is to be the greater problem of its future*". As his first point he proceeded to answer inductively from the Scriptures the question: "What were the Teachings of Jesus Concerning wealth?" The following he sets forth as the true interpretation of the teachings of Jesus:

Jesus requires of every disciple the absolute surrender of his substance, every farthing of it, for the uses of the Kingdom of God. All earthly goods are to be

regarded henceforth not as the holder's property but only as his possessions,—a trust to be administered according to the will of the owner.

This inescapable conclusion Dr. Strong follows up, in the remaining part of his paper, by showing, (1) that the Practice of the Church does not conform to these Teachings of Jesus, and (2) that the consequences are most disastrous.

We regret having been obliged to divide a paper which is essentially a unit, but trust that even this division may help to call more earnest attention to the whole and to impress the all-important truths so ably presented.—*Editor.*]

2. Why Christian Practice Fails to Conform to the Teachings of Jesus

Christian practice by no means conforms to the teachings of Jesus concerning wealth; nor is this to be wondered at when we consider that *the pulpit generally fails to inculcate those teachings*.

The Master said, "Lay not up for yourselves treasures upon earth" (Matt. vi. 19). But this is precisely what the great majority of professed Christians are doing, or struggling to do; and they are doing it unrebuked by the Church.

Jesus declared that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God. Either men do not believe this or else they are willing and eager to make entrance into that Kingdom as difficult as possible. Rare indeed is the man who does not dare to be rich. I observe, moreover, that it is considerably more difficult for a camel to go through the eye of a needle than for a rich man to enter the Church.

Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke xiv. 33). This language is straightforward and not

difficult to understand; but I know of no Church which makes this inexorable condition of discipleship a condition of membership. A man may be a member of any Church "in good and regular standing" who instead of forsaking "all that he hath" is getting all that he can, and keeping all that he gets.

Jesus warned his disciples to "take heed and beware of covetousness", and Paul declared that it is idolatry, and classifies it with fornication, adultery, theft and drunkenness (1 Cor. vi. 9, 10). But this heinous sin, even when obvious and notorious, no more renders one liable to Church discipline than to indictment in a criminal court.

It is the common teaching of the pulpit that some portion of our income belongs to God (possibly a tenth; more likely no definite proportion), precisely as it teaches that one-seventh of our time and a part of our service belong to him. The average church member looks on this fraction as a tax or tribute paid to God, which he is willing to yield for the sake of a comfortable hope of "Heaven at last,"—a sort of

premium on eternal life insurance; while the remainder of possessions, of time, of service belongs to himself, to be used as he sees fit, provided, of course, he observes the common moralities of life.

The sin of the laborers in the vineyard was that *they appropriated the vineyard to themselves*. In numberless instances to-day, when a representative of the owner of the vineyard asks rich husbandmen for some portion of the fruit, he is not actually beaten, or wounded (except in his feelings), but he is often treated as if he were a beggar, and very, very often sent away empty. In the parable the servants were not refused the fruits of the vineyard on the ground that they were impostors, that they did not truly represent the owner, and were trying to secure the fruit for their own dishonest use. Their credentials were not questioned. They were recognized as servants of the lord of the vineyard, and they were denied and maltreated because the husbandmen had appropriated the vineyard to their own uses.

This is the real explanation of the treatment so often accorded the representatives of philanthropic work to-day. "Oh yes", the rich man says, "it's a good work—no doubt about that. It's God's own work, but I have so many calls I can't do anything for you". The wicked husbandmen also had many demands made on them. The lord of the vineyard sent one servant, and then another, and then another, and still another, and then we are told, "many others"; and the reason they were sent away empty was because the husbandmen were acting as if the vineyard were their own.

Professing Christians generally act exactly as if their possessions were their *property*; they speak of their substance as if it were their own; and when they contribute to some benevolent work, they call it a gift. They do not administer this trust from God as they would administer the trust of a client.

A banker who got to thinking of the deposits entrusted to him as Christian business men generally think of their sub-

stance, who used them as if they were his own, who flattered himself that he had performed a generous and pious act every time he honored a depositor's check, who got to thinking of these depositors as beggars when they wanted their money, and who made the cashing of their checks quite optional, depending on his feelings or his convenience, would soon find himself behind the bars with abundant leisure to work out *a clear distinction between an owner and a trustee, a proprietor and a steward*.

To deny the divine ownership in our substance is to rob God; but to profess that our possessions belong to him and then to use them as if they belonged to ourselves is equally criminal. When a certain nobleman went into a far country, he called to him his ten servants and delivered to them ten pounds which they were to employ in trading until his return. It appears that seven out of the ten said, "We will not have this man reign over us". That is, they refused to recognize their accountability to him, and on his return he treated their offense as a capital crime. The remaining three acknowledged their lord's ownership in what he had entrusted to them, but one of them was condemned as a "wicked servant", not because he had joined the rebellion, nor because he was guilty of embezzlement, but because he had not used his possession for its owner. Professing that what he had belonged to his master did not discharge his obligations.

According to this rule of judgment what proportion of church members who profess that their possessions belong to God would be liable to be condemned as "wicked servants"? I fear that it would be considerably more than one in three. The average church member does not really regard his possessions as a trust, because he has not really made the great renunciation. If the test of discipleship which Jesus applied to the rich young ruler were actually and honestly applied to every professing Christian to-day, would not the record in many cases be the same—"and he went away sorrowful, for he had great possessions"?

3. Results from Conforming, and from Failing to Conform, to Christ's Teachings

(1) *Results from Conforming to Christ's Teachings*

This leads us to consider some of the results which might reasonably be expected if the Churches really accepted, practiced and inculcated the teachings of Jesus concerning wealth.

It would vastly increase the benefactions of the churches and multiply many fold their activities, now hampered for lack of funds.

When men give themselves to philanthropic work, they must commonly spend half their strength and thought in getting the means with which to do that work. That is, they must needs spend half their time in gaining permission to use the other half for humanity.

If the professed disciples of Christ really accepted his teachings touching the consecration of wealth and its use as a trust, there would be a blessed freshet of benevolence which would swell trickling streams of charity and philanthropy into broad and deep rivers of benefaction, that would make glad the waste places of the earth.

Again, the faithful application of these teachings of Jesus to the conscience of the Church would quicken it mightily with new spiritual life and power.

As money is the means of almost all possible self-gratification, it is pre-eminently the representative of self; if, therefore, the consecration of all possessions to God for the service of man were faithfully inculcated as a universal Christian duty, no more optional than the Ten Commandments, it would reveal to a multitude of church members the emptiness of their profession; it would quicken the conscience of the churches, lead many professed followers of Christ to a genuine consecration of themselves, and deepen the spiritual life of such as have had a real Christian experience; it would drive commercialism from the Church as Jesus scourged the money changers and hucksters from the temple; and it would set a new standard of Christian living by which the servants of God might be easily distinguished from the ser-

vants of mammon. If these teachings of Jesus were really accepted by the Church, it would make the conditions of church members identical with Christ's conditions of discipleship, and afford a new and workable test of Christian experience, which the Church now lacks and sorely needs when candidates for membership knock at her door.

Thus would the Church become converted to Christ, which is the supreme condition of converting the world to him.

Among the notable signs of the times is what might be called, for lack of a better term, the increasing intellectual supremacy of Jesus Christ. He has always commanded the conscience even when the will has rebelled. For nineteen hundred years men have acknowledged him to be the loftiest exemplar of all moral excellence even though they refused to follow in his footsteps. Men have willingly conceded to him the deepest spiritual insight and the highest authority touching religious truth, even though they deemed the Sermon on the Mount inapplicable to practical life. Men of insight are now beginning to see that his words contain the solution of the great problems of this life, as well as of that which is to come; that he is the Savior of society no less than of the individual; that to disregard his teachings is poor statesmanship and bad political economy as well as bad morals and poor religion.

Heaven and earth are waiting for the churches to apply the principles of Christ's social teachings to the solution of the existing social problems; and as property is the very essence of the social question, the acceptance, on the part of the churches, of Jesus' teachings concerning wealth is obviously the first step toward applying his teachings to society.

(2) *Disastrous Results of Failure to Conform*

There are certain perils of wealth against which such application of Christ's teachings is the only protection for the new civilization.

One of the surest results of quickly acquired wealth is luxury. Few who command the means of gratifying every desire are strong enough to live the simple life. Luxury renders effeminate, sensuous, sensual; and national sensuality means national death.

Men are never pampered into greatness. Herodotus wrote: "It is a law of nature that faint-hearted men should be the fruit of luxurious countries; for we never find that the same soil produces delicacies and heroes". No land where a man could get his dinner by simply climbing a tree ever produced a great civilization. It is the climates that compel and reward struggle that produce national greatness.

Until the sudden creation of wealth by the industrial revolution, luxury with its debilitating and debasing influences was the peril of the few; it is now become the peril of ever-increasing multitudes.

Another peril of wealth is the stimulus which its concentration gives to popular discontent. If wealth were evenly distributed, it might be vastly increased without any danger except that of luxury. It is the concentration of wealth which creates the strain upon the social structure.

It is the universal conviction of working men that they do not receive their due share of the wealth which is being produced; hence the increasing discontent expressed by the rapidly growing socialist vote.

Popular education has created popular tastes which only the wide distribution of wealth can satisfy. Here in a word is the explanation of the discontent which is widespread and rapidly growing,—knowledge increased and popularized, and wealth multiplied and centralized.

Again, the concentration of wealth gives a measure of power to a few which is undemocratic and dangerous. The people have gained their liberties only as

power has passed from the hands of one or of the few to the many. The people delegate power to their representatives, but after a short term of office that power must be again returned to the people. The power of wealth, however, may be kept as long as strong hands can grip it, and may then be handed down to children's children, multiplying itself, it may be, in each succeeding generation.

This great danger of the abuse of power which springs from immense fortunes is enhanced by the fact that in this day of corporate wealth, strong men control vastly more than they own. One of the most distinguished Justices of our Supreme Court said to the writer: "I regard corporate wealth as the supreme peril of the United States".

It is obvious that if the teachings of Jesus concerning wealth were generally accepted, its perils would be transformed into blessings, and the fundamental social problem would be solved. Evidently the churches can not hope to apply the teaching of Jesus to society until they themselves accept and exemplify it.

To-day working men as a class will have little or nothing to do with the churches, because they believe that church members are as selfish as others, that many of them are exploiting labor, that many are resorting to questionable methods or worse in order to swell their fortunes, while not a few are living lives which may be fitly characterized as wallowing in wealth.

When judgment has begun at the house of God, there will be reasonable hope of extending it to the market. And when the wealth of church members is held as a trust to be administered for humanity, it will practically close the chasm between the rich and the poor, and bury at the bottom of it the selfishness of the one and the jealousy of the other.

Method of Bible Study for Permanent Results*

REV. DANIEL S. GREGORY, D.D., LL.D.

It is very commonly felt that there is immense waste of energy in what passes for Bible Study. The method—or lack of method—of the average student, picked up by chance or adopted without thought, is such that he must inevitably forget pretty much all the results of what professes to be study. The outcome for the ordinary man is weariness or exhaustion in due time, and the discontinuance, after a few years of more or less profitless effort, of even the attempt at study. A most practical question, therefore, is,

*To Save
Waste*

“What can be done for the student, especially in his study of the English Bible, to improve his method and help him to cumulative increase of Biblical knowledge in available form for use”?

Multitudes of Christian men and women are anxious to be saved from this discouraging hand-to-mouth method:—studying for an hour's time upon some fragment of Scripture as a Sunday School Lesson, for example, with the expectation of hopelessly forgetting all that is learned almost as soon as it has been learned; and passing on the next week to another fragment, to be dealt with after the same fashion.

It will probably be most helpful—

(1) To consider, some of the Old and Artificial Methods that have been proposed and tried and found Unsatisfactory.

(2) To discover, if possible, and set forth a New and Rational Method that will Meet the Requirements.

The first of these topics will be taken up in the present paper.

A. Some Artificial Methods Tried and Found Inadequate

Many attempts have been made to remedy this evil and many plans and methods, more or less helpful, have been proposed and urged.

1. *Ingenious Devices to Help Memory*

Many ingenious suggestions have been offered to save from the drudgery of memory ordinarily involved in retaining the mass of Biblical facts which the student must have at his command.

Most intelligent people, who have given any attention to the study of the Bible, are familiar with some

*Ancient
Devices*

of the many acrostic, mnemonic, and other plans—often exceedingly fanciful—for the help of teachers and students. These devices are not at all new, for, as that Sunday-School authority, the late Dr. H. Clay Trumbull, long ago set forth, Emmanuel Deutsch, in his essay on the Talmud, showed that the Jewish

rabbis used the mnemonic method in their study of the Scriptures after the Babylonish captivity. But long before that such devices were made use of in the Old Testament Scriptures during the Captivity, and even in the centuries preceding that, as seen in the Lamentations of Jeremiah, in some of the Alphabetical Psalms, etc.

Pretty much every one of the last generation was made familiar with such modern devices as Professor Wilkinson's "Three W's": "What"? "Why"? "What of it"?—with its expansion into the "Five W's": "When"? "Where"? "Whom"? "What"? "Why"? They were also well acquainted with Bishop John H. Vincent's points of departure for study, under "The Four Ps. and the Four Ds.",—the former embracing "Parallel Passages", "Persons", "Places"; and the latter "Dates", "Doings", "Doctrines", and "Duties".

It is quite obvious that, while such schemes may be in measure useful, opening innumerable avenues of investigation, unless used in strict and intelligent subordination to some broader, rational scheme they lead no whither in particular; so that

* Portions of this paper, and of that which is to follow in the January issue, will be found to be partial reproductions of material that has already appeared in the magazine. It is reproduced here because desired for distribution in pamphlet form.
—Editor.

the average man who uses them is likely to branch out so widely and aimlessly as never to find his way back again to the Scriptures from which he started out.

Similar results have attended the giving of overmuch attention to irrelevant geography, botany, zoology, and the ten thousand other petty things that for some people have practically eclipsed all vision of the word of God. It is certain that *only a mechanical mind* can get even temporary help in this way—except as the method is made subsidiary to some more rational process.

II. Pioneer Schemes for Systematic Bible Study

Out of the deeply felt need, and of these various unsuccessful, or at least only partially successful attempts to meet it, have come the various modern schemes for a more comprehensive and systematic study of the Bible.

Perhaps the earliest outcome of the unsatisfactory mechanical devices was the wide use of the brief Popular Commentary as an aid in Bible study.

The Question Books issued by The American Sunday School Union, especially those on the Gospels, put in the form of questions and answer, were the well-known pioneers in this line. Many are still able to recall the interesting and valuable Notes of Albert Barnes, the Commentaries of Dr. M. W. Jacobus, and many other similar series.

The defect of most of the work of this character lay in the failure to recognize the fact that there is a plan and unity in the Bible and in its separate Books, and that this

must be taken into account if the Scripture studied is to be retained in the memory. The commenting on the first verse of Genesis or Matthew appeared to proceed upon the tacit assumption that this verse had little or nothing to do with the second verse or any subsequent verse in the Books. The absence of rational connection binding the teachings and the Lessons together into something like system naturally and unavoidably led to the disuse of the method.

III. The introduction of Lesson Systems

The unsatisfactory results of this methodless method doubtless had much to do with the origin of the modern Lesson Systems, the aim of which has been to give something like unity and completeness to the efforts of those desirous of permanently enlarging their knowledge of the Bible.

1. The International Lesson System

The most notable success has been achieved by the *International Lesson System*, which has been more widely used than any other scheme ever devised. The International Committee, composed of leaders in the great Evangelical Denominations, have formed their plans to cover seven years each. The Lessons are selected according to a "system" devised by the Committee, and intended in the seven years to embrace the fundamental teachings of the Bible arranged with a view to leading the pupils to the knowledge of Christ and to salvation through Him.

(1) There are *many obvious advantages* in this plan for those engaged in the work of the Church for children and youth of the Sunday School age and mental furnishing, especially in its practical and homiletical features and in its international character.

Some Advantages

There has certainly been a great inspiration in the thought of the entire Sunday School world uniting every Sunday in teaching and studying the same Scripture. It has called forth the combined efforts of a vast number of the best scholars and teachers in all lands, involving the expenditure of vast sums of money, to furnish the Sunday School hosts with adequate "helps" to the understanding of the Lessons.

The practical and homiletical features, to which such frequent objection has been made, are undoubted necessities, if the object of the Sunday School is, not to make technical Biblical scholars, but *to save the children and youth*. At that age they are not of course prepared to profit by such technical instructions, even if the sessions should be daily and as extended as those of the day-school; so that to introduce the notions of the faddists into the

half hour or so of voluntary Sabbath instruction and study would defeat the very object for which the Sunday School exists.

The reasons for the methods employed by the International Committee in fixing upon the seven years' course, and in selecting the Lessons for it so as to cover the fundamental teachings of the Bible, were set forth in the second New York Conference of the Bible League (May 16, 17 and 18, 1905), and their course justified, from the Committee's point of view, in an address by the International Secretary, Rev. Dr. A. F. Schaffler, on "Governing Principles of Bible Teaching"; which will be found printed in full in "The Bible Student and Teacher", for September, 1905 (Vol. II., p. 181).

Reasons for the Course

(2) There are likewise some equally obvious objections that have been frequently urged and emphasized by those who have had no voice in the Committee.

One strong and constantly repeated objection has been, that it detaches the Scriptures studied from their natural connection and environment, and fails to establish any permanent new connection.

Three hundred and fifty detached Lessons, running through seven years, are quite too much for even the most tenacious memory; to say nothing of the inevitable imperfections of the man-made so-called "systems". As the Scriptures of the Lessons are never again brought before the mind in the same relations in which they are studied, they are inevitably forgotten, and only a modicum of disjointed thought—often mere facts and fancies—left as useless lumber to clog the memory.

As a result, the young when they approach maturity drift away from the Sunday School—and from the Church—finding nothing in the Sunday School methods to meet their needs after sixteen years of age.

This criticism of the system would, of course, be in great measure obviated, if the Lessons were connected with the natural divisions of the Scriptures, and studied in their literary settings, so as to carry back the student every time to the Bible

to study the Lesson in its natural place in it.

The real fault lies in the failure of the churches to recognize what may well be termed "*the lapsed masses of youth*", from the age of adolescence up, and to provide for the

The Real Defect

Bible instruction that will adequately meet their needs.

Nor is it merely a "submerged tenth of the present generation of youth" with which the churches now have to do, but with the numbers that have drifted away each past decade, until there is, including these older elements, probably a *lapsed half* to be dealt with. And this we may well look upon as even a *more serious task than that contemplated by the Sunday School work as heretofore provided for by the International Lesson System*.

It is a cheering fact that, in common with all the Evangelical Churches they represent, the International

The Recent Proposal

Sunday School Committee have been gradually coming to the consciousness of this appalling fact and of the necessity for making proper provision to meet this pressing need. At their meeting in Europe last Summer, they were moved to take steps for preparing "Advanced Courses" for reaching, and keeping in, or bringing back into, the churches, these "submerged masses" of young people.

It may be open to question whether their proposed plans are adequate—every great upward movement begins and often proceeds by "lame steps"—but this first step is clearly in the right direction. What further will need to be done to meet the present situation that confronts the churches will be set forth later in connection with the unfolding of the Method of Bible Study advocated and employed by the Bible League of North America.

2. Some other Proposed Systems

The consciousness of the failure of the present methods of Bible Study, especially as employed in the Sunday Schools, has led many thoughtful Christians to suggest remedies for the present evils. Many of the plans have had especially in view the

importance of reaching the mature minds to whose needs we have just directed attention. Some of them have perhaps been ill-advised, though all of them may have been well-intentioned.

(1) "Inductive Study" of the Bible

Not long ago the so-called "Inductive Method" of the Bible Study, with its proposal to take the place of everything else, appeared to fill the whole horizon; now it is no longer heard of except in subordination to some other method,—which is its true place.

The main objection is, however, that, as it has been commonly used, there has been no induction in it; but that its users have rather made it an instrument for bringing together and exhibiting a medley of everybody's crotchets and vagaries. So far as its application to the Scriptures is concerned, its inductions have been at best partial and superficial. Naturally it has not taken any firm hold on the popular mind.

(2) "Literary" and "Scientific" Study of the Bible

The present craze for the so-called "Literary" and "Scientific" Study of the Bible has doubtless been the natural outcome of despair of any valuable permanent results from the efforts in other directions.

The dense ignorance of the Bible, shown to exist in many of the institutions of learning, has forced upon the Professors the feeling that something must be done to keep up or renew the waning or lost interest in Bible study; so that this new movement has received its initiative largely from schools and centers of learning, rather than from the Churches and Sunday-Schools.

The man of the new method is ready to take advantage of the fact that the intelligent student finds no interest in the old way, and to say to him: "Here is a way in which you can study the Bible and find new interest in it; indeed, studied by our new method, it will become a new book to you". So the student is set at work picking to pieces the Scriptures in order to find out what was drawn from this sup-

positious "source", and what from that other; and he finds new interest for a short time in this novel method of study. But such interest is merely temporary, being of the same order as that which the child finds in tearing to pieces his playhouse, and perhaps trying to put together the fragments in another childish form.

The *virtue* of this new departure is that it turns attention to the Bible; its *vices*, that, in the hands of some, it devotes itself supremely to investigation of fictitious and imaginary "sources" and "compilers", and "editors", and "redactors", and neglects the mighty thought of the Books themselves, the greatest literary treasures of all time; or that, in the hands of others, it gives attention to the study of the mere superficial linguistic and literary forms of Scripture, without any regard to the "constructive" thought for which alone the forms exist. The *absolute condemnation* of the method is found in the fact that it is in no proper sense either "scientific" or "literary".

It would seem to be more than evident—almost if not quite self-evident—to any one of ordinary intelligence who gives even a little attention to the subject, that from the persistent use of such methods there must follow, not an increase of worthy knowledge of the Bible as it is in itself, but the obscuration of such knowledge.

(3) The new "Pedagogical" Bible Study

From the same source, and for the same reason, have come the latest attempts to supply the sorely pressing need, in what may be called Pedagogical Bible Study, or study based upon psychological and pedagogical principles, so-called.

It is not the purpose here to pause over the revolutionary schemes that have been proposed in this direction. Proposals, for example, to treat their children on the evolutionary theory of animal development—reserving their instruction concerning Jesus and salvation until they have reached the stage of "adolescence"—will probably

Why Failures

Why Contrived

The New Pedagogy

never commend themselves to sensible fathers and mothers,—at least until “traditional” Christianity dies out. John Stuart Mill was treated that way by his distinguished father James Mill, and all the world has an appalling object-lesson in the wreck that came of it!

As legitimate and mainly praiseworthy work in this sphere may be mentioned the Blakeslee Lesson

Blakeslee System, originated by the late Erastus F.

Blakeslee, and developed

by a quarter of a century of singular devotion to his clearly conceived task. Its main feature is its attempt to supply a system of Graded Lessons, adapted to the different ages and capacities of the pupils in the Sunday Schools; or, rather, a series of systems adapted to the different grades. It is incidental that it at the same time proposes this as a substitute for the International Lesson System.

The writer of this paper has nothing to say against systems of Graded Lessons,

in themselves considered; he has only to say

Pioneer Proposal that an experience of more than half a cen-

tury as an educator has made him doubt *their availability in the half hour or so a week devoted by the churches to the general work of Sunday School instruction.* When he was President of Lake Forest University, he advocated and illustrated, in a series of papers in *The Homiletic Review*, a plan for graded instruction—based upon the requirements of different ages and the acquirements of the pupils taught. This was ten years before the Blakeslee scheme was broached. But he sought to guard against the current objections urged against the International and other “Systems”—that they are artificial, man-made and distracting—by basing the study, not on a scheme of his own, but on *the Natural Divisions and Books of the Bible*; so that teachers and pupils might constantly be kept in contact with, or carried back to, the Bible, and permanent results be secured. He is not as confident as he was twenty-five years ago of the *availability of such a system for the general work of the Sunday School*, but is more than ever con-

vinced that it is the only method applicable to the work of reaching and rescuing the maturer classes and the “lapsed” young people in the churches.

Some of the defects of this latest method, urged as a substitute for the International System, are:

Some Defects.

a. That it is a “man-made” system. If such a system is to be adopt-

ed, that of a Committee representing all the Evangelical Churches and amenable to their authority is certainly preferable to that of any irresponsible individual or committee.

b. That it detaches its Lessons from the Bible, as distinctly as, and even more completely than, does the method that it seeks to supersede.

c. That, in its prejudice against “other-worldliness” and its anxiety to commend its scheme to the spirit of the times, it looks upon pretty much everything in the light of “this-worldliness” and worldly heroism; thus departing from the Biblical point of view, which is distinctly religious, spiritual and Evangelical.

d. And, finally and consequently, that it can not possibly lead to any comprehensive knowledge and abiding grasp of the Bible itself.

IV. *General Defects of the Methods*

One fatal defect of all these methods is that *they are not natural but artificial.*

Instead of taking the Bible substantially as we have it, and studying it persistently, connectedly and systematically, from that point of view, they substitute for the one text-book the fragmentary bits of the commentary, the patchwork of some artificial “system”, or the fanciful and trivial work of the critical and inductive methods.

This defect is *fatal*, for the reason that it is an unchanging law of mind that it lays eager and permanent hold only up *what is presented to it in the natural order and relations.* Sooner or later it drops out the *artificial.*

Moreover, these *imperfect human schemes*, substituted as they are for *God’s perfect schemes* embodied in the Book, inevitably shut out the student from any rational conception of the Divine Unity of

the Bible, and from any systematic and complete mastery of its contents.

Finally, least of all are they fitted to meet the needs of that large class of mature minds that has passed beyond the reach of the Sunday School curriculum, and which must be furnished with adequate grounds for a "reasonable faith".

Probably the need for some better method was never more strongly felt than at the present time. The

*Deep Sense
of Need*

failure of all these laudable enterprises has emphasized the necessity

for something different and better. Hence, the establishment of so many Bible Schools, the suggestions of so many methods, and the origin of the various new educational movements having in view the improvement of religious education.

It is to be hoped that the right and adequate method may be prepared for and introduced by this agitation and discussion.

The League's conception of the Natural Method will be set forth in the January number.

Present Phases of Evangelism*

REV. WILLIAM H. BATES, D.D., GREELEY, COLO.

The Biblical Conception of Evangelism

In a paper on "Present Phases of Evangelism", it is fitting to seek, at the outset, just what the Scripture idea of Evangelism is, apart from any "phases" of it.

In the New Testament, the Greek noun *εὐαγγέλιον*, *evangelium*, *evangel*, is used 77 times, and it is always translated "gospel". Its meaning, *εὖ* *good*, *ἀγγέλιον* *message*, *tidings*, *news*, has its perfect equivalent in the English word "gospel", compounded of the Anglo-Saxon adjective, *gôd*, the old form of the word "good", and the noun *spell*, which means *news*, *tidings*, *story*.

The Greek verb, *εὐαγγελίζω*, *evangelize*, is used 55 times, and, of its nine different renderings, it is oftenest translated "preach the gospel", and it always means substantially that. It may be well to add that the other principal word for preaching, *κηρύσσω*, while seeming to carry with it more of formalism or officialism and while it may denote any proclamation or heralding, has for its object mainly the gospel. Christ's commission, according to Mark (xvi. 15), is to go into all the world and *kerusso* the *evangelium*, preach the gospel, to every creature.

Evangelism, then, is preaching the gospel, proclaiming the good news, i. e., of salvation for lost men through the person and work of Jesus Christ. Good news indeed!

The Scope of Bible Evangelism

From the foregoing it would seem that the evangelium is coextensive with the gospel. The end designed is no doubt that expressed by St. Paul in Col. i. 28, "Whom [i. e., Christ] we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus". While this is so, nevertheless the view-point given us by most of the passages where evangelizing is spoken of, is, the rather, the beginning of the work of which completeness in Christ is the end. Emphasis is placed much more upon the *initial and early stages of the work*. Scripture therefore gives abundant sanction to the present prevalent popular conception of evangelism, as that form of Christian work which presses upon sinful men for their immediate acceptance the claim of Christ and his redemptive work, or, in a word, which is specially directed to the end of "conversion". The remaining part of the full idea of Scripture evangelism—edification, upbuilding in Christian faith and life—follows. It is with the *popular conception* we have now to do.

The Dynamic of Bible Evangelism

This Evangelism carries with it a Divine Dynamic, for only so can it be made effective. The dynamic of evangelism is the Holy Spirit. The earliest Christian be-

* A paper read before the Weld County Ministerial Association, at Greeley, Colorado, April 6, 1908.

lievers were bidden to tarry in Jerusalem until they were endued with *δύναμις* power from on high (Lk. xxiv. 29). Tarrying there until Pentecost, they received power in the coming of the Holy Spirit upon them, and evangelism won its first trophy of three thousand souls in one day (Acts ii. 41). From Pentecost down through the centuries, this evangelism has depended upon the Holy Spirit to give efficiency to instrumentalities used.

The Content of Bible Evangelism

The Content of this Evangelism has been certain definite and clearly defined truths. The evangelist—whether the professional evangelist or the evangelistic pastor—has made much of the presence and work of the Holy Spirit. He has given the Bible, as the very Word of God, the sword of the Spirit, of divine inspiration, authority, and sufficiency, a foremost place. The incarnation of the Son of God and his

atoning sacrifice, as the sole ground of salvation for the sinner, have been asserted with strenuous insistence. The fall of man and his utter undoneness by reason thereof; the necessity of repentance towards God, of surrender to and faith in the Lord Jesus Christ, of regeneration by the Spirit; the mercy of God in pardoning the penitent, and his justice in punishing the impenitent sinner; the eternal rewards of the righteous and the wicked: these are truths that have been specially used in evangelistic work.

This enumeration is not intended to be exhaustive: it is only partial. But these truths and others logically connected with them are the ones the Holy Spirit has particularly blessed for turning men to Christ. By them evangelism has won its marvelous successes. This theology is the theology of Paul, Augustine, Calvin, Whitefield, the Wesleys, Edwards, Brainerd, Finney, Spurgeon, Talmage, Moody.

The Present Phases of Evangelism Compared

But we have fallen upon new times. The Old Evangelism of the centuries is challenged as to its content, power, and method. The challenger, the stalking giant, or specter, which-ever it be, that has entered the field, or perhaps I should say has appeared

upon its edge, is the New Theology accoutered with its so called New Evangelism. So, "Present Phases of Evangelism" are the New versus the Old, or the Old versus the New, and the outgrowths thereof.

The New Evangelism Defined

But what is the New Evangelism? Henry Drummond, to whom the term is probably due, in a paper which he read before the Free Church Theological Society at Glasgow, frankly admitted he did not know what it is. Mr. W. J. Dawson says it is "a term not easy to define". But he says this: "An evangelism which is united with the fullest culture and accepts the best results of the highest Biblical criticism". Rather nebulous; for, what is "the fullest culture", and what is "the highest Biblical criticism", and what are its "best results"?

If such high functionaries in the realm of religious thought are, perforce, thus indefinite, would it not be the height of presumption in me to attempt to reduce their tenuousity to anything like tangibility? Suppose, however, I say: The New Evangelism is the evangelism of the New Theology. But what is the New Theology?

Theology, we were long ago told, is the doctrine concerning God and his relation to his creatures. But the New Theology—? I have seen no accepted definition of it as yet. Nevertheless I make bold to say, provisionally:

The New Theology is the system of thought of those—so far as they have any system—who accept the results of the radical criticism and the evolutionary philosophy as applied to the Bible and theology.

The evolutionary philosophy yields the radical criticism, and both have begotten the New Theology. These three all hang together: they have to, or, like the signers of the Declaration of Independence, they are liable to hang separately. While these definitions are far from explicit as to concreteness, more of definiteness may possibly emerge as we proceed. And we may have to use these terms, as we may legiti-

mately do, more or less interchangeably.

For some time this cult was simply *destructive*. But such a course could not go on forever. As thinkers, philosophers,

theologians, they must become *constructive*: they must have something practical to put in the place of that which they would destroy.

The New Evangelism Explicated—by Mr. Root

The first thing of the sort—a real constructive attempt—that came to my knowledge was an address on "The New Evangelism", by Rev. E. Talmage Root, New England Secretary of the National Federation of Churches, delivered before the Brotherhood of the Kingdom, and a part of which was published in a New York religious journal. And I may say it was masterly in its searching analysis and comprehensive grasp, its clear-cut definition and illuminating expression.

The Positive Features.—Mr. Root says: "The progress of knowledge and civilization makes inevitable a continual readjustment of our evangelism to the larger life of mankind"; which means, I take it, that evangelism must be fitted to evolution.

According to him, "The New Evangelism is to be: (1) Scientific in spirit; (2) Socialistic in purpose; (3) Individualistic in method".

Following this is another analysis, viz.: "(1) Its material, human nature, will be studied scientifically; (2) Its product, the Christian, will be defined in terms of social obligation; (3) Its favorite instrument will be less the contagion of crowds than the personal touch of the individual".

It had already been said: "The instrumentality which it employs is the influence of one human personality upon another".

"The New Evangelism" Must be Scientific.—After these analyses, which cover the whole ground, he limits himself to the first point, viz.: "The New Evangelism will be scientific, based upon accurate and systematic knowledge of the material upon which it works, the religious nature of man".

Accordingly, "Three classes of religious phenomena demand and are receiving scientific investigation: The general religious consciousness; the Christian consciousness; and the unique consciousness of Jesus".

The study of the *general religious consciousness* yields this law: "Conversion is nominally a phenomenon of adolescence";

or, if I may put it in other phrase, *puberty* is exceptionally favorable to piety.

The alleged facts, in the address, drawn from Starbuck's "Psychology of Religion", are of course one thing, their interpretation another. It would seem that if ever there was a time when a person wanted to be free from the restraints of religion, it was when the passions were awakening and clamoring for gratification. But if the meaning simply be "go for the children", doubtless all would so far concur, although the "whosoever will" should not be limited to any age.

The study of the *Christian consciousness*, in which his terminology replaces consciousness with "conscience", yield this: "The Christian conscience is one in which Christ is the Ideal".

In the study of the *unique consciousness* of Jesus, he leaves out, to use his own words, "*the disputed miraculous element*", and so of course considers Him only as a man. The result is this: "Jesus was a man in whose conscience the actual self coincided with the highest known ideal".

The study of these classes of religious phenomena leads Mr. Root to say: "And thus apart from all theological interpretations, I believe that these two facts will be established, viz., that the typical Christian conscience takes Jesus as its ideal, and is possessed by the firm conviction, Jesus, my ideal, loves the actual me! And that this conviction has objective basis in the historical fact that a Man once lived in whose conscience his actual coincided with the highest known ideal and who yet loved actual unideal men".

The last paragraph of Mr. Root's address, as published, is: "We can not err, therefore, in concluding that the new Evangelism will give to the questions: *What shall we do to bring men to conversion?* and, *When shall we do it?* answers based upon the scientific knowledge of the phenomena of religion; and that these answers will be somewhat as follows:

1. We shall seek to lead men to adopt Christ as the ideal of their conscience, relying on the necessity of the mind to form some ideal, and on the supreme attractiveness of the character of Christ; not insisting upon preliminary conviction of sin, but relying upon the ideal itself, both to awaken the sense of sin and to remove the terrible pain of conscious imperfection.

2. We will prepare the child for the crisis of adolescence by systematic Christian instruction from earliest years, and during that period when the youth necessarily adopts some idea of life, will expect, and with insistence urge, him to accept Christ".

Such, for substance, I believe to be a fair showing up of the New Evangelism according to Mr. Root.

The Negative Features.—But I must say that his masterly presentation is more significant to me in what it does not say than in what it does say.

Like the book of Esther, it does not contain the name of God; but unlike that book which, as a story of divine providence, is full of God by implication, what was

The Explication as being from the "New Theology" Substantiated

But it may be said that it takes more than one swallow to make a summer, and also more than one thinker to establish a *cultus*. It may be well, then, to interrogate the New Theology as to what it is furnishing to, or withholding from, its Evangelism.

(1) The Rev. R. J. Campbell, of the City Temple, London, has recently been occupying the center of the New Theology stage. He says: "We believe that Jesus was Divine; so are we. Every man is a potential Christ". Accordingly, the fall of man was an altitudinous fall upward.

Again: "The belief that Jesus suffered some mysterious penalty and took away sins is a moral mischief". Exit atonement.

Again: "Sin itself is a quest after God. The man who got dead drunk last night did it because of the impulse within to break through the barriers of his limitations, to express himself, and to realize the abundant life. That drunken debauch was a quest for life, a quest for God". Too bad that the wealthy woman in Chicago

printed by Mr. Root seems hardly to recognize God even impliedly.

Again, the Holy Spirit is not once named, and there is not the slightest recognition of Him or of the necessity of His work.

Again, there is no mention of atonement: the idea of sacrifice, on the ground of which sin is to be pardoned, is utterly wanting. There is no hint of any law, non-conformity to, or transgression of, which is sin. Its idea of sin seems to be simply failure to attain the ideal; and the conviction of sin is, to use his own words, "the pain of conscious imperfection", which pain is "prevented" by "the conviction that my ideal is an actual person, and that my Ideal loves the actual me"!

Salvation, repentance, guilt, faith, pardon, regeneration, are not in its vocabulary.

Thus to sum all up in a single sentence—this is not a definition, but a description;—*The New Evangelism is the effort to persuade men, by merely human and naturalistic means, 'to adopt the man Jesus as their moral ideal'* Plainly, every essential element in the content of Biblical Evangelism is wanting, in Mr. Root's New Evangelism.

who was recently arrested, convicted and sent to prison for copious shop-lifting, did not understand about that! She confessed that she stole because she was "just naturally bad". Oh, no! She was *divine*. She was trying "to realize the more abundant life": she was making "a quest for God".

We are told that Mr. Campbell's book "The New Theology", was written "in the odd moments of a three week's vacation". What a pity it could not have tarried until the downy tokens of its juvenility had evolved into hirsute evidences of virility; or, in shorter and Scripture phrase, until its beard was grown! Perhaps then Dr. Fairbairn would not have called it "a farago of nonsense", and Prof. C. Wistar Hodge would not have said, "His 'New Theology' can not be called Christian in any legitimate sense of the term", and it is simply his private metaphysics. But it is New Theology just the same, for he says it is.

(2) In the Christian Commonwealth, an English newspaper which exploits the

New Theology, a Dr. Warschauer conducts a question and answer department. A disciple of that school, who felt that in his ministry conversions were desirable, wrote asking if it were possible to present the new views in such a manner as to secure *decision for Christ*. Dr. Warschauer replied that he could not have both, i. e., he could not have the New Theology and decisions for Christ, or *conversions*; and he went on to argue that conversions are not desirable anyhow. The end sought by the Old Evangelism has always been conversions: the end of the New, then, must be something different. To be sure Mr. Root speaks of "conversions", but evidently he does not use the term in the old, accepted sense.

(3) The missionary operations of New Theology's Evangelism are beginning to appear before the home public. At the late National Council of the Congregational Church, at Cleveland, Dr. De Forest, a missionary from Japan, made an address. Of it *The Advance* (of Chicago) says: "When one hears the new method outlined, with its omission of the humbling message of the gospel, and of the call to repentance, and of the presentation of a crucified and risen Redeemer and the God-given plan of salvation; and hears its recommendation that the men of other lands be approached as nice gentlemen, many of whom are already Christians but have not discovered it, one wonders to what it will lead to and where it will land missionary work".

After the address a young business man remarked that if that view was correct he did not quite see sufficient reason for sending missionaries to Japan!

The foregoing may be considered *foreign* New Theology sources. Let us interrogate some *home* sources.

(4) Dr. Lyman Abbott says in *The Outlook*:

* Prof. W. N. Clarke, in his "A Study of Christian Missions", quoted one as saying: "The new age has no place for the missionary impulse. The evolutionary thought dooms it, and the world will be the better for the doom" (p. 205). This, though not quoted approvingly, may indicate what that writer thought to be the bearing upon missions of the theology begotten of evolutionary thought. But Professor Clarke says for himself: "We can not see too clearly that missions are doomed unless they can live with the new thought" (p. 210). A blind man can hardly fail to see where missionary work would be landed by this cult.

"The fundamental basis of the old theology is expressed by the word *supernatural*. It held a sharp distinction between the natural and the supernatural, and the supernatural came to be a test of orthodoxy. . . . God came in revelation to a special nation, or to forty or fifty different men in this nation, and made special revelation to them He came again, breaking in upon the order of nature, in incarnation, which lasted thirty-three years—for all practical purposes but three years—ended with the death of Christ. And since then he comes to individual men with special acts of grace, peculiar supernatural power, without which the other coming would be in vain. . . . The New Theology denies absolutely the old assumed distinction between the natural and the supernatural".

Here is a denial of the supernatural in the incarnation, nature, life, miracles, teaching, expiation, resurrection and ascension of Christ; a denial of the supernatural in the regeneration of the individual; and indeed a denial of about everything in Christianity except its ethics, which, of course, must rest upon a merely human basis.

(5) The Rev. Dr. W. S. Rainsford, rector of St. George's Episcopal Church in New York City, is reported in the *New York Tribune* to have said:

"I am absolutely opposed to conversion, or re-birth, as it is called, for I do not believe in it. I never experienced it neither did any member of my family. When I first began to preach I made the common mistake of telling people that they must be re-born before they could become the children of God".

I would not presume to question that Dr. Rainsford is qualified to speak for himself and his family; but I submit that he is hardly qualified to speak for *the millions who have experienced the re-birth, or regeneration*—that without which, Jesus says, no man can see the kingdom of God (Jno. iii. 3). According to this "source" the New Theology has no place for regeneration in it. Mr. Moody says if a person is wrong in regard to regeneration he is wrong in everything!

(6) Some of us have recently heard the very able Old Testament lectures delivered before our State Normal School

by the Rev. Dr. Charles C. Hoswell, who for fifteen years occupied the Chair of Hebrew in the Northwestern University at Evanston, near Chicago. The two lessons he drew from the Book of Hosea were: (a) Salvation is by education; (b) The redeemability of the individual.

Of course the redeeming forces must be in the education which effects salvation. It occurred to me that that must have been highly encouraging to those embryo school-teachers, who may thus become the evangelists of the future; and it also occurred to me that, on the basis of this New Theology pronouncement, ministers would better resign their pastorates, turn their churches into school-houses and themselves become schoolmasters. That would be a new evangelism indeed!

(7) Washington Gladden in his "Messages For To-Day", says:

"We cannot preach to-day the theology of Finney and Moody".

Surely the trouble must be with the preacher rather than with the theology; for, at the twenty-first annual meeting of the State Convention of the Y. M. C. A. of Colorado, recently held in this city, the preachability of that theology has been powerfully demonstrated. For some years I have had toward the Y. M. C. A.—with good reason as I have thought—a temperature of sentiment several degrees below luke-warm. That meeting raised the mercury in my thermometer to at least summer heat. I watched closely and I did not hear a lisp of the New Theology or see a shred of the Higher Critic's Bible. In street, theater, and other meetings, the Finney-and-Moody theology was preached without the slightest tremor of hesitation, and with thrice-heavy emphasis of insistence; and the reported result is about fifty conversions of men, and of boys above fourteen years of age! Go to, ye whose tongues have got the New Theology paralysis!

(8) At the meeting of a Ministerial Association I heard a pastor of a prominent city church in the State of New York, say:

"In the theological seminary I espoused the Higher Criticism and came out an ardent advocate of the New Theology. My ministry was barren: no souls were saved, and I found my church dying by inches on my hands. I discovered what the matter was: it was in my own preaching. The New Theology, for saving and edifying results, is not preachable. I confess to you that I have abandoned it and have gone back to the old-fashioned conservative theology; and God is now blessing my ministry".

Nor was his the only testimony of that sort.

(9) In a city in this State (Colorado) were two clergymen, near neighbors, the one an advanced liberal though in an orthodox communion, the other a conservative. The first, in friendly badinage, used to decorate the other with such complimentary titles as "back number" "moss back", and ornament his theology with the picturesque labels, "narrow", "hide-bound", and the like. The pastorate of the radical was short, his church rapidly going down the steeps toward a moribund condition: the pastorate of the other was long, his church going on from strength to strength, sometimes over a hundred members being received in a year. After some years of absence, the aforetime New Theology brother returned, and upon remarking that he had been engaged in evangelistic work with the Chapman contingent, the eyebrows of the other arched in interrogation, and the confession came: "My theology would not work. I have gone back to the old views which I used to abuse you for holding", etc., etc.; and he added some observations about his former sympathetic theological confreres that were more curt than courteous.

Such are a few instructive samples from multitudinous similar New Theology "sources". I beg you to bear in mind that I am not responsible for these *sources*: only for the exhibition of them. They speak for themselves. But these must suffice us now.

The Test of the New Theology—No Conversions

But are there not conversions under New Theology ministry? After the death of Mr. Moody an article by Dr. George F. Pentecost was published on "Evangelization—Past and To Come. After Mr. Moody—What?" He says:

"I have indeed known of conversions under the preaching of men who have rejected the traditional view of the great redemption; but the *converts* in every case have accepted the traditional Christ and his objective atonement, interpreting the preacher's doctrine from their and not his point of view".

And he adds:

"An eminent minister of the gospel, lately deceased, but then pastor of one of the great avenue churches, asked me to come over from Brooklyn and in his church conduct a series of evangelistic meetings. I remarked with some surprise, 'Why! you

do not believe in the Christ and the atonement which I preach!' 'I know that very well', he replied, but I also know that if anybody is converted to Christ it must be by means of the 'old views'".

Comment is unnecessary.

Still Shy On Definition.—We started rather shy on definition. As we have gone on perhaps you have thought that, as the children say in their games, we were getting toward something "warm", or may be "hot", in the matter of definiteness. But in view of the vagrant variety of our "sources", it may be hardly warrantable to say more than this: *Whatever the Old Theology is, that the New Theology is not*; for wherein the New coincides with the Old, it isn't *new*! By the same token, their respective Evangelisms, the Old and the New, will be differentiated and distinguished.

The Reasons for the Success of the Old and the Failure of the New

The reason for the fruitfulness of the Old and the fruitlessness of the New is not far to seek. The Old is begotten of the Word of God and produces legitimately after its kind.

The New, while possibly it may by courtesy be said to have traces of Scriptural origin, derives the rest of its parentage from human philosophy.

In natural history the union of the equus and the onager produced a hybrid, and it is sterile. The New Theology, the product of a Biblical equus (so to speak), and the onager of philosophy, is a sterile hybrid! Vide the deliverances of Drs. Warschauer, Abbott, Rainsford, the city pastor, Dr. Pentecost, and others.

We are therefore quite prepared for the statement of Dr. Ingram, Bishop of London, at the opening of the Triennial Convention of the Episcopal Church recently held in Richmond: "The future lies with no Church which sinks to what is called the New Theology".

The New Theology Necessarily Fruitless.—The sterility of the New Theology would seem to be necessitated by the absence of a divine dynamic in it. Mr.

Root's New Evangelism seems, like certain brethren in the Acts of the Apostles (xix. 2), not to have heard whether there be so much as any Holy Ghost.

If "the sword of the Spirit, which is the Word of God" (Eph. vi. 17), be taken away, what can the Spirit do? He works and wars in, through, and with the Word. The old Bible, given by inspiration of God, holy men speaking as they were moved by the Holy Ghost, of divine authority and sufficiency, the only infallible rule of faith and practice, we know.

But the Higher Critics' bible! It is not a supernatural—Kuenen says: "So long as we allow the supernatural to intervene even in a single point, so long our view of the whole continues to be incorrect". It is not a supernatural, divine book, given by divine inspiration, albeit through human channels; but it is a book evolved naturalistically, like the sacred books of the non-Christian religions, out of the religious consciousness of the race. It is the old Bible torn, patched, shredded, darned, decorticated, emasculated, eviscerated, to meet the requirements of a merely human, evolutionary philosophy. It has not the author-

ity of God, but only such authority to each man as the tribunal of his own inwardness sees fit to give to it. The crown of supreme authority is taken off God and put upon the head of man. A Damascus blade? Why, a soft western Chinook wind would turn the edge of it! If a man tells you you lie, you knock him down, i. e., unless he is bigger than you, or unless you are restrained—shall I say supernaturally?—by divine grace. Higher Criticism gives the lie to the Holy Ghost, by denying what He says as to the origin of the Scriptures; and He, more gentlemanly than men, simply turns away, grieved, and leaves that which impugns Him to its own impotency. No spiritual fruitfulness possible then!

The New a Futile Fraud.—Says President Mackenzie of Hartford: "To-day evangelism is the only true regenerator of the human heart, the only real cleanser of the life of a nation". True. But this evangelism works through the Church of God. When evangelism falters the Church stops, and it is only a question of time how soon the Church militant, or rather *decadent*, will be transferred to the Church triumphant above. In the matter of evangelistic results, i. e., of *conversions*, the New Theology, to use a business phrase, can not "produce the goods". It is a fraud of the first water. If I were the New Theology I would be afraid that for my literary output I would be arrested by the United States authorities for attempting to do a fraudulent business through the mails!

Can the Old and the New Co-operate?

But it may be asked: Are there not points of agreement between the Old and the New such that they can work together? I would say, so far as concerns Evangelism, no, emphatically *no*! There is not only no concord between them, but they are antagonistic. But they are at one—for the most part at least—in their ethics and in the practical moralities of life. I see no reason why they may not work together accordantly there. But churches down on that level are, to adopt the language of Mr. Dawson, "social clubs, united by moral ideals, rather than spiritual communities quick with a Divine fire".

Measures, not Men.—Let me ask you, in conclusion, to remember that my animad-

versions are against a *cult* and not against *men*. There are New Theology brethren who are my personal friends, whom I love. Their honesty and sincerity can not be questioned; but I have my private opinion as to their sanity! I am quite of the mind of Professor Joseph D. Wilson in the January Bible Student and Teacher:

"I do not doubt that the destructive criticism, with its pretensions to extraordinary sincerity and marvelous scholarship, has taken in, among its victims, many good men. They have rashly committed themselves to it in public utterances; and now, unhappily, their pride stands in the way of renouncing theories which from top to bottom are nothing but pedantry and pretense" (p. 47).

It is to be hoped that when they come to see—as surely they must—the practical worthlessness and the falsity of the cult, they will adopt again and will wield the old sane and efficient forces that God has honored through the centuries.

Present Phases Summarized.—This presentation of Present Phases of Evangelism may be summarized somewhat as follows:

The Old is of God, the New is of man; the Old is the product of the Bible the very Word of God, the New is the expression of human philosophy,—"private metaphysics"; the Old claims the supernatural, the New acknowledges only the natural; the Old throbs with the energy of a divine dynamic—the Holy Spirit, the New weakly pulses the feebleness of mere human persuasion; the end of the Old is conversion; the New ends conversions; the Old is a world-wide enterprise for the conquest of heathendom, the New capitulates to the "gentleman Jim" heathen; the Old is the hope of the Church and the world, the New is the despair of the world and the destruction of the Church. In a word, gather up into one all that the Old is, and all *that* the New is not.

The challenge of the overweening giant that has appeared upon the edge of the field is a bluff; his promised achievement an empty boast; the result an ignominious failure.

"Not by [men's] might, nor by [human] power, but by my Spirit saith the Lord of hosts" (Zech. iv. 6).

The Limits of Biblical Criticism*

REV. HENRY WACE, D.D., DEAN OF CANTERBURY

The question I am asked to discuss is that of "The Limits of Biblical Criticism", and the first observation to be made is that in one sense there can be no limits to Biblical criticism. Criticism is simply the application of reason to alleged facts or statements. That is a process which is an imperative duty in relation to all subjects; and the more important the subject, the more imperative is it that this duty should be discharged. The Bible and the Christian revelation are the most momentous of all subjects, and the welfare of mankind, here and hereafter, is more dependent upon a true judgment in respect to them than upon any other matter in the world; and consequently it was inevitable and right that, from the very commencement of the Christian Church, they should have been subjected, both by believers and by unbelievers, to an unsparing and unremitting criticism.

There never has been any time in the history of the Church, except perhaps the two or three centuries of confusion after the barbarian invasions, when this was not done. Criticism of the faith was, for instance, never more severe and penetrating than in the Middle Ages, though its results were then controlled by authority; and the Reformation, of course, was not only due to the fresh study of the Bible, but to the unreserved criticism which men like Erasmus, Luther, and Calvin exercised both upon the Bible itself and upon the teaching of the Church. It seems necessary to insist upon this point, at the outset, in order to obviate the prejudice, too often raised by the advocates of modern critical views, that those who oppose them shrink from criticism, or from such results as may have been really established by it. The sort of superior virtue which some spokesmen of modern criticism assume, as though they were representing the cause of truth and freedom against opponents who shrink from light, is as irre-

levant as it is impertinent. The issue in this branch of learning lies between scholars who are alike eager to recognize truth when they see it, and equally forward to use all the resources of reason and criticism in ascertaining it.

In what sense then can there be limits to Biblical criticism?

I suppose what was intended was that there are limits within which its methods and conclusions must be comprised, if they are to be compatible with the position of Christian men or Christian ministers or Christian professors; and the question is, At what point or boundary, if any, do the critical contentions we hear around us come into conflict with settled principles of Christian truth?

If that be the question, it is one which it behooves us to be extremely cautious in answering; for the history of theology shows examples, in age after age, of hasty assumptions that some new view was inconsistent with Christianity which has subsequently been found to be perfectly in harmony with it. Accordingly it is not without the gravest reluctance that I feel forced to the conviction that there are critical conclusions urged upon us at the present day, and urged as settled results in centres of authority, which are in themselves quite incompatible with a continued belief in the Christian revelation, as it has been held by the Church from the Apostles to our own time.

I beg it may not be supposed to be for a moment implied in this statement, that any particular persons who hold such conclusions are not themselves earnest believers in the Christian faith. As some one has said that no plummet has ever touched the bottom of human gullibility, so it is a happy truth that no measure has ever yet gauged the possibilities of human inconsistency; and life would be impossible were it not for the fortunate capacity of all classes of mankind—divines, scholars, professors, politicians, and women, for instance—for being cheerfully and confident-

* A Paper read at the Manchester Church Congress, October, 1908, and printed in "The Churchman" (London) for November, 1908.

ly illogical. But, none the less, logic remains, and asserts itself in the long run; and though individuals may be capable of an assured conviction that white is not incompatible with black, the common sense of mankind sooner or later corrects the illusion.

It is, therefore, in an entirely impersonal sense that I feel bound to urge, that there are limits beyond which critical processes and conclusions can not be pushed without undermining the indispensable foundations of the Christian faith.

Of course, the question of the supernatural birth of our Lord is one instance in point; and the proposal which has been made, that men should be admitted to the Christian ministry who do not cordially accept that truth, seems to me incompatible with elementary fidelity to the trust confided to those who are the guardians of the faith. But though this error is to a large extent founded on Biblical criticism, it is probably not, in the main, to such particular questions as these that the subject before us was intended to refer, and the chief point on which I would insist relates to the current controversy respecting the Old Testament. That point is, that critical conclusions which allege that the account given in the Bible history of the Jewish people and of the course of the Divine revelation is radically erroneous, is inadmissible on Christian principles, and incompatible with the maintenance of the Christian faith.

It has now become imperative for us to recognize that this is the broad—and, as the Americans say, “square”—issue which is raised by what I fear must be called, at present, the dominant school of criticism—especially, alas! at our Universities, and under which the minds of the ablest of our younger clergy are trained. It was stated, for instance, without reserve in the papers which were read at the Pan-Anglican Congress. The general character of these new views was sufficiently expressed in Dr. Burney’s Pan-Anglican paper on “The Writers of the Old Testament”. It is the view, he says, “that, broadly speaking, the prophetic period of Israel’s religious development is anterior to the legalistic period”; and accordingly the Book of Deuteronomy is taken “as representing the

stage next subsequent to the work of the eighth-century prophets, since its promulgation took place in 621 B. C., though as to the precise date of its composition we have no information”.

Now, “broadly speaking”, this is evidently in direct contradiction with the view expressed in the Jewish Scriptures, and in the Book of Deuteronomy itself. That Book alleges throughout, in the most positive and reiterated expressions, that it represents the stage of Divine revelation to the Jews in the days of Moses, as that revelation proceeded from the mouth of Moses himself. Let it be observed that this broad contradiction is quite independent of questions respecting the authorship of the Book of Deuteronomy. To maintain that the Book as it stands did not proceed from the hand of Moses himself is one thing; and no one doubts that the close of it, at all events, is from a later hand. It would involve no contradiction to the broad representation of Israel’s religious life, which it contains, to regard it as the summary recapitulation, by a later hand, of the substance of the teaching of Moses. That would leave its substantial truth unaffected.

But the contention which is involved in the current theory is inconsistent with its substantial truth. The teaching of the Book of Deuteronomy is, according to this view, wrongly assigned to the Mosaic age. Moses is allowed—actually allowed—at least by Dr. Burney—for he is a rather retrograde critic in this particular—to have “invested his presentation of the Deity with certain definite moral characteristics”; but it is maintained that it was not till after the eighth-century prophets that the stage represented by Deuteronomy as a whole could have been reached.

I have quoted one writer for the sake of definiteness; but the contrast and contradiction on which I am insisting have been notorious since the publication, some twelve years ago, of the masterly and unanswered book of Professor James Robertson, of Glasgow—the book of which no less a critic than Dillmann said that it hit the nail on the head—contrasting the representation of the religious history of Israel by modern critics on the one hand, and by the Scriptural writers on the other.

According to later critics, the Pentateuch projects erroneously into the past the views of a later age; and similarly the latest commentator on the Book of Genesis in this country tells us that it gives us very little which can be regarded as historically true respecting Moses and Aaron, but throws invaluable light upon the views of those who wrote it many centuries later.

It is to be observed, in fact, that since the time of Wellhausen Biblical criticism has altered its character, and an *imaginary historical criticism* has superseded purely literary criticism. Previously criticism was mainly concerned with questions of authorship and composition; and the greater part of this, even if exaggerated and sometimes mischievous, did not touch the main truth of the Scriptures. Whether P and J and E and D, or a score of P's and J's and E's and D's, and one or two or half a dozen of redactors, combined to make the Pentateuch what it is, is a question quite independent of its substantial historical truth. As the Bishop of Bristol has observed, the fact that the Anglo-Saxon Chronicle is a compilation of successive generations which has been much modified in the course of time, does not materially impair its substantial trustworthiness. The question whether the second part of the Book of Isaiah is to be assigned not to him, but to an unknown Exilic prophet, does not exclude an admission of its having prophetic character and authority. Whatever view we may take of such questions, they are as legitimate as critical inquiries respecting the authorship of the last verses of St. Mark or of the Second Epistle of St. Peter.

But Wellhausen succeeded in the attempt—which had been ineffectually made by Reuss, Graf, and others before him—to subordinate this purely literary criticism to a constructive historic criticism, which, in Dillmann's expressive phrase, turned everything topsy-turvy (*Alles auf den Kopf stellte*). The Scriptures make the revelation of God in Deuteronomy the beginning of Israel's religious life as a nation; the new critical school places it near the end. In other words, they charge the authors of the Scripture with a false representation of the facts.

Now before pressing this consideration

home to its last stage, I must venture to say that we might at least be spared the unreality—I had almost said the mockery—of attempting to treat as inspired the books which thus misled both the Jewish and the Christian world for 2,000 years. If there is one attribute above any other ascribed to the Spirit of God by our Lord and His Apostles, it is that He is the Spirit of Truth; and books which are not true in their broad meaning, which convey, and were intended to convey, and which have succeeded for more than 2,000 years in conveying, alike to those for whom they were written and to successive generations, a false conception of the order of God's education of His people, books which deliberately laid a false foundation for the religion of the Jews—the religion in which our Lord and His Apostles lived and worshipped—such books must, indeed, have been inspired by some extraordinary genius, but certainly not by the Spirit of Truth.

Scholars in their studies may satisfy themselves with fancies about varying standards of "literary integrity", as the phrase goes; but if the clergy have to tell the common people that the books of the Pentateuch are not to be trusted for a substantially true account of the Mosaic age, can you expect them to accept those Scriptures as the Word of God? If your missionaries have to meet the Mohammedans with the admission at the outset that the statements of the Scriptural historians can not be treated as generally historical, can you expect them to accept them as superior to the Koran, which they believe to be true? For the common sense of mankind in general, you would have cut the ground from under the inspiration of the Scriptures, and consequently from under the authority of the Christian revelation, when you have proclaimed that, "broadly speaking", the account they give of God's ways, and God's government and education of His people, is an erroneous one.

But it is necessary to go farther, and to bear in mind that beyond question the Scriptural representations of the course of Divine revelation to the Jewish people were held without modification by the Apostles themselves and by our Lord. I am not

now quoting either Him or them on a mere question of authorship; but one passage alone in the New Testament—St. Stephen's speech—is enough to show that the Scriptural representation of the Jewish history was unanimously accepted in his day by men full of the Holy Spirit, like him and the Apostles, as well as by the Jews at large. But if so, and if, as it necessarily follows, the Apostles were under an illusion as to God's actions and words to the fathers of their nation, do you think it will long be possible to maintain their authority as inspired teachers respecting His present methods and His future purposes? Some scholars and theologians, by that strange inconsistency of which I have spoken, may contrive to hold simultaneously, in distinct compartments of thought, the two conceptions. But to the world at large, when you have destroyed the trustworthiness of the Scriptures to which the Saviour and His Apostles appealed, and on which they relied, their authority as inspired teachers will be gone.

I am thankful to feel that such views are as incompatible with sound historical criticism as with theological truth, and that they are opposed, in Germany as well as in this country, by Oriental scholars of the highest authority. Views can not be regarded as scientifically established which have been, and are, rejected by such scholars as Dillmann, Kittel, Hommel, and Robertson. It is to be borne in mind that

the Pentateuch, even if written in the time of Ezra, unless a deliberate fraud, is at least a witness to what the most learned class in the Jewish nation believed respecting the history of their forefathers, and that its statements were accepted without demur by their contemporaries. We are required, therefore, by this new view, to believe that the whole Jewish nation were deluded respecting the history of their forefathers at a period not much further removed from them, in the year 444, than the Norman Conquest from our own time. I say with a new emphasis, *Credat Judæus*.

No; let us welcome criticism and prosecute it to the utmost. Let us be indulgent to it, even in its extravagances—mischievous though they may to some extent be—for the sake of the supreme advantage of maintaining the utmost freedom of discussion. Let the imagination of critics run riot, if they please, in contradicting their own maxim of treating the Bible as any other book—let them, if they please, treat it as no other book ever has been treated, or ever will be treated—so long as the treatment is confined to matters of form and authorship. But when it comes to denying the substantial truth of the Scripture record—then, for Christians at all events, the time has come for exclaiming: "Hitherto shalt thou go, but no farther; and here shall thy proud words be stayed".

How My Picture of Paul Grew*

PROF. WILLIAM M. RAMSAY, D.C.L., LL.D., UNIVERSITY OF ABERDEEN,
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A friend whom, though I have never seen him, I feel to be a true friend, the managing editor of The Sunday School Times, asks me to try to set before the readers of this paper "a picture of the

man Paul" as he was in life. That is a difficult thing to do. The more I try, the less I can persuade myself that it is possible for me, or that my attempt would be useful for others. But it occurs to me that it may not be quite useless to describe how some conception of Paul's character has been growing gradually in my mind, because, however little able I am to comprehend his character, I have the firm belief that I am in the right line of development. Moreover, this development seems to be characteristic of the age in which

* For this most admirable and illuminating paper we are indebted to that enterprising journal, The Sunday School Times, in which it appeared in the issue for May 10, 1902. We then laid it aside as a treasure to be preserved for future reference and use. Professor Ramsay is known the world over as the great modern authority on Asia Minor and on Paul's work in the early spread of Christianity among the Greek Gentiles there. We congratulate The Sunday School Times on having secured from Professor Ramsay a series of papers on the Sunday School Lessons for 1909.—Editor.

we are living, and, as being typical, it may have some interest which would not otherwise belong to it.

A Mother's Interpretation of Paul

In my mother's mouth no saying was more frequent, and there is none that I look back to as more characteristic of her, than that "Paul was such a thorough gentleman". Paul was to her not merely a name in a book; he was a real man, whom she admired, and held up to her children as a model to imitate. She had not weighed with critical minuteness every detail recorded about him, nor was she prepared to discuss and defend against hostile criticism her opinion about every incident in his life. Doubtless there were scenes in Paul's career that she did not correctly apprehend; certainly there were incidents that she confessed her inability to understand.

But in the scenes which she liked best (because she best understood them) she appreciated what she called "the gentleman" in her hero. She had an old-fashioned conception of the meaning of that word, which has, to a great extent, lost the meaning she gave it, and has thus become rather dangerous to use now. She felt in Paul the loftiness of motive, the abnegation of self under the influence of nobler considerations, the tendency to look at all things in life from a generous point of view, the frankness to speak out straight and emphatically against wrong doing and wrong thinking, combined with that courtesy, that delicate consideration for the feelings of others, that instinctive and inevitable respect for others which rises from true respect for self,—which, to her, constituted true gentlemanliness.

Wherever the story of Paul was simple and clear she saw a gentleman, and her principle of interpretation was, "once a gentleman, always so". Hence, when the situation was too complicated and obscure, and the general character of the incident involved too many and complex motives, she confessed that she did not fully comprehend, yet declared that Paul could not fall below the standard of his own nature, and that no explanation of his motives and conduct could be right unless it was true to his natural character.

The Vice of Modern Scholarship

After I entered on a university career, and had devoted myself to acquiring a familiarity with words and books, while the opportunities of studying life and the natural development of human conduct were very few, the vice that is deep seated in modern scholarship affected me strongly. The student finds that there is so much to learn that he rarely has time even to begin to know. It is inexorably required of him that he shall be familiar with the opinions of many teachers dead and living, and it is not often sufficiently impressed on him that mere ability to set forth in fluent and polished language the thoughts of others—assuming that he can acquire that power at which he aims, and towards which he struggles with all his energy—is not real "knowledge". He does not learn that learning must be thought out afresh by him from first principles, and tested in actual experience, before it becomes really his own. In Plato's words, he gets at college much "true opinion" (let us hope not "false opinion"), but little "knowledge". He must *live* his opinions before they become knowledge, and he is fortunate if he is, not compelled prematurely to express them too frequently and too publicly, so that they become hardened and fixed before he has had the opportunity of trying them and molding them in real life and experience.

And so, for many years after I grew up, the Paul whom my mother knew was forgotten by me, and in his place was set the Paul of the commentators and the critics. The latter term is not used here in any invidious and one-sided sense, but includes many who hold most "orthodox" views in criticism. It indicates, not a direction in belief, but a tendency in mind,—the aptness to be immersed in details and miss the general view, to study the parts, but never see the whole. The interest in Paul, however, had been ineradicably planted, and I could not but read about him, though that was apart from my special line of work. But the general spirit of university education guided me. I read much modern opinion about Paul, and very little of Paul himself, and that little was always contemplated through the

colored spectacles of acquired opinions. Especially the perfect logicity of the Tübingen critics, and their extraordinary ingenuity, blinded me completely to the fact that they always begged their conclusion in their opening sentences.

The Mangled Paul Left Me by the Critics

Thus I became learned about a very different Paul from my mother's,—a Paul devoid of the nobility of soul, simplicity in motive, and courtesy in action, which made up the "gentleman", pictured by her,—a Paul swayed by petty motives, never free from jealousy of the older apostles, always striving to undermine their position and to set himself in their place; a carping critic who felt that he could approve himself only by picking faults in his seniors, and that he could rise in the world only by getting them turned out of their place,—a Paul ambitious, almost selfish, censorious, envious, and occasionally not over-scrupulous in his methods,—the most unlovable and unlovely character among the early Christians, however able and untiring he was.

My German teachers accepted this Paul as natural and true to life; my English teachers felt that an apology for him was needed, and explained that a lower standard of action was customary and permissible in the first century than in the nineteenth, and that "scrupulously inflexible straightforwardness" must not be expected among the early followers of Christ. This explanation will not be considered satisfactory by many. It is true that some writers took a different and higher view of Paul; but those writers could not win my confidence, because they accepted and contended, with arguments that seemed to me quite illogical, for historical theories that I could not accept. In some of the great difficulties of Paul's career, if they had said that they were still unable to solve the problem, their position would have been unassailable; but they maintained that they had solved the difficulty by explanations which seemed entirely unfair, unsatisfactory, and sophistical. And so I was driven always back to the skilful logic of the Tübingen, who carried the reader on in an unerring train of inference from their first assumptions.

Essential Self-Contradiction of the Critics

But how could this Paul achieve what he did? How was he able to move the hearts of men and touch their feelings? His work is simply unintelligible unless we assume that he had a boundless power of sympathizing with others and attaching them to himself, such as is inconsistent with censorious, self-seeking ambition. When one sought the answer to these questions, which no commentator can avoid one found that every critic was at variance with him self. In one page they recognized in Paul the qualities which in another they denied him. It was never possible to find a man in the critics' Paul. They set before their readers no unity or reality, but a many-natured bundle of qualities like Frankenstein's artificial man. While the critics praised Paul in the general view, and admired his marvelous influence, they had little but blame for him in detail; their admiration seemed only theoretical, but, whenever it came to a question of fact or action, it was only faults in him that they saw and emphasized.

But the merely college-bred student is rarely able to perceive the essential self-contradiction involved in that conception until it is forced on him in the wider school of life, and even then he may only be dimly conscious of it, and so keep his eyes shut to it. At last, when the reiterated requests of my old friend, the editor of the Expositor, reinforced after a time by the wishes of Dr. Fairbairn of Mansfield College, had impelled me, after years of consideration and hesitation, to set down what I had learned and thought about the early history of Christianity in the Roman world, then the inconsistency of the views which had now by years of assumption become deeply ingrained in my mind began to be apparent. I sat down to describe the action of the critics' Paul, and in scene after scene I found myself describing the acts of a very different Paul. Then I began to see that the Paul who took form gradually before me in his own acts and words was the same Paul whom Luke had before his mind. I recognized in Luke's description the Paul whom I was coming to know; and thus I learned that Luke

had known the man, had been his friend and confidant and coadjutor, and was not (as my Tübingen teachers had firmly convinced me) an impostor of the second century who was wholly dependent on written sources of information, which he barely understood and frequently mangled. Thus Paul and Luke stand together. If the critics' Paul be the true one, then the writer of Acts had never known him, for he describes a different person,—the generous and lovable Paul. But when you think of this other Paul, then you feel the deep, intimate, personal love and admiration that Luke entertained for him, giving life and reality to every sentence that he writes about him.

The Paul of Luke and My Mother

The crucial passage in this subject is the autobiographical sketch which Paul gives in the first two chapters of the letter to the Galatians, where he describes his relation to the older apostles. This relation is pictured by the critics as one of divergence in aims and methods, accompanied by distrust, suspicion, fault-finding and dislike.

But the more I studied that passage, the less could I perceive of these qualities. The unintentional picture of Paul stands out in those verses in perfection when they are properly understood,—absolutely firm in what he believed to be right, absolutely conciliatory and courteous wherever conciliation is possible; full of respect for the older apostles, consulting them about his plans and intentions; full of joy when he found that they were in entire agreement with him, carrying help to them with an air of deference as of one receiving, not conferring, aid. It is a model of behavior in a younger and more energetic man to a body of authoritative seniors.

And at last, into some of the papers which I have written on this subject—where, I can not at present remember—there came a sentence something like this,—the precise words I can not recall: "You never understand Paul aright unless you estimate his action on the highest plane of human motives". And then it was evident that this was simply another way of describing the Paul whom my mother knew.

The Basal Distinction Between Religion and Morality

REV. WILLIAM ASHMORE, D.D., TOLEDO, OHIO

In the minds of not a few, when speaking or writing on ethical subjects, there is continuous confusion of thought about the respective domains of Religion and Morality.

Religion has to do with the duties and requirements of the first table of the law. Morality has to do with the duties and requirements of the second table. Religion is that which binds the creature to his Creator—Morality is that which concerns the relation of man to his fellow man.

A glance at the decalogue will sustain this view. A man may have much Religion and little or no Morality; or, he may have much Morality and little or no Religion. Thus the Hindus, for example, abound in religion. They make it the basis of all social distinction. They worship gods by

the million; but they are liars; they cheat, and are disgustingly immoral and obscene.

In our civilized communities, here at home, we have men who abound in morality. They are honest; they are truthful; they are upright in all their dealings with their fellow men. But they have not a particle of religion; they never worship God, and they never thank him for anything, and never go to a meeting devoted to his service; they never recognize his authority. Such men can be appealed to from the human side, but not from the divine side. That is, a class of motives from the human side may move them, but classes of motives from the divine side are unheeded.

The reason for this difference in treatment—given in the words of the Scripture

—is that men are “alienated from the life of God through the ignorance that is in them”, because of the blindness of, not the head—as our philosophers would insist in putting it—but of the heart, which is God’s way of striking at the root of the matter.

It is to be understood, always, that the law written on the table of the human heart, the law as contained in the Ten Commandments, and the law as summed in two precepts by the Lord Jesus—are all identically the same.

The heathen all know before any missionary comes among them, first, that men ought to worship God as supreme; second, that they ought to treat their neighbors as they would have their neighbors treat them. There is no tribe on the face of the earth which does not know, by the light of nature, these two things. They will differ as to who is God, but they do not differ as to the conviction that, whoever he is, he is entitled to the supreme homage of the human heart.

The controversy of Elijah with the priests of Baal was not over an issue as to whether the true God ought to be worshipped, but it was over the question, Who is really God—is it Baal or Jehovah? The determination of that point determined the duty to worship. When it was decided, “Jehovah, he is the God”, then adherence was given to him at once.

Correct understanding on these points will be determinative of those questions arising between the different religions *about the possibility of co-operation*. They say they can not co-operate. Christians who worship Jehovah say they can not co-operate with the worshipers of Sciva, or of Buddha, nor recognize them as religious equals. Christians who hold Christ to be divine cannot co-operate in religious matters with those who deny his divinity. Roman Catholics refuse to worship with any who do not admit the supreme headship of the Pope. Nor will any branch of the Christian Church enter into arrangements to worship with Mormons or spiritualists, or with any who re-

ject the Word of God as their only rule of faith and practice.

It is useless, therefore, ever to seek what ends only in confusion. There can be no compromise between the worshiper of the true and living God and the worshiper of false gods. Therefore, questions are asked: “What fellowship hath righteousness with unrighteousness”? “What communion hath light with darkness”? “What concord hath Christ with the Belial”, or “What part hath he that believeth with an infidel, and what agreement hath the temple of God with idols”? These questions form Nehemiah’s answer to the invitation of what was the liberalism of his day. When the adversaries of Judah and Benjamin came with the offer, “Let us build with you, for we seek your God as you do”, the answer was: “Ye have nothing to do with us to build a house unto our God; but we ourselves will build together unto the Lord God of Israel”.

So much for the Religions of men. “There are gods many and lords many”. There is no end to the kinds of religion in the world. Men don’t see alike; men never will see alike.

But now, when it comes to the Moralities of life, between man and man, the conditions, are different. When it comes to that, every form of Christianity, whether of the Greek Church, Roman Catholic or the ancient Hebrew body, and even the heathen of all forms, the Confucianists, the Buddhists, the Animists, the irreligious as well as the religious of our own land, all profess one common Morality—thou shalt not lie; thou shalt not steal; thou shalt not commit adultery; thou shalt not bear false witness; thou shalt not covet. In the enforcement of the moralities, all the sons of men on the face of the earth have a common conviction and a common interest. There are no two conscientious convictions in one and the same mind, on this same subject, among any people under the sun. Therefore, co-operation is possible and feasible, and ought to be entered into and sought for. Religions are many and varied. Morality is but one.

Discussions of Old Testament History in India

[The following articles have been sent us by Rev. Edgar M. Wilson, one of our old students, a Missionary of the Presbyterian Board, at Sangli, India, who is the writer of the second paper. The first paper and the concluding "Note" were written by Rev. William Hazen, of the Marathi Mission of the American Board (Congregational), who is the Editor of the English section of the "Dnyanodaya" a paper published at Bombay by the Marathi Mission, in which all the articles originally appeared (July 30 and September 28, 1908). Mr. Hazen is apparently "a square-dealing, fair-minded man, who is not afraid to publish things against himself". Being of

recent ordination and commission (1897 and 1900), his "opinions" show the shaping influence of the "new views" so generally inculcated in the Congregational Theological Seminaries of this country; although, owing (as we judge) to his missionary ancestry, his conservatism seems to be above the present-day average.

These articles show that the same discussion that is going on in America is also disturbing the minds of the Hindus. They likewise indicate that there are missionaries on the ground who are ready and abundantly qualified to meet objections and defend the faith.—*Editor.*]

"Difficulties in Bible History"

[REV. WILLIAM HAZEN]

The close student of Bible history can hardly escape noticing certain passages difficult to explain in harmony with other passages in the same or other books. Some passages when placed beside others appear inconsistent or contradictory, and are thus a puzzle to those who believe in the unity and consistency of the Bible as a revelation from God.

Many commentators have expended effort in attempting to smooth away these difficulties in different parts of the narrative of the Old Testament, but not always with much success. A better way seems to be to recognize that there are differences of authorship which result in diverse opinions and points of view in parts of the Bible. It is just as well frankly to recognize that the knowledge and moral character of the religious teachers of Israel was not perfect and complete at any stage, and that some portions of the Old Testament are the result of better information, or reflect a higher moral standpoint than others. Each writer gave the best he could for his age and time; but each left something to be taught by those to follow him.

When there are diverse statements within a single book, which appear contradic-

tory, we may be helped to explain them by understanding the method of composition of the book. A modern history writer gathers his information about past periods from many sources, weighs carefully the evidence which may be conflicting, and writes a narrative entirely in his own words, perhaps referring briefly to the authority for his statements. The writers of the historical books of the Old Testament, on the other hand, had before them, it appears, accounts written before their time, which, instead of recasting in their own language, they copied verbatim, as much as they needed for their purpose. When they found two writings giving varying accounts of the same events, they pieced them together as best they could, endeavouring to make a single narrative. The result is, that in the books as they now stand, there appear to be statements inconsistent with each other, differing opinions concerning the same events, and differing accounts of the same events.

For illustrating this, the books of Samuel, now being studied by the Sunday Schools of the world, furnish many examples.

A simple example of apparent contradiction is found in Samuel xvi., where

in verses 10 and 35 it is said that God "repented" of having made Saul king, while in verse 29 it is said that "he is not a man that he should repent". It would appear that different men wrote these two statements.

As an example of differing points of view may be cited 1 Sam. viii.; x. 17-27; and xii., which appear to present one view of the choice of Saul as king, as disapproved, but allowed; while chapters ix.; x. 1-16; and xi. represent the choice as commanded, in view of the nation's needs. It is hard to understand why, if Saul had already been divinely chosen and appointed by Saul, it was necessary to go through the form of choosing him by lot, as narrated in x. 17-27.

Other instances of apparent double accounts may be given. Eli is twice condemned, once by a man of God, in ii. 27, and again by Samuel, in iii. 10-14. There are two accounts of the rejection of Saul, one in chap. xiii. 13, 14, the other in chap. xv. The coming of David to Saul is narrated in xvi. 14-23; but he comes to Him as a stranger after the conquest of Goliath in xvii. 55-58. David is twice represented as going to Achish, King of Gath (xxi. 10 and xxvii. 1), and twice Saul falls into his hands and is unharmed, xxiv. 1-22 and xxvi. 1-25). There are two accounts of the death of Saul, in 1 Sam. xxxi. 1-13 and 2 Sam. i. 1-16.

Concerning these examples, it may be said, in general, that it is not impossible that a similar event may have occurred twice. It is not impossible, also, that fuller

knowledge may help us to explain in other ways the differences in these narratives. But so far as we know at present, the simplest explanation of many of these apparent contradictions and duplications, is the supposition that different writers wrote upon these events from different points of view, and that the compiler of the book put together portions of their narratives, endeavoring to make a single one, but leaving the differences as they were.

The fact of such differences, while it makes it difficult for us to understand clearly the course and connection of events in that far-off time, should not make the book less valuable for us, when we come to consider the moral lessons found in the narrative. The characters of Samuel, Saul, David and others stand out clearly before us, with their virtues and their faults, and we should seek to possess the one and avoid the other. The use to which we put these narratives, that of moral instruction, is independent of the question of their accuracy as history. It may be even that we would have to regard some of their moral judgments as those of people possessing less light than we have; as for instance, the command to destroy a whole people, including innocent women and children, does not agree with our ideas of what God requires, even though it may have been thought to be duty then. But that does not prevent us from learning from the experience of these men of olden time, that God requires of every one of us duty faithfully performed as His true service and religion.

"Difficulties in Bible History": A Reply

REV. EDGAR M. WILSON, SANGLI, INDIA

The article on "Difficulties in Bible History" in the issue of the Dnyanodaya of July 30 suggests several considerations.

1. While it is a mistake to ignore or minimize difficulties in Bible History, it is equally a mistake to *exaggerate them*. The list of difficulties taken from the books of Samuel to illustrate the statement "that, in the books as they now stand, there appear to be statements inconsistent with each other, differing opinions concerning the same events, and differing accounts of

the same events", does not seem very formidable when examined in detail.

(1) Two verses of one chapter speak of God as repenting that He had made Saul king (1 Sam. xv. 10, 35). In another verse of the same chapter (29) it is said that "He is not a man that He should repent". The theological difficulty here is one which appears all through the Scriptures. God is constantly spoken of as unchangeable and as foreseeing the end from the beginning. Yet He is also spoken of continually

as changing when men change, showing mercy when they repent and punishing them when they sin. The language describes God's actions toward men as they appear to men. But this is not all. "It is precisely because God is unchangeable, that in His dealings with men He must seem to change His action as they change their conduct. This is one aspect of the great problem which runs through all religion, how human free-will can coexist with the Divine Sovereignty". Its solution is beyond us. Even this is not all. There were certain promises of God which were not conditional. Israel was a nation chosen from among other nations to be the channel of blessing to all the world. This choice was unchangeable in spite of the faithfulness or otherwise of the nation.

But the thing in which we are specially interested at present is how both points of view—God's unchangeableness and His repentance come together in this one passage. Centuries before, when Balak and Balaam were striving in unholy alliance to turn Israel's blessing into a curse, the Divine Spirit rebuked the folly of both by the mouth of Balaam (Num. xxiii. 18, 19):—

Rise up, Balak, and hear;
Hearken unto me thou son of Zippor:
God is not a man, that He should lie;
Neither the son of man, that He should repent:

Hath He said, and shall He not do it?
Or hath He spoken, and shall He not make it good?

What more natural than that Samuel, face to face with Saul who was repeating the folly of Balaam in trying to follow his own way and make it right with God by sacrifice, and whom he knew that God had finally rejected from being king, should quote (loosely) from Balaam's prophecy in assuring Saul that his rejection was irrevocable, and that too although he had just received a message from the Lord that He had repented of making Saul king? He would not repent of his rejection. What possible occasion is there for supposing that "different men wrote these two statements"? Verse thirty-five, the comment of the author of the book, is merely an echo of verse ten. He had even less reason to fear misunderstanding of

his apparent contradiction in terms, than the apostle Paul who in one short paragraph urges his readers to bear one another's burdens and assures them that each man shall bear his own burden (Gal. vi. 1-5).

(2) The second difficulty of the list is as follows:—"as an example of differing points of view may be cited chapters viii.; x. 17-27; and xii., which appear to present one view of the choice of Saul as king, as disapproved; but allowed; while chapters ix.; x. 1-16; and xi., represent the choice as commanded, in view of the nation's needs". That the needs of the nation furnished the occasion for the demand for a king, which was allowed but disapproved, is expressly stated in chapters viii. and xii. (viii. 4, 5, 19, 20; xii. 12). Chapter xi. relates Saul's victory over Nahash and the consequent ratification of his position as king. That he had been chosen king before is implied (xi. 12), but of that choice nothing whatever is said. How then can a chapter be said to have a point of view concerning a subject of which it says nothing?

The same is true of chapter x. 1-16 which relates the private anointing of Saul and says nothing of its occasion. The difficulty resolves itself into the proper understanding of three verses of chapter ix. (15-17), where the Lord promises a king as a deliverer in answer to Israel's cry, without saying anything about Israel's sin in asking for one. In view of all that He had already said on the subject, and of the real need of deliverance, this omission scarcely calls for much explanation.

It may not have been "necessary" for Saul to be chosen by lot after he had been privately anointed by Samuel, but it was certainly a method better calculated to secure the allegiance of the people to the new king, than would have been simply the announcement of the choice already made in private through Samuel. The narrative of the public choice by lot implies that Saul was already aware that he would be the one on whom the lot would fall (1 Sam. x. 21-24).

(3) The other supposed difficulties are thus summarized:—

"Other instances of apparent double ac-

counts may be given. Eli is twice condemned, once by a man of God in ii. 27, and again by Samuel, in iii. 10-14. There are two accounts of the rejection of Saul, one in xiii. 13, 14, the other in chapter xv. The coming of David to Saul is narrated in xvi. 14-23, but he comes to him as a stranger after the conquest of Goliath in xvii. 55-58. David is twice represented as going to Achish, king of Gath (xxi. 10 and xxvii. 1), and twice Saul falls into his hands and is unharmed (xxiv. 1-22 and xxvi. 1-25). There are two accounts of the death of Saul, in xxxi. 1-13 and 2 Sam. i. 1-16*.

a. In regard to the condemnation of Eli, there is nothing more remarkable in the Lord's sending him two warnings under different circumstances, than in our Saviour's repeated warning to Judas.

b. That Saul's spirit of disobedience should manifest itself more than once, and that Samuel should twice in totally different circumstances have told Saul of his rejection—the second time with far greater severity—is quite in accord with human nature. Any one who can see in these two accounts the attempts of two different writers to describe one event from two different points of view certainly has a vivid imagination.

c. The Cambridge Bible commenting on David's first flight to Achish says:

"The circumstances of this sojourn at Gath and that recorded in ch. xxvii. are entirely unlike, and correspond exactly to the difference of occasion. In the present case David went alone, was ill received, and was compelled to feign madness for safety and to escape as soon as possible: later on when his breach with Saul was notorious, he went with a numerous following, was received and established at Ziklag, and remained for more than a year".

d. On the two narratives of David's sparing Saul, it remarks:

"If the narratives are closely examined, it will be found that the differences outweigh the resemblances, and the difficulty of reconciling the narratives, if they refer to the same occurrence, is far greater than that of supposing that somewhat similar events happened twice, during a pursuit which lasted several years, and was confined to a small district".

e. To put the account of the death of Saul told by the lying Amalekite on a par with the historian's own sober account is

very much like dignifying the lie of the Roman soldiers, "His disciples came by night and stole Him away while we slept", by giving it a place alongside the narratives of the resurrection.

f. Out of the whole list there is just one real difficulty, to harmonize the accounts of David's introduction to the court of Saul.* As chapter xvii. 55-58, together with some other passages, is omitted in the Septuagint, resulting in a narrative free from difficulties, it is a fair question whether this passage is not a later addition to the Hebrew text, and if so the question of the truth or otherwise of such additions (like John vii. 53; viii. 11) must be an open one. Difficulties in the Bible, especially in the historical books of the Old Testament, exist, but there is no occasion to exaggerate them.

(4) One more moral difficulty (a real one) is mentioned elsewhere:

"It may be even that we would have to regard some of their moral judgments as those of people possessing less light than we have; as, for instance, the command to destroy a whole people, including innocent women and children, does not agree with our ideas of what God requires, even though it may have been thought to be duty then".

This evidently refers to the destruction of the Amalekites (ch. xv.) ordered by the Lord. Apparently the solution suggested is that the Israelites were mistaken in what they thought was God's will, and that God could not have commanded such wholesale destruction. But why not? Are not the lives of his creatures absolutely within His power and His right? Ten years ago He condemned to death thousands of the people of the town in which I write, including women and children. The plague did the work and they are gone. Does any one say that God exceeded His rights or transgressed His own character in such a judgment?

The real difficulty is not that the Lord should decree the destruction of a people, but that another people should be made the instruments of carrying out that decree. Such an occurrence now would utterly debase the nation through whom the

* This has been explained in previous issues of The Bible Student and Teacher.—Editor.

judgment was executed. The lower moral plane of the Israelites and the "defective oriental idea of justice" shared by the Israelites with other nations, which dealt with nations or tribes as a whole in a time when the rights of individuals were scarcely recognized, furnish the solution.

2. That the compiler of the books of Samuel used freely the records which were in his hands admits of no question.

But that is very different from holding that he has furnished us with a symposium of inconsistent narratives of the same events. To quote again Prof. Kirkpatrick, whose two little volumes in the Cambridge Bible form a most valuable discussion of this and similar matters:

"The historical accuracy of the book is remarkably borne out by the internal evidence. It is not to be denied that difficulties and discrepancies exist, which it is hard, perhaps impossible to explain or reconcile. But the forcible simplicity and grace of the narrative; the vividness with which the actors in the various events stand out before us; the minuteness of detail with regard to time and circumstance; the accurate descriptions of places; all agree to confirm the conclusion arrived at . . . that the greater part of the work is derived from the testimony of eye witnesses and contemporaries, and in many cases handed down to us in their actual words. The apparent inconsistencies are in fact an evidence that the compiler faithfully embodied the authorities he consulted, instead of harmonizing them into what might have seemed a more consistent whole".

3. The value for moral instruction of a book professing to be history is in proportion to the amount of truth which it contains.

This is not the case with fictitious literature. Macbeth, The Scarlet Letter or The Great Stone Face produce their moral effect independently of the amount of historical truth they contain. But with history or biography it is different. The exploded story of George Washington's hatchet is absolutely valueless to instill a love for the truth. The books of Samuel profess to be history and must be treated as such. It is quite true that the "characters of Samuel, Saul, David and others stand out clearly before us, with their virtues and their faults, and we should seek to possess the one and avoid the other". But it is far from true that "the use to which we put these narratives, that of moral instruction, is independent of the question of their accuracy as history". These books are made up of a number of incidents and the incidents are made up of details. If the incidents of the books are true, the books will be of great value as showing God's dealings with Israel at a particular crisis of its history, even though the details be unreliable. But this is about all. The delineation of the characters of Samuel, Saul and others rests more on minor details than on leading incidents, and in so far as these are unreliable the value of the books as a moral educator in the delineation of character is impaired. Much more is this the case if both incidents and details represent simply somebody's point of view of an event which perhaps did not happen just that way. Moral lessons from history must be based on facts or be worthless.

Note of the Editor on the Above Article

REV. WILLIAM HAZEN

There is not sufficient space in this paper to comment at length on all the points mentioned in the above article, and it is not likely that all its readers would be interested or profited by further discussion of the subject. Those who wish for information may find it in the abundant works on the books of Samuel.

The writer of the article referred to is glad to call attention to the points of agreement between his article and that of Mr. Wilson.

First, he also recognizes the possibility of exaggerating difficulties in the books of the Bible. So far as they exist, they are of little importance beside the generally consistent spiritual messages of the book.

Secondly, differing or apparently opposing statements of truth contained in the Bible are often but different sides of the same truth.

Thirdly, our correspondent recognizes with us that the writer, or compiler, of the books of Samuel had previously written

records before him, which he did not always take pains to harmonize, but embodied as they were written, and that there are such difficulties to harmonize.

Fourthly, he also recognizes the "lower moral plane of the Israelites, and their defective oriental idea of justice", which made them regard themselves as divine instruments for the destruction of a people.

Fifthly, many of the difficulties which were referred to may be capable of full explanation later. The supposition that all the similar accounts to which we referred are duplicates of the same incidents by different writers is an inference rather than a matter of positive proof. It depends upon its reasonableness, and probably if any one of the examples stood by itself, no such inference would be made. The number of such instances in this book leads to the inference, which may apply to some

and not to all of the incidents mentioned. If the inference be reasonable and correct, I believe it to be in the interest of truth to recognize the diversity, and accept as historical the account which appears most likely to be the correct one, and use it as the basis of religious instruction.

The object of my article was not to declare the narrative in Samuel fictitious, or even to cast doubt on its details, but to show that the main thread of it is historical, by suggesting how those portions which appear conflicting may be explained. At the same time, the writer is old-fashioned enough to believe that even though the story of George Washington and the hatchet be declared fictitious, it has not yet lost its value as a lesson for youth.*

* Had the writer been living in America, he would know that even the children now treat the story with derision.—*Editor*.

Joab and Ahimaaz---2 Samuel xviii. 19-32.

ALBERT J. R. SCHUMAKER, M.A., LEIPZIG, GERMANY

In order to get the scene, suggested by our title, clearly before us, let us review the events immediately preceding. See 2 Samuel xvii. 15---xviii. 18.

When Absalom, foolishly following Hushai's advice, finally assembled his troops, they were met by the forces of David under Joab, Abishai and Ittai, in the forest of Ephraim. Here Absalom fought his Waterloo. His defeated forces found themselves at a sad disadvantage in the thick wood. It is said that the forest devoured more people that day than the sword. As Absalom was riding under the thick boughs of a great oak, his head suddenly caught hold of the branches and the mule dashing on, he was violently jerked from his seat and left hanging helpless in midair. Nothing is said of his being caught by the hair and it is possible that he was stunned by the blow. It seems that no one of his men was near. He was seen only by one of David's army who brought word to Joab. That general indignantly asked the messenger why he had not slain him, but the man protested in the words of David's solemn admonition. Joab showed his usual dispatch. Telling the messenger he had

no time to talk with him, he took three darts which he thrust through the heart of Absalom as he hung on the tree. While his armor-bearers further maltreated the body, Joab blew the recall. The people returning, threw the corpse into a pit, and then in eastern fashion cast stones upon it, until a large mound was raised, whose painful contrast reminded the writer of Absalom's splendid monument in the king's dale.

Ahimaaz, the fleet son of Zadok, then besought Joab to let him bear news of the victory to the king. Joab courteously but firmly refused and calling a negro, who stood near, dispatched him with the news. But this did not discourage Arimaaz in the least; he continued to urge his request. Joab bore with him until he thought the handicap sufficient. Then he said briefly and ironically, "Run". And Ahimaaz did run until he outstripped the negro and was able in some measure to prepare David's mind for the blunt announcement of the latter messenger.

"The reason", says Dr. Robert Jamieson, "of Joab's declining to accept Arimaaz's offer to bear intelligence of the victory to

David, and afterwards letting him go along with another, are variously explained by the commentators; but they are of no importance".

This statement we regard as a mere slip of the pen on the part of Dr. Jamieson, though doubtless many will concur with it. But we venture to say that no one who is making an honest effort to get away from what Dr. W. J. Beecher calls the childish view of Biblical history, could read the eighteenth chapter of second Samuel without considering the question that is before us. And he would likely make some effort towards finding an answer. There is great need for a more searching and unbiassed study of the Biblical history on the part of the general Bible student. In this work, Blunt's *Coincidences*, Alexander Whyte's volumes on *Bible Characters*, and Beecher's *Dated Events of the Old Testament* will be found especially helpful.

The answer to the question proposed may not be of the highest importance, yet its discussion may lead some to a more close and thoughtful reading of the word; which is undeniably important.

It is the uncomfortable character, Absalom, who is the center of all this history. The people went out by hundreds and thousands, but we are told that they all heard the king's charge, "Deal gently for my sake with the young man, even with Absalom". And his first anxious inquiry upon the appearance of the returning messengers is but the echo of this warning, "Is it will with the young man As-salom"? And when the sad truth was known his agony was almost insupportable.

Both Ahimaaz and Joab understood the situation perfectly, but their motives were very different. In his request—and it is a significant fact that he dared not go without Joab's permission—Ahimaaz artfully avoided mention of Absalom's death. He merely stated in a general way that he wished to bear tidings of the victory. Joab was suspicious of such willing service, and he was not accustomed to receive suggestions from another. He rightly discerned that Ahimaaz's real purpose was to break the news of Absalom's death as gently as possible to the king; than which nothing could have been further removed

from Joab's desire in the matter, as his later remarks plainly show. Joab may also have considered the possibility that Ahimaaz would implicate him as the murderer. But he based his refusal on pretended consideration for the young man's welfare. "The king's son is dead", he says: "You do not want to be the bearer of such tidings". Some have said that his interest was real and that he wished to save Ahimaaz from the fate which befell the messenger who brought word of the death of Saul and his sons. This, however, is not a case in point, as Joab well knew that Ahimaaz was in no danger. He perhaps feared, if anything, that Ahimaaz would further ingratiate himself with the king by being his sympathizer on this sad occasion, and perhaps he had already begun to resent the ascendancy which Zadok and Ahimaaz were gaining over Abiathur and Jonathan.

For one or all of these reasons he refused Ahimaaz and sent the Cushite, bidding him to tell merely *what he had seen*. The sending of his own messenger would of course involve less suspicion; the man would naturally be faithful to Joab, maintaining silence as to details, and, being an alien and an official, he would have no condolence to offer. All that was certain, and far more to Joab's liking than the possibilities involved in sending the priest's son who was already too much of a favorite with the king. We do not know that David ever learned of Joab's part in the death of Absalom. He considered of course that as general Joab was responsible, and he promptly displaced him in favor of the incompetent renegade Amasa; but we are not told that he ever received direct information of Joab's guilt.

Viewed in this light we believe that this incident, slight as it may seem, gives us a clearer view of the character of Israel's greatest general. His practical statesmanship, his decision, his astuteness, his artifice, his commanding authority and his entire freedom from sentiment are all here conspicuous. But the main purpose of this sketch is to impart the suggestion of judiciously looking beyond the often scanty material of the Biblical narrative that the history may become real, vital and connected.

The International Lessons in Their Historical and Literary Setting

Constructive Studies in the Book of Acts

REV. DANIEL S. GREGORY, D.D., LL.D.

Introductory to the Constructive Study of Acts

The International Committee announce for the year 1909 "Studies in the Acts and the Epistles". This combination, while necessary for Sunday School and homiletic purposes, is not favorable to the systematic study of the Book of Acts and the Epistles, in their unity and completeness. In taking up the Lessons "in their Historical and Literary Setting", an effort will be made to bring out the Aim and Unity of both, as far as possible, in spite of these necessary handicaps.

The purpose is to treat the Book of Acts in "Constructive Studies" (as was done in the case of John in the first half of 1908), printing the text of the Book with a careful analysis bringing out its Plan and Movement in the Progress of the Gospel.

In preparing for the Study of the *Book of Acts* itself, it will be necessary to take up such subjects as the following:

(1) The Place of the Acts in the New Testament.

(2) The Key to the Book as furnished by its Aim and Theme, and by the History of the Planting of Christianity.

(3) A Working Outline of the Book, by the Application of this Key.

(4) Some Suggested Helps in Studying the Acts.

So far as the *Epistles* are taken up, it will be done (briefly and incidentally) in connection with the points in the history at which they are believed to have been written; but more fully by giving a view of the groups as found arranged in the New Testament as we have it. The places of the Epistles in the Apostolic History will be found stated in "Bible League Primer No. 1", on pp. 140, 141; the outline view of the Groups as arranged in the New Testament, on pp. 120-139.

I. The Place of the Book of Acts in the New Testament

The New Testament is the record of God's Revelation of Redemption in its final, complete and effective form, or as the Gospel, setting forth the Incarnate Word Jesus Christ as the Redeemer, already come in fulfilment of the Law, and engaged in the supreme Work of establishing the Kingdom of God on Earth by saving Man from Sin and restoring him to Obedience to God.

It embraces *Two Stages* of Gospel Revelation:

First Stage—The Origin of the Divine Religion of the Gospel, or its Historical Introduction into the World, in the Earthly Career of Jesus as Embodied in the Four Gospels.

Second Stage—The Development of the Gospel in the World, in the Founding and

Triumph of the Kingdom of God, or the Church, by the Risen and Exalted Christ, through His Apostles Empowered for the Work by the Baptism of the Holy Spirit.

This Development of the Gospel is presented in *Three Phases*:

First—In the Historical Embodiment in the Church and its Institutions, as Founded and Extended by the Apostles in the power of the Holy Spirit (*Acts*);

Second—In the Embodiment of its Doctrinal Teachings through the Inspired Apostles, as furnishing the Rational Foundation for the Christian Life (*The Epistles*);

Third—In its Apocalyptic Portrayal of the Progress of the Gospel until the Consummation, for the Guidance of the Church (*Revelation*).

It thus appears that *the Acts of the Apostles*—the one strictly Historical Book of the New Testament—is based on the Four Gospels, and itself lays the foundation for the New Testament Doctrine and Prophecy, in the same way that the three

times three Historical Books of the Old Testament are based on the Five Books of Moses, and laid the foundations for the Poetry that inspired the inner Religious Life of Israel and the Prophecy that opened to them the Advent.

II. The Key to the Book of Acts

The Key to the Book of Acts is furnished by its Aim and Theme, and the Forces involved in the History in the Planting and Extension of Christianity.

1. The Author himself states both his Aim and Theme with all clearness at the outset.

The writer of the Book of Acts is universally admitted to have been *Luke*, the companion of Paul, and the writer of the Third Gospel, of which the Acts is professedly a continuation and addressed to the same Theophilus. As in the case of the Gospel, so in the Acts, the aim could not have been simply private and personal; such dedications were common in that day as in the ages since.

The date of the completion of the Book is fixed by the closing verses, since it ends with the second year of Paul's imprisonment in Rome, A. D. 63.

(1) Luke's statement of his *Aim* is found in the opening verses of the Book (Acts i. 1, 2).

In his Gospel, he here says, he had set forth what Jesus *began* to do in His earthly career *up to His Ascension*; in the Acts he declares his purpose to set forth what Jesus *continued* to do, *after His Ascension* to the Father's Right Hand, in carrying forward, as the risen and glorified Lord, the work for the World's Evangelization.

The fact that some of the *Apostles* were prominent in the work early led the copyists to attach to the Book the title by which it is so generally known, "*The Acts of the Apostles*". As the Acts is pre-eminently the Book of the Work of the *Holy Spirit*, just as John's Gospel is the Book of the Doctrine of the *Holy Spirit*, Dr. Arthur T. Pierson has been led to emphasize this feature by calling it "*The Acts of the Holy Spirit*". From what Luke here says, its real and complete title should rather be, "*The Acts of the Risen*

and Exalted Jesus by the Holy Spirit through the Apostles".

The Enthroned Jesus is the Supreme Actor in Control, revealing Himself as such at the great crises—e. g., when as "Lord" He directed in answer to prayer the completion of the Apostolate by the choice of Matthias, when Stephen the proto-martyr was being translated, when Saul was converted and given his mission to the Gentile world; and in promising to come again at the Consummation.

(2) The *Theme* that Luke proposed to unfold in the Acts is stated in the opening chapter (Acts i. 8).

The Great Commission given to the Apostles for the Evangelization of the World is recorded by Matthew (xxviii. 18-20) and by Mark (xvi. 15-18). Jesus' complete Program for the Conquest of the World by the Power of the *Holy Spirit* is given in detail, with all its factors and forces, by John, in His last instructions to the Apostles, occupying the whole of John xvi.

Luke, in his Gospel (xxiv. 46-49), had already prepared them for his later statement in Acts and for their future. In Acts (i. 8) he gives *their marching orders from Jesus for the Conquest of the World in its complete Geographical Details*:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth".

"Their work is here designated in its *beginning, progress, and ultimate extent*; corresponding to the great periods of the following history" recorded in Acts.

This is the *Theme* of Acts. As Dean Alford has put it (in both his Greek Testament and his article on "Acts" in Smith's Bible Dictionary), the contents of the Book may be summed up as,

"The fulfilment of the promise of the Father by the descent of the Holy Spirit: the results of that outpouring by the dispersion of the Gospel among Jews and Gentiles. Under these leading heads, all the personal and subordinate details of the Book may be ranged".

2. But certain Salient Features of the Age and History are needed to help interpret Luke's statement of his Aim and Theme and to Complete the Key to the Book of Acts.

(1) *Christianity*—resting on Christ, atoning for sin on the Cross and exalted to the right hand of the Father for the salvation of the World—which the Apostles were sent to plant in the midst of Judaism and Heathenism, *was in absolute and eternal antagonism to both.*

The mission of the Apostles was a *death-grapple with the old Judaism.* The Jewish Sanhedrin, and the mass of Jews in Jerusalem blindly following them, had officially rejected Jesus, in spite of the Voice from Heaven heard in the Temple (John xii. 27-33), and had done it for the very reason that as Messiah *He had nothing but His Atoning Death to offer them* (John xii. 34-36). Jesus had in turn officially rejected, pronounced judgment upon and withdrawn from them (John xii. 37-50; Matt. xxiv. 1). And *they had crucified Him*, and sworn eternal enmity to Him and all His followers.

To these Apostate Rulers whom Jesus had deposed, and their Jewish adherents, the Apostles preached *the crucified Jesus, risen from the dead, as Redeemer and Lord, and demanded of them immediate submission to Him as their Messiah.* They openly and boldly rejected the authority of the Heads of the Old Dispensation, and presented Christianity as the fulfilment and abrogation of Judaism, and the Christian Church as the successor of the Temple and the Synagogue System. All this portended *deadly conflict in Jerusalem, the Center of Judaism*, in which nothing but Supernatural interventions could save them.

The Synagogues, in the times of the Apostles, extended over the known world, and in connection with the Temple con-

stituted as it were a telegraphic system, by means of which the Jewish rulers kept up communication with the Jews in all lands, and controlled their religious thought and conduct. In the Acts they are found wielding this power against Christianity; so that while the Synagogues may at first have opened the way for preaching the Gospel to the foreign Jews, they were soon made the means of the bitterest opposition and persecution, until the breach became at last absolute and final over the entire Roman world.

Similarly unwelcome, humanly speaking, was the preaching of the Apostles to the leaders of the Gentile world. Although they went forth to preach *a Salvation for all the world*—which, however it pleased the Gentiles, always maddened the Jews—they proclaimed the utter hostility of the Gospel to the deadly sins and vices and idolatries of the unspeakable Heathenism of that age; calling men everywhere, in the name of the crucified and risen Jesus, to repentance for the remission of their sins. Progress in this direction could be hoped for only through the power of the Holy Ghost.

This explains the *Stages in the Progress of the Gospel.* Opening with the Founding of Christianity among the Jews in Jerusalem, the Acts successively traces the course of its Extension over the Gentile World, Oriental, Greek and Roman.

(2) *The Inadequacy*, humanly considered, of the Apostles (the Twelve), and the Disciples (120 in number), of whom the Catalogue is evidently given with a purpose in Acts i. 16, must be taken as explaining the subsequent changes in the *Working-Forces employed in spreading the Gospel*, recorded in the Acts.

In the advance of the Gospel into the world of culture and philosophy, the plain fishermen of Galilee gave way to the Hellenistic Deacons and the cultured Barnabas and Paul. Peter, the Apostle with the Keys of the Kingdom, having successively opened the doors of that Kingdom to Jew and Gentile, gave place to Paul, the Apostle to the Gentiles, sent forth to open them to the Greek and Roman World. By these changes were initiated the successive eras

in the movement of the Divine Purpose, as recorded in Acts.

Their provincial character and lack of scholastic attainments have also been looked upon as explaining the necessity for the Apostolic "gift of tongues" for the cosmopolitan audience at Penticost, and, according to tradition and perhaps Scripture (see 1 Corinthians xiv. 1-26), on special occasions at a later day, as furnishing supernatural credentials for the Gospel messengers.

(3) *The hastening of the Jewish People to the Doom pronounced on them by Jesus*, brought upon themselves by their Apostasy and corruption, and executed by their Roman Rulers, is another factor to be taken into account in the explanation of some of the experiences of the Church as recorded in Acts.

That shadow began to fall upon Judaism as Christ died on the Cross, and it gathered blackness all the way until the City and Temple were swept away by Titus and "the abomination of desolation" lifted over its ruins. There are only bare suggestions of the death-grapple of Judaism with Imperialism, which began even in the early years of the Apostolic History. There was the Patriotic Party, of Palestinian Hebrews, or strict Jews and Zealots, whose one aim was to rid the nation of the yoke of Rome and establish national rule, that of the Sanhedrin or at least of the Herods, in its stead; and there was the "Internationalist" party, with broader sympathies, in which the Foreign or Hellenistic Jews and per-

haps the pro-Samaritans were interested. In all the closing Apostolic years before the fall of Jerusalem, the former party kept Jerusalem and Judea rent with factions and drenched with blood, often incidentally involving the Christians in their calamities. It was this party that seems most strenuously to have antagonized Christianity in Jerusalem, and to which at the first the Jewish Christians belonged or with which they were closely connected.

In process of time the increase, if not preponderance, of the Hellenistic element, brought the Jerusalem Church more into sympathy with the international party, and resulted in largely replacing the preaching of Peter by that of the Hellenistic Deacons and their co-laborers. It was then that the Gospel began to go out to the Jews and Gentiles of the Oriental World of Western Asia and Northern Africa, and later to the Greek and Roman Worlds of Asia Minor and Europe.

One can get a good view of the bitterness of the strife of the later day by reading Josephus' History, and Canon Knight's "Arch of Titus and the Spoils of Jerusalem", that Arch being the great monumental history of that death-struggle. The knowledge of these things, unrecorded in Acts, may help one better to understand some of the trials and vicissitudes of the Christians that are recorded, and to explain how they were sometimes unjustly suspected or accused of the antagonism to Roman rule, which they sedulously avoided.

III. A Working Outline of the Book, by Application of the Key

The Aim and theme and the Historical Facts and Factors thus suggested furnish the Clue to the Plan of the Book of Acts, for which there is here space merely for sketching a Working Outline, leaving its completion to the detailed Study of the Book.*

The Book of Acts is the Record of the Work of the Risen, Ascended and Glorified Jesus, in carrying out from His place at the Right Hand of the Father, by the Holy Spirit through the Apostles, the Father's Purpose of Redemption in Evangelizing the World.

[It may be helpful, before following out this Clue, to give one or two brief Plans such as have commonly been offered:

1st. *Luke's Suggested Plan*, taken superficially:

* Any one who wishes a more detailed view to begin with will find such a view in a paper, by the writer, in *The Homiletic Review*, for March, 1897 (Vol. xxxiii, p. 264), under "School of Bible Study"; and another and later one, on a different plan, but in substantial agreement, in *The Bible Student and Teacher*, for October, 1906 (Vol. v, p. 303), under "Daily Bible Study and Readings, for Practical and Devotional Ends".

The Work of the Lord through the Apostles under the Holy Spirit,

(1) In Planting the Church in Jerusalem.

(2) In its Extension throughout Judea and Samaria.

(3) In its Extension to the Ends of the Earth.

2nd. The *Obvious Two-fold Division* commonly given in the commentaries:

(1) Peter and the Church among the Jews.

(2) Paul and the Church among the Gentiles.

The difficulty with such Plans is that they are mechanical and superficial, meaning nothing until one has gone beneath the surface and come to an understanding of the movement of the Purpose of Redemption, and the energizing and directing Forces.

Framework of Chronology.—It should be observed that, while the events are commonly narrated in the order of time, the chronological data are in many instances—especially in the first half—quite insufficient for determining their exact places in the 33 years—from A. D. 29 or 30 to A. D. 63—covered by the Book. The exact dates were not required for carrying out the purpose the author had in view,—who had no more thought of writing a complete and detailed History of the Primitive Church than the Evangelists had of writing Lives of Christ.

Luke sketches the Movement of the Gospel Proclamation in broad Outline,—omitting the part taken in it by most of the Twelve; summarizing in briefest paragraphs, or even in a sentence, the activities of the Church extending over a period of years; and giving the merest hints of what was accomplished in the vast regions of Western Asia and Northern Africa during the years devoted to the extension of the Church over the Oriental-Gentile World.

It will therefore require some circumspection not to lose the picture and broad outline of the work of Jesus, by becoming absorbed in the minor details.

The main points in the Chronology will, however, furnish an additional clue to the fixing and interpretation of the Plan of the

Book. They will appear in connection with the Outline.

The Outline View.—The Acts may be looked upon as made up of an *Introduction* and *Four Parts*, of which only the most general statement will here be made.

Introduction.—The Preparation by Jesus for the Inauguration of the New Dispensation,—by His Ascension to the Father that He might Send the Promised Holy Spirit to Endue the Apostles with Power for their Work, and by Filling the Vacant Place in the Twelve who were to receive that Spirit and Inaugurate that Work.—Acts i. 1-26.

[The interval between the Crucifixion and Pentecost was 50 days. Jesus ascended and was enthroned with the Father at the end of 40 days. The remaining 10 days were devoted by the disciples to prayer in view of that event and what it promised, and to filling the vacancy in the Twelve caused by the Apostasy and Death of Judas. That vacancy was filled by the exalted Jesus Himself—*His First Work*—in answer to prayer addressed to Him as “Lord”. These events occurred in A. D. 30, from April 30 to May 18.]

Part I.—The Founding of the Church at Jerusalem by the Sending of the Holy Spirit and the Preaching of Peter, and its early Development there in Conflict with Apostate Judaism, primarily among the Palestinian Hebrews.—Acts ii. 1—viii. 1.

[These events are usually looked upon as covering the years 30 to 36 A. D. If, however, as has been suggested (we think by Harnack), the martyrdom of Stephen be pushed back to the middle of this period, it might cover at most 30 to 33 A. D. This would give the history the character of a cyclonic revolution rather than a slow development. When the circumstances of Christ's Death are considered and the deadly attitude of Apostate Judaism, the earlier date would seem to be the more natural and probable. It seems scarcely possible that in such circumstances the

climax and catastrophe could have been delayed for 6 years! *]

Part II.—The Extension of the Gospel—in consequence of the Persecution that followed the death of Stephen, and *mainly through the Hellenistic Jews—over the Oriental-Gentile World of Western Asia and Northern Africa.*—Acts viii. 2—xii. 25.

[If the Death of Stephen occurred as early as A. D. 33, then this period would cover from 33 to 45 A. D., or 13 years. During this time Christianity ceased to be exclusively or chiefly Judaic, and the Apostles, according to tradition, went out with the Gospel over the Ancient World. On this point, as already stated, the record is silent. The record is that the Hellenistic Deacons and Preachers, when driven forth, started first among the Semi-Jewish Samaritans, where Jesus Himself had gathered His first and only rich Harvest of Salvation; and then reached out in all directions among the Peoples of Oriental sympathies and racial connections. Peter, having left Jerusalem, followed in their track northward, confirming the faith of converts, and in these years, of which the record is so brief, may have preached even as far East as in Babylon. See 1 Peter v. 13.

It was during this period that Jesus met Saul the mad persecutor on his way to Damascus, commissioned by the Sanhedrin to destroy the Christian Church in its infancy, transformed him by Divine Power, called him to be the Special Apostle to the Gentiles, and prepared him, with his "personality of vast power", for the Foremost Place in the History of the early Christian Church.]

Part III.—The Extension of the Gospel—at first by Barnabas and Paul, the Apostle to the Gentiles, and later by Paul alone or with different helpers—under the direction of the Holy Spirit, from Antioch, the Greek-Roman Capital of Western Asia,

over the Greek-Gentile World of Asia Minor and Europe.—Acts xiii. 1—xxi. 16.

[It was at this point that Paul, the Free Missionary to the Gentile World, went forth from Antioch, by the command and under the direction of the Holy Ghost, on his divinely-planned Campaign for the Conquest of the Roman Empire. This part of his work, that as a Free Man, extended from 46 to 60 A. D., or 15 years. It embraced Paul's Three Missionary Journeys (of 1, 3 and 4 years respectively), with the founding of new Greek Centers, at the Galatian Antioch (in Pisidia) and at Corinth and Ephesus. Early in this period the Believers became known as "Christians", and the opposition of the Apostate Hebrews culminated in their union into a compact body henceforth known as "Jews", always ready to persecute the Christians.]

Part IV.—The Providential Extension of the Work of the Christian Church, by Paul in Bonds, through the deadly opposition of the "Jews", from Antioch to Rome, where was established the Center for the Evangelization of the *Roman-Gentile Part of the Roman Empire.*—Acts xxii. 1—xxviii. 31.

[The events connected with this extension belong to the years 61 to 63 A. D. When Paul returned to Jerusalem at the close of his Third Missionary journey, and made his last appeal to his own countrymen and to Jerusalem, they angrily rejected his offer of the Gospel and sought his death. Rescued by the Romans, his bonds providentially resulted in his transfer to Rome (as he was a Roman citizen), where he established *the last great Center, for the Extension of the Gospel, over the Western Roman World.* It was in Rome that Paul, after a period of connection with Nero's household, lived "two years in his own hired house"; and there that he finally broke with the Jews and turned to the Gentiles. Tradition has it that he was subsequently released to carry on his work to the *Western limits of the Empire*, but the record in Acts breaks off without recording it. The author's purpose was completed when *the last Center for World-Evangelization had been established*, six or seven years before the Destruction of Jerusalem.]

* Professor Adolf Harnack, in his *Expansion of Christianity in the First Three Centuries* (translated by Dr. Moffat), suggested that the early persecutions render the view untenable that there was a long time of peace during this period. We quite distinctly recall that, in a later work (which we have not at hand), he advocated this pushing back of the date of Stephen's martyrdom, and showed what a revolution it must make in the view taken of the movement of the history recorded in the Acts.

IV. Some Suggested Helps in Studying Acts

There is space for only a few bare hints on this subject, and for the mention of not even a tithe of the really valuable works devoted to the Book.

1. *Some Books for Student Reference*

The well known Bible Dictionaries will of course be brought into service.

The articles on "Paul" and related topics, in *Smith's Dictionary of the Bible* (Hackett and Abbot's edition, in 4 large vols., price reduced to \$10.00), will be found of the greatest value. *Davis's Dictionary of the Bible* will be most serviceable as a hand-book for easy and general reference.

In the statement "Introductory to the Study of John's Gospel" (see January, 1908, p. 68), Young's "*Analytical Concordance of the Bible*" was shown to be indispensable to the most profitable study.

The English Revised Version of the Bible (1881-1885), and the later American Standard Revision (1901), are suggested as constant companions.

To these should be added the *Works of Professor Ramsay*, the great authority on Paul's Work in its relations to Asia Minor and the Roman Empire.

2. *Commentaries Exegetical and Critical*

For thoroughness and exactness the Commentary on Acts in *Meyer's Series* has not been superseded; nor has that in Schaff's Lange Series. Alford's treatment of Acts, in his *Notes on the Greek Testament*, furnishes much not to be found elsewhere.

The "*People's Commentary on the Acts*", by Rev. Edwin W. Rice, published by the American Sunday School Union, on the John C. Green Income Fund, probably contains more that will be of service to the ordinary intelligent student, or even teacher, than any other book of the kind available. It gives in parallel columns the Common Version (1611), the Revised Version (1881), and American Readings and Renderings (1901), and "the accumulated results of critical learning in the interpretation of the Acts stated clearly, concisely and free from speculations which tend to unsettle faith in the word of God". Such a book would ordinarily be sold for at least \$2.00, but, being prepared and published on the

John C. Green Fund, its price is about \$1.00 postpaid.

The commentaries on the Book of Acts, in the *Biblical Encyclopedia*, and in Jamieson, Fausset and Brown, are to be depended upon.

3. *Books Explanatory and Expository*

Attention was called, in the paper "Introductory to the Study of John", to the series of commentaries by *Bernhard Weiss*, the great textual Critic and New Testament exegete and commentator, translated by Professor Schodde and Epiphanius Wilson. It prints the English Translation at the top of the pages, and then seeks to unfold its meaning, in the light of the best Biblical Introduction and Criticism by what, as distinguished from ordinary exposition, was characterized as "interpretative paraphrase". The author is a master of this method, and the work on Acts seems to be even more satisfactory than that on John.

The great pioneer work in the attempt to establish the aim and unfold the plan of the Book of Acts, *Baumgarten's Commentary on the Acts of the Apostles* (translation in Clark's Foreign and Theological Library, 3 vols.), has never been superseded.

In the way of exposition, dealing with the salient points in the history of the development of Apostolic Christianity, probably the most suggestive, illuminating, inspiring book in Nicoll's *Expositor's Bible*, is that on "*The Acts of the Apostles*", by *Rev. G. T. Stokes, D.D.*, Professor of Ecclesiastical History in the University of Dublin, and Vicar of All Saints, Blackrock. It is a fine illustration of the use of the historical and philosophic imagination in the constructive study and interpretation of the Acts, by one who has a profound faith in the Bible as the inspired and living Word of God.

One of the most helpful of explanatory works on Acts is that entitled "*An Introduction to the Study of the Acts of the Apostles*", by the late Rev. Dr. J. M. Stiffler, formerly Professor of New Testament Exegesis in Crozer Theological Sem-

inary (published by Revell). The author states his aim in the preface:

"This is not a commentary. It does not undertake to explain the meaning of the words inscribed by Luke. It assumes that their meaning is already sufficiently obvious. Taking the Book of Acts as it exists, this work attempts to trace out the course of thought, and to account logically for all that Luke has written. The question continually before the author has been, Why was this said? The facts are plain. What were they intended to teach?"

The work was suggested by and is based on Baumgarten, to whom the Author acknowledges his indebtedness. Its reading will be a revelation to many a man who is even well acquainted with the Commentaries. The early death of Professor Stifer was a distinct loss to the Biblical scholarship of the country.

The comprehensive standard work of Conybeare and Howson, "*The Life and Epistles of St. Paul*", is of course familiar to every one.

4. *Books with Pedagogical Aims*

There are many useful works designed to aid the teacher and student in their investigation and presentation of the Book. Only the fewest can be mentioned here.

Peloubet's "*Select Notes on the International Lessons*" has long been the standard book in this department. The volume for 1909 is devoted to "Studies in the Acts and Epistles". Dr. Peloubet has the assistance of Prof. Amos R. Wells, of the Christian Endeavor World, and the work gathers up and presents systematically a vast range of Biblical and pedagogical material.

A combined work was prepared in 1895, by two New Testament specialists, Professors Burton and Bosworth, under the auspices of the International Committee of Young Men's Christian Associations, to aid young men in the study of the Apostolic Age.

The first part is "*The Records and Letters of the Apostolic Age*", by Professor Ernest DeWitt Burton, of Chicago University. It contains "the New Testament Acts, Epistles, and Revelation, in the version of 1881, arranged for Historical Study". It opens with an "Analytical Out-

line of the Apostolic Age", which it follows out in dealing with the History.

The companion volume, by Professor Edward I. Bosworth, is based upon Professor Burton's work, and is entitled "*Studies in the Acts and Epistles*". It prepares the materials of that work for an extended series of "Daily Studies", in which the history is unfolded for the use of students.

Professor Burton embraces the English text of all the Books included in his plan, using the Acts as a frame work in which to insert the Epistles at the points in the history at which they are thought to have been written. He assumes the authority and accuracy of these Scriptures as established by adequate evidence.

The International Committee of the Y. M. C. A. also published, in 1902, a compact booklet of 160 pages by Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, entitled "*Studies in the Book of Acts*". Mr. Speer furnishes materials for 50 Lessons, embracing the usual topics of Special Introduction—such as Authorship and Authenticity, Design and Credibility, the relation to the Gospels and Epistles, the Chronology and the Geography, the Substance of the Chapters and the Characters of the Book, the Teaching of the Acts and the formal Analysis of the Book.

It is not to be expected, of course, that the ordinary teacher or student will have all these books at his command, or will use them all even if he has them within reach. *A conspectus of the field* is given in order that each may select from the works such as are best suited to his own temperament and training. *The one object, it must always be remembered—the intellectual and spiritual mastery of the Book itself—is to be kept constantly in view.*

How shall that be accomplished?

(1) The common and easy advice, often heard in these days, is *Begin by Reading Prayerfully through the Book—Acts, for example—a matter of an hour and a half.*

Sometimes it is added: Repeat this reading many times, but do it independently of so-called Biblical helps; the Holy

Spirit can be depended upon to teach the sincere student.

While we agree with the first item of advice, we are convinced that much of the remainder assumes that the Holy Spirit puts a premium on ignorance and indolence. The Spirit does and will help the plain man—or any other man—who goes to the Bible for salvation; but in the case of one who is seeking an accurate and scientific knowledge of the contents of the Sacred Book, this proposed procedure would be as absurd as to advise a student of Astronomy to ignore the age-long work and achievements of the astronomers, and go pacing it blindfold through the universe to construct for himself the science of Astronomy *de novo*. The Christian thought and the teachings of the Holy Spirit to the Church through the ages amount to something in the way of knowledge, and must be taken into the account and made the vantage ground from which to take one's departure, in seeking larger

knowledge. So let there be added this second item of advice:

(2) *Follow up the Reading by the Use of the best Helps available in diligent Study of the Book.*

Perhaps the Book of Acts could be as readily understood, in the independent way suggested, as any Book in the Bible; but we doubt if any ordinary man can thoroughly grasp it in this way. The Key does not lie wholly *within the Book*, and it is not the way of the Spirit to teach man what he can find out for himself. But when it comes to grasping the Gospel of Matthew or Mark, e. g., the man who goes at it gropingly in that way, without inquiring concerning its origin, aim, etc., will reach only the most superficial knowledge of its meaning and teachings.

In short, the sane advice to Teacher and Student is: Add to the Reading of God's Word, its diligent Study, with the best use of all the light available from any and every source.

Introduction:

The Final Preparation by Jesus for the Inauguration at Pentecost of the Dispensation of the Spirit for Evangelizing the World

First Study—Acts i. 1-26.—International Lesson for January 3, 1909.

FIRST STUDY.—JESUS' WORK AND TEACHING DURING THE FIFTY DAYS BETWEEN THE RESURRECTION AND PENTECOST IN PREPARING FOR PENTECOST,—INCLUDING HIS ASCENSION AND HIS FILLING THE VACANCY IN THE APOSTOLATE.

Jesus' Twofold Work—on Earth (Luke), from Heaven (Acts)—Divided by Ascension

Ch. i. 1. The former treatise I made, O Theophilus, concerning all that Jesus
Author's Aim began both to do and to teach, 2 until the day in which he was received up, after that he had given commandment through the Holy Ghost [or, *Holy Spirit*: and so throughout this book] unto the apostles whom he had chosen:

I. Forty Days of Intercourse, Preparing the Apostles for His Ascension.—Ch. i. 3-8.

1. *Proofs of His Resurrection and Identity, and Teachings of the Kingdom of God*

3. To whom he also shewed [Gr. *presented*] himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:

2. *Charge to Wait in Jerusalem for the Promise of Power*

Promise of Power

4. And, being assembled together with them [or, *eating with them*], he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which *said he*, ye heard from me: 5 for John indeed baptized with water; but ye shall be baptized with [or, *in*] the Holy Ghost not many days hence.

3. *False Notions of the Kingdom Corrected—it was to be, Not Judea, but the World Jesus again Discouraged their Hope of a Temporal Kingdom*

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within [or, *appointed by*] his own authority.

Program for World-Conquest for which He was to give the Power

World 8. But ye shall receive power, when the Holy Ghost is come upon you:
Witnesses and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria,
 and unto the uttermost part of the earth.

II. *Ascension of the Risen Jesus to the Father's Right Hand, from which to Carry on His Work of Power to its Consummation at His Second Coming.*—Ch. i. 9-11.

1. *The Passing of Jesus from the Visible into the Unseen World*

9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

2. *The Assurance, by Heavenly Messengers, of His return as Promised*

Duty 10. And while they were looking steadfastly into heaven as he went, be-
on Earth hold, two men stood by them in white apparel; 11 which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

III. *The Return of the Disciples to Jerusalem for the Ten Days of Prayerful Waiting, during which the Exalted Jesus does His First Work from Heaven in Completing the Apostolate.*—Ch. i. 12-26.

1. *The Whole Church United in Steadfast Prayer for the Promised Power*

First 12. Then returned they unto Jerusalem from the mount called Olivet,
Prayer- which is nigh unto Jerusalem, a sabbath day's journey off. 13. And when
Meeting they were come in, they went up into the upper chamber, where they were abiding;

Both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son [or, brother] of James.

14. These all with one accord continued steadfastly in prayer, with the women [or, with certain women], and Mary the mother of Jesus, and with his brethren.

2. *Early Outcome of the Prayer—Peter's Proposal to Complete the Twelve for the Promise*

(1) *Peter's Scriptural Argument to the 120 for Filling Judas' Place*

15. And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons [Gr. names] gathered together, about a hundred and twenty),

a. *Story of Judas' Fall from his Place, and his Fate, Fulfilling Scripture*

High 16. Brethren, it was needful that the scripture should be fulfilled, which
Place the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. 17. For he was numbered among us, and received his portion [or, lot] in this ministry.

b. *Parenthetical Story of Judas, and the "Price of Blood"*

Field 18. (Now this man obtained a field with the reward of his iniquity; and
of Blood falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19. And it became known to all the dwellers at Jerusalem; inasmuch that in their language that field was called Akeldama, that is, The field of blood.)

c. *Prophetic Requirement that his Place be Filled*

20. For it is written in the book of Psalms, Let his habitation be made desolate. And let no man dwell therein: and, His office [or, *overship*] let another take.

(2) *Requisites for an Apostle—Knowledge of the Messianic Career of Jesus*

To be a 21. Of the men therefore which have companied with us all the time that
Witness the Lord Jesus went in and went out among [or, *over*] us, 22 beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection.

3. *The Choice in Answer to Prayer to the "Exalted Lord"—His First Official Act*

23. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

Pray to 24. And they prayed, and said, Thou, Lord, which knowest the hearts of
"Lord" all men, shew of these two the one whom thou hast chosen, 25 to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place.

Choice of Matthias Approved by his being numbered with the Eleven

26. And they gave lots for [or, unto] them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Exposition of Acts i. 1-26, with Explanatory Notes

[The Topic of the International Lesson for January 3, 1909, is "The Ascension of our Lord". Its Scripture is Acts i. 1-14. The strange omission of Acts i. 15-26, without even a mention of its existence, indicates a failure to grasp the real unity and purpose of the introductory chapter to the Book. It should all be taken into the Lesson. It will all be embraced in the First Study.]

The Theme of the Introduction (ch. i. 1-26), as already stated is:

The Final Preparation by Jesus for the Inauguration of the New Dispensation of the Spirit for the Evangelization of the World,—

of the Apostolic Period of which the remainder of the Acts of the Apostles is the inspired record.

1. Study Luke's Preparatory Statement, giving his Aim in Writing this Second Book, namely, to set forth *the Continued Work* of the Enthroned Redeemer, after His Ascension and Glorification.—Ch. i. 1, 2.

There is here indicated a *Twofold Work* of Jesus:

A First, with which He *began*—in His ministry, death and resurrection during his life of humiliation, in laying the foundations for Redemption, and which ended with His Ascension and Glorification;

A Second, with which He *continued*, after His Exaltation to Power with His Father, in Carrying out from Heaven God's Purpose of Redemption, through the agency of the Holy Spirit and the Apostles, in Dispensing the Gospel to the Lost World to Redeem which as the Lamb of God He had died on the Cross.

In both estates—of humiliation and of exaltation—the work of Jesus embraced both Doing and Teaching.

[This Preface makes it plain that the Author of the Acts is the same as the author of the Third Gospel; the one Book continues the other, and both are dedicated

There are *Three Natural Divisions* of the Chapter:

(1) Luke's Prefatory Statement, setting forth his Aim in Writing this Second Book (ch. i. 1, 2).

(2) The Forty Days of Preparatory Intercourse with the Disciples, ending with His Ascension and Glorification at the Right Hand of the Father, whence He might Send the Divine Helper to Empower the Disciples for carrying out His Work of Redemption (ch. ii. 3-11).

(3) The Ten Days of Preparatory Waiting and Prayer, with the Filling of Judas' place to complete the Apostolic Body that was to be Endued with Power for the Evangelization of the World (ch. i. 12-26).

These are suggested as the *Points for Study*.

to the same distinguished representative man, Theophilus.

Who Luke was, the date of his writing the Acts, etc., will be found in any of the books of reference. By his Grecian culture he was just the man to give literary shape to the Gospel for the Greek race. As a native of Antioch in Syria, from which Paul went forth to his task (see Eusebius and Jerome); as "not of the circumcision", or in other words of Gentile origin (see Col. iv. 16); as a fellow-worker and intimate companion of Paul in his campaigns for evangelizing the Gentile World, Greek and Roman (see Acts),—probably no other man of that age could have been found as well fitted as Luke to write the history of the Apostolic Work for the World.

For a view of the *characters and relations of Luke and Paul*, and of their qualifications for their associated work, see "Why Four Gospels?", page 218.]

The fifty days between the Resurrection of Jesus and Pentecost (called *Pentecost*, or *Fiftieth*, because it came on the fiftieth day after the feast of unleavened bread, or Passover; see Lev. xxvii. 15, 16; Ex. xxxiv. 18,) were *divided into two unequal Periods by the Ascension*; during the first of which (Forty Days) Jesus was on

earth and much in intercourse with His Disciples; and during the second of which (Ten Days) He was in Heaven enthroned with the Father, while His Disciples were Waiting and Praying in Jerusalem, in obedience to His command, and in Filling the Place of Judas.

2. Study the Forty Days of Preparatory Intercourse with the Disciples, ending with His Ascension and Glorification with the Father, which was to enable Him to send the Divine Helper to Empower His Disciples for the Founding and Extension of His Kingdom.—Ch. i. 3-11.

The Central Feature of this section is, of course, the *Ascension*, or Jesus' Departure to the Father, that He might fulfil the Father's Promise of Baptism with the Holy Ghost.

[The Purpose of the incidents and teachings here introduced—doubtless in the most summary and abridged form—was to indicate how Jesus continued to the very last His work of correcting the erroneous Jewish views of His Disciples, and of preparing them for His Departure to the Father, and for their Future as His Representatives in carrying His work to its completion under the impulse and direction of the Holy Spirit.]

(1) Luke notes briefly—what in the Gospels appears in greater fulness—the Proofs, furnished by Jesus at different times during the Forty Days, of His Resurrection and of His Physical and Spiritual Identity (ch. i. 3).

["After His passion", i. e., "after that He had suffered death".—"Speaking the things concerning the Kingdom of God".—These supernatural events He, at this time (as had before been His custom) used as occasions for teaching them "the things concerning the Kingdom of God"; thereby confirming His Teachings, especially those of His last night.]

(2) On one of these occasions, just before His Ascension, Jesus Charged His Disciples to Wait in Jerusalem for the Fulfilment of the Promise, that He had given them from the Father, that they should shortly "be baptized in the Holy Ghost" (ch. i. 4, 5).

["Should not depart from Jerusalem", etc.—Jesus thus taught that, although

"men of Galilee", their new work was to begin in the Holy City which had been the center of the Old Dispensation.—"Baptized in the Holy Ghost", etc. The contrast between the two Baptisms is brought out: "with Water" as an outward symbol; but "in the Holy Spirit" as the essential element of spiritual life. See also Luke iii. 16.—John's Baptism was once for all; the Baptism in the Spirit became a permanent condition.—John's Baptism placed its subjects among the penitents; that of the Holy Ghost brought them into relations with the Spiritual Kingdom (Eph. i. 3), its Service and its Head. This last was the endowment with Spiritual Power for Conflict and Victory in the Work of the Kingdom.]

(3) Note how, in His Divine Patience, Jesus once more tried to Correct the old Jewish Error of the Disciples, and again marked out for them Geographically the Program for World-Conquest for which He was to Empower them (ch. i. 6-8).

The Kingdom was not to be Temporal and Earthly, confined to Judea; but Spiritual, embracing the World (vv. 6, 7).

The Father reserved for Himself the secrets of His government which He had settled in the exercise of His own sovereign "authority" (a different word from that translated "power"); but He will give them "power" through the Holy Spirit to fit them for their duty as His witnesses to the world (v. 8).

See John xv. 27; also Jesus' complete and detailed Program for the Conquest of the World under the Dispensation of the Spirit, in John xvi. In it all they were to be His witnesses.

3. Study the Ascension of the Risen Jesus to the Father's Right Hand, from which, Associated in Authority with the Father, to Carry forward His Work of Power for the World's Redemption, to its Consummation at His Second Coming.—Ch. i. 9-11.

The *Ascension* of Jesus, or His Return to His original place of Power and Glory with the Father, was *the one critical Event that separated the Earthly Activity of Jesus from the Heavenly*,—and upon which He had laid such stress in His teachings in the concluding chapters of John's Gospel.

[It will be observed that Luke has left *Two Accounts* of the Ascension; one in his Gospel (xxiv. 50-52), and this in Acts (i. 9-11). In the Gospel the event and the attendant circumstances have a backward reference, as connected with the proofs establishing the Reality and Identity of the Risen Jesus; in the Acts they have a forward reference as the essential preparation for the scenes of Pentecost.

Jesus had already taught them (John xvi. 7, and elsewhere) that the possibility of His sending the Holy Spirit, as the all-powerful "Helper" in their future Work, depended upon His Departure to the Father. It was necessary that His Sacrifice should be presented and accepted in the Holy of Holies on High, and that on this ground He should be glorified and enthroned in order to send forth the Spirit. *This had now been accomplished, and Pentecost was in so far prepared for.*]

(1) While the Disciples were still listening to Jesus' Farewell Words in which He Outlined their Future Work, *He was Taken up, passing from the Visible into the Unseen World* (ch. i. 9).

The Eternal Word "entered upon the world of humanity through a miraculous door" in His Incarnation; the Incarnate Word, Jesus Christ, left that world in like manner. The date assigned to the Ascension is Thursday, May 18, A. D. 30.

"Compare Luke xxiv. 51. Our Lord did not simply *disappear*, as on former occasions (Luke xxiv. 31, etc.); but 'as they were looking he was raised up, and a cloud (the symbol of the Divine presence, (Psa. civ. 3) took him away from their eyes', or sight" (*Par. Bib.*).

"The Book of Acts of the Apostles does not describe our Savior as thus *ascending through infinite space*. It simply de-

scribes Him as removed from off this earthly ball, and then, a cloud shutting Him out from view, *Christ passed into the inner and unseen universe wherein He now dwells*. The existence of that inner and unseen universe, asserted clearly enough in Scripture, has of late years been curiously confirmed by scientific speculation.* Scripture asserts the existence of an unseen universe, and the ascension implies it. The second coming of our Lord is never described as a *descent from some far-off region*. No, it is always spoken of as an Apocalypse,—a drawing back, that is, of a veil which hides an unseen chamber. The angels, as the messengers of the Divine Master, are described in Matt. xiii. as 'coming forth' from the secret place of the Most High to execute His behests. What a solemn light such a Scriptural view sheds upon life! The unseen world is not at some vast distance, but, as the ascension would seem to imply, *close at hand*, shut out from us by that thin veil of matter which angelic hands will one day rend forever" (*Stokes*).

(2) While the Disciples stood transfixed and Watching (as if for His immediate return), Two Messengers in human form, addressing them as "men of Galilee", declared to them the futility of such Waiting, but assured them that *He would return later*, as He had promised, and in like manner as they had beheld Him going into Heaven, i. e., Coming out of the Unseen into the Visible World (ch. i. 10, 11).

"He who had departed from them would again return just as He had gone away. As Jesus had always predicted that He would return in glory in the clouds of heaven, it follows from this, that they had on this occasion seen Him in the clouds, departing in His transfiguration glory. This parting took place on the Mount of Olives, which was distant from Jerusalem the distance which the Jews were allowed to travel on the Sabbath" (*Weiss*).

["Two men", etc. It has been suggested that these may have been Moses and Elijah, the representatives of two great Epochs in Old Testament History, who had once before come to attend the Lord

* See that remarkable book, "The Unseen Universe", by Professors P. G. Tait and Balfour Stewart.

(Luke ix. 30) on the occasion of the Transfiguration.

"As he went", etc. Professor Stokes suggests that "the ascension of Jesus Christ was *absolutely necessary to equip the Church for its universal mission*, by withdrawing the bodily presence of Christ into the unseen region: it rendered Christ an ideal object of worship for the whole human race; it exalted universal man to

a place of dignity in the sight of the Greek and Roman worlds, by making his life a service of the Lord Christ, thereby associating him with Christ in His Divine mission for the world. It likewise exalted Jesus to the *Place of Power in Heaven*, from which to administer Redemption, and carry out the Program He had fore-announced for the Evangelization of the World.]

4. Study the Obedient Return of the Disciples to Jerusalem to "the Upper Chamber", and the Events of their Ten Days' Waiting,—Prayer for the Promise of Power, and to the Exalted Jesus to Fill the Vacant Place of Judas.—Ch. i. 12-28.

(1) *The Whole Church*, and not the Apostles merely, united during those Ten Days in steadfast Prayer for the Fulfilment by Jesus of His Promise of Power (ch. i. 12-14).

The *Place* was "the upper chamber" of a private house, probably the one where they had partaken of the Last Supper; they were not yet ready to appear as witnesses before the public (verse 12).

The *Assembly*, in that *First Prayer-Meeting*, included the Eleven (beginning with Peter and the other intimates of Jesus), and enough of the 500 (see I Cor. xv. 6) who had met with Jesus in Galilee to make up, "*with women*" (as well as men) present, 120 (verses 12-14). Woman came at once to occupy a place of influence in the Church.

It is significant that *Mary the Mother of Jesus* was present with them (this is the last mention of her), and also His *Brothers*, now believers (see John vii. 5, R. V.; Mark vi. 3, R. V.). She did not assume authority or give advice. No mention is made of Nicodemus or Joseph of Arimathea or of any others of high standing in the Jewish world.

Compare this Apostolic List (Acts. i. 13) with the three others: in Matt. x. 2-4; Mark iii. 16-19; Luke vi. 14-16. *Peter* as the leader of the Apostolic band comes first in all four; in Acts (R. V.) *John* is second.

The one feature emphasized was *their unanimity and steadfastness in their prayer* (v. 14), *out of which came Pentecost*.

(2) An Earlier Outcome of the Prayer, before Pentecost, was *Peter's Proposal to Complete the Twelve by Filling the Place Vacated by the Apostasy and Death of Judas* (ch. i. 15-22).

[Jesus would seem to have chosen the College of Apostles to represent in a sense the twelve Tribes of Israel. This He recognizes in Matt. xix. 28, where He declares that they are to sit on twelve thrones judging the Twelve Tribes of Israel. Of course, it was no longer possible to assign them to the specific Tribes.]

a. It was *Peter* that led off in the Proposal to the 120 to Fill the Place of Judas, and presented the *Scriptural Argument* for it (ch. i. 15-19).

"St. Peter was not a forward man in the bad sense of the word, but he possessed that energetic, forcible character to which men yield a natural leadership He was one of those men who can not remain inactive, especially when they see anything wanting When he saw a fault or a want, his disposition and his natural gifts at once impelled him to strive to rectify it" (*Stokes*).

[Professor Stokes, while he recognizes Peter's "impulsiveness", and that he was "deficient in staying power", seems to fall short of setting forth the real Peter who, to *begin with*, was anything but "courageous". The key to his original character, and to the transformation Jesus wrought in it, is found in John i. 42: "Thou art Simon Jona; thou shalt be called Cephas (which is by interpretation, A Stone)". Jesus found him (as his name meant) an unstable, cowardly man, hearkening and

timid); He transformed him at last into a strong and stable leader of men. See the character of Peter, as the sponsor for Mark, the Gospel for the Roman, the Man of Power and Action, as set forth in "Why Four Gospels?", pp. 165-169.]

(a) Peter notes the *exalted Official Position of Judas*, as one of the Twelve Apostles, the advantages of which made more dreadful (Matt. xxvi. 24) his Responsibility, Apostasy and Destruction (ch. i. 16, 17).

"Judas 'obtained part' or 'received his portion', literally 'lot', 'in this ministry' with the Twelve. The word for 'ministry' is the one from which our English word 'deacon' is derived. The word for 'part' or 'portion' or 'lot' acquired a special sense, and comes to us as 'clerk' and 'clergy'" (*Rice*).

(b) A *parenthetical summary* of the fate of Judas, and of the use made of the thirty pieces of silver, is here introduced (ch. i. 18, 19).

"He fell forward on his face. Compare Matt. xxvii. 5. In the absence of further details, it may be supposed that, in throwing himself from a precipice, he broke the rope by which he intended to strangle himself, fell forward, and was dashed to pieces. In Matt. xxvii. 5, his own act is told, showing that he felt himself accursed (Deut. xxi. 23); here his additional suffering and the actual cause of death are narrated" (*Par. Bib.*).

(c) Peter cites the *Prophecy*, in Psalm lxxix. 25 and Psalm cix. 8, in declaring the Place of Judas Vacant and requiring that it be filled (ch. i. 20).

b. He then adds, in order to prepare for the Choice of a Successor of Judas, the *necessary Qualification for an Apostle*, "a personal Knowledge of what the Lord had done and taught, and especially of His Resurrection and Ascension; as his first duty was to be that of a witness" (ch. i. 21, 22). See John xv. 27; Mark iii. 14.

[No one was eligible for the place who knew these things merely by "hearsay", There would seem to have been but *two* in the company that fulfilled the condition, Joseph and Matthias; and those were put forward, not by the Eleven, but by the assembly.

From the condition thus laid down, the

conclusion has been reached that the Twelve were not a permanent body, but had set for them a *specific task* in laying the foundations of the Christian Church. In the nature of the case they could have no successors as "witnesses" of the "ministry, sufferings, resurrection and ascension of Jesus".]

(2) the choice was *Directed by the Exalted Jesus*, in answer to Peter's Prayer, and may be regarded as the *First Official Act of the Glorified "Lord"*; and it was Decided by Lot (ch. i. 23-26).

a. The prayer, joined in by the assembly, was *addressed to the now exalted Jesus* ("Thou, Lord"), Who when on earth had "chosen" the Twelve, asking Him to fill the place of Judas. It recognized His Divine authority and His omniscience (ch. i. 24, 25).

This is the first prayer recorded as *addressed to Jesus as exalted*, and the choice was His first recorded act from the seat at the right Hand of the Father.

"'Lord' appears to designate the glorified Jesus. Some, however, as Meyer, hold that it was addressed to God the Father, chiefly because of the phrase 'knowest the hearts of all'; literally, 'heart-knower'. But the Greek word for Lord is the same that Peter used four times in answering Jesus (John xxi. 15-17, 21), and that the Eleven used after the resurrection in speaking to Jesus (Acts i. 6), as did Stephen also in Acts vii. 59, 60. In Acts iv. 24, 'Lord' represents a *different Greek word*; but in Acts iv. 29, 'Lord' represents the same Greek word as here. And the words of Ananias, Acts iv. 10-15, are addressed to the Lord Jesus; and 'Lord' refers to Jesus in Acts xiv. 23; and Paul prayed to Jesus. 2 Cor. xii. 8. There is no Scriptural objection, therefore, to the view that this prayer was addressed to the Lord Jesus" (*Rice*).

b. The case was Decided by the *Old Testament method* of Casting Lots, and was approved officially by adding the name of Matthias to those of the Eleven (ch. i. 26).

This is the *only recorded case of the use of the lot in the Apostolic Church*. This single instance scarcely warrants its use in our times, in which Jesus by His Holy Spirit has taken the direction of the affairs of the Church.

[The circumstances and the record seem

to make it clear that *the Choice of Matthias was official and legitimate*. The Eleven prayed, and they had the promise of Jesus to answer. That Matthias does not appear again in the record is no argument against this view; for the same thing is true of a majority of the Eleven. Tradition has it that he first preached with great success in Judea, and afterwards in Ethiopia, where he was stoned and beheaded.]

In this *First Study*, in Chapter First,

Introductory to the Studies in Part First

Studies Second to Ninth:—Acts ii. 1—viii. 1

The Events of the Introduction (ch. i.) occupy Fifty Days, from April 7 or 8 to May 27 or 28, of 30 A. D.

The Events comprised in Part First cover from Pentecost, 30 A. D., to 33 A. D., or 36 A. D. It is the record of the *Beginning* of the Work of the Apostles in Carrying out the Master's Program for the Lost World,—Preaching the Gospel in Jerusalem, the Original Center.

The following more detailed *Analysis of Part First*, made with the aid of the Key and Outline View already given, will prepare for taking up and prosecuting the *Eight Studies* contained in it.

PART I.—Jesus Sending the Holy Spirit at Pentecost in fulfilment of the Father's Promise, and Empowering the Apostles as His Witnesses to enter upon their Work; Resulting in the Founding of the Church in Jerusalem, and its early Development there in Successive Conflicts with the Apostate Rulers of Judaism, whom Jesus, before His Death, had Officially Condemned and Replaced by the Apostles.—Acts ii. 1.—viii. 1.

This is the Period of the Death-Grapple with the Apostate Rulers who had Rejected and Crucified Jesus; and whom He had judged and deposed, installing the Apostles in their stead. In this Conflict *no truce or compromise was possible*.

The view taken of the *Pace in the Progress of the Conflict* depends upon whether

the necessary Two-fold Preparation for Pentecost is thus found to be completed:

(1) By His Ascension the Risen Jesus was Exalted to the Heavenly Throne with the Father, and was ready to send the Holy Spirit to Endue the Church with the Power required to carry on His Work;

(2) By the Choice and Appointment of Matthias, the Band of Apostles was re-completed, and made ready to receive the Heavenly Gift and Use it, as the Leaders in Laying the Foundations of the Kingdom of God and Extending it to the ends of the Earth.

the martyrdom of Stephen, at its culmination, is to remain at A. D. 36 or be carried back to A. D. 33. See Introduction to the Study of Acts (p. 407-8). In the Jerusalem Church the Palestinian Hebrews were the leaders in the early history of this period (of 3 or 6 years); and the Hellenistic Jews in the later.

This *Division of the Acts* may be taken up in *Four Sections*, each of which furnishes *Two Studies*:

SECTION I.—The Empowering of the Apostolic Witnesses for their Mission at Pentecost, by Jesus, in fulfilment of His Promise to Send the Holy Spirit; followed by the First Empowered Preaching by Peter, which resulted in the Founding and Shaping of the Mother-Church in Jerusalem.—Acts ii. 1-47.

Second Study.—The Empowering of the Apostles, by Jesus' Sending the Spirit, for carrying out the Divine Program for Evangelizing the World.—Acts ii. 1-21.

Third Study.—The First Empowered Witnessing, in Peter's Sermon, and its Results in the Great Ingathering, and the Founding and Separation from Judaism of the Mother-Church in Jerusalem.—Acts ii. 22-47.

Section 2.—The First Conflict of the Apostles with the Apostate Rulers, occasioned by the Healing of the Lame man, by Peter and John; which Peter, preaching in Solomon's Porch, declared had been done by the Power of Jesus whom the

Jews had Crucified, but God raised from the dead; Resulting in Arrest and Trial before the Sanhedrin,—which called out Peter's Declaration of Independence, and the Divine Vindication of his course by Miracle.—Acts iii. 1—iv. 31.

Fourth Study.—The Healing of the Lame Man by Peter and John, that furnished the Occasion of the Conflict; and the Public Preaching that followed in the very stronghold of the Sadducees,—of the Resurrection of Jesus and His Messianic Authority, and the Maddening Offer to the Rulers of the Remission of their Sins through Him.—Acts iii. 1-26.

Fifty Study.—The Arrest of the Apostles by the Temple Authorities at the instigation of the Sadducees, and their Trial by the Sanhedrin, that speedily followed; leading to Peter's Accusing them of the Murder of Jesus, and his Declaration of Independence, and followed by the Approval of their Course by Supernatural Signs.—Acts iv. 1-31.

SECTION 3.—*The Second Conflict* with the Apostate Sanhedrin,—occasioned by peculiar Social Conditions in the Church and extraordinary Displays of Supernatural Power, followed by the Imprisonment and Trial of the Apostles, and the Prohibition of Preaching Jesus; but leading to a bolder Reaffirmation of their Independence of the Jewish Authorities, and to Increased Prosperity.—Acts iv. 32—v. 42.

Sixth Study.—The Temporary Community of Goods furnished the Occasion of the Conflict,—leading to an extraordinary Judgment upon the Covetousness of Ananias and Sapphira, which was accompanied with and followed by new Displays of Miraculous Power and increased Prosperity; whereby the Rulers were Alarmed and Enraged.—Acts iv. 32—v. 16.

Seventh Study.—The Enraged Rulers (under lead of the Sadducees) imprisoned the Apostles in the Common Prison; who

—being miraculously delivered by the Lord, in a way that confounded the Council, and being encouraged by the Moderatism of the Pharisee party voiced by Gamaliel in the Council—Reaffirmed their Independence of the Council and their Allegiance to God only; and then went out and openly Defied the Authority of the Rulers by publicly Preaching Jesus as the Messiah in the Temple and Everywhere.—Acts v. 17-42.

Section 4.—Somewhat later, perhaps as early as A. D. 33, Internal Dissension in the Jerusalem Church—arising from the increasing Preponderance of the Hellenistic Jews over the Palestinian Hebrews—led the Twelve to advise the Appointment of the Seven Deacons, and to the Preaching and Miracles of Stephen, the leader among them; and ended in the Death-Grapple in which the Sanhedrin Murdered Stephen and Scattered the Church abroad (to do the Work that it had been neglecting) beyond Jerusalem.—Acts vi. 1—viii. 1.

Eighth Study.—The Twelve were led by Controversy between the Hellenistic Jews and Palestinian Hebrews to Ordain Seven Hellenistic Ministers to take charge of the "temporalities" of the Church; of whom Stephen as the leader by the power of the Holy Ghost, and through his Powerful Preaching and extraordinary Miracles, roused the envy and wrath of some of the non-Christian Hellenistic Jews, who brought him before the Sanhedrin on a charge of Blasphemy.—Acts vi. 1-15.

Ninth Study.—Stephen's masterly Answer to the Charges before the Council,—which led to the Culmination of the Death-Grapple with the Apostate and Doomed Rulers, in his cruel but triumphant Martyrdom; and to the Scattering and Persecution of the Hellenistic Ministers and Christians,—in which Saul of Tarsus was to become the Leader.—Acts vii. 1—viii. 1.

Part First:

The Empowering of the Apostles for their Work for the World, and its First Stage in the Founding and Development of the Church in Jerusalem

Acts ii. 1—viii. 1.

Studies Second to Ninth—The Gospel in Jerusalem

JESUS' SENDING THE HOLY SPIRIT AT PENTECOST, IN FULFILMENT OF THE FATHER'S PROMISE, AND THE EMPOWERMENT OF THE APOSTLES AS HIS WITNESSES TO ENTER UPON THE FIRST STAGE IN THEIR WORK FOR THE WORLD,—IN FOUNDING THE CHURCH IN JERUSALEM AND IN ITS EARLY DEVELOPMENT THERE IN SUCCESSIVE CONFLICTS WITH THE APOSTATE JEWISH RULERS, FOR WHOM, HAVING OFFICIALLY JUDGED AND DEPOSED THEM, HE HAD SUBSTITUTED THE APOSTLES BEFORE HIS DEATH.

Section I.—The Empowering of the Apostolic Witnesses at Pentecost for their World-Mission, by Jesus, in fulfilment of His Promise to Send the Holy Spirit; followed immediately by the First Empowered Witnessing in Peter's Bold Sermon, and Resulting, by the great Ingathering, in the Founding and Shaping of the Mother-Church in Jerusalem.—Acts ii. 1-47.

Second Study—Acts ii. 1-21—International Lesson for January 10, 1909

SECOND STUDY.—THE EMPOWERING OF THE APOSTOLIC WITNESSES BY JESUS FOR THEIR WORLD-WORK, WHICH WAS TO BEGIN AT JERUSALEM.—Acts ii. 1-21.

I. The Fulfilment of the Promise of the Father, in the Gift of the Spirit and of Tongues, to Fit the Apostles for their Task

1. Extraordinary Phenomena that Attended and Accredited the Gift

Ch. ii.

1. And when the day of Pentecost was now come [or, *was being fulfilled*], they were all come together in one place.

2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3. And there appeared unto them tongues parting asunder [or, *parting among them, or distributing themselves*], like as of fire; and it sat upon each of them.

2. The Elements of Power Involved in the Gift of the Holy Spirit

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

II. Devout Jews from All Lands were Present to Witness and Test the Facts

1. These Representative Jews of Every Nation, Rushed to Witness the Scene

5. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. 6. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.

2. Clear Testimony borne to the World by the Witnesses, Jews and Proselytes

7. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galileans? 8. And how hear we, every man in our own language, wherein we were born? 9. Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, 10. in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, 11. Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God.

3. Perplexity of All, and Mocking Explanation of Some

12. And they were all amazed, and were perplexed, saying one to another, What meaneth this? 13. But others mocking said, They are filled with new wine.

III. Peter, Speaking for the Twelve, Answered the Scoffer, and gave the True Explanation in Joel's Messianic Prediction of the Universal Gift of Prophecy

1. The Early Hour showed the Explanation of the Scoffers Untenable

14. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying,

Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. 15. For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day;

16. But this is that which hath been spoken by [or, *through*] the prophet Joel;

2. *The True Explanation is found in the Messianic Prophecy in Joel ii. 28-32*

(1) *The Gift of Universal Prophecy to Fit for the World-Work*

17. And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh;
And your sons and your daughters shall prophesy.
And your young men shall see visions,
And your old men shall dream dreams:

18. Yea and on my servants [Gr. *bondmen*] and on my handmaidens [Gr. *bondmaidens*] in those days
Will I pour forth of my Spirit; and they shall prophesy.

(2) *The Signs and Wonders of the Last Day, to Command Attention*

19. And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapor of smoke:

20. The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable day:

(3) *Man shall be saved by, and only by, Calling on the Exalted Jesus*

21. And it shall be, that whosoever shall call on the name of the Lord shall be saved.

Second Constructive Study in the Acts—Part First

Exposition of Acts ii. 1-21, with Explanatory Notes

The Theme of the Second Study has been stated to be—

The Empowering of the Apostolic Witnesses by Jesus for their Work of World-Evangelization, which is to Begin at Jerusalem.

[*This is the Scripture of the International Lesson for January 10, 1909. Its Topic is, "The Descent of the Holy Spirit".*]

The Advent of the Spirit is second only to the Advent of the Christ. It is of such Transcendent Importance, as inaugurating the New Dispensation and as furnishing the Key to the Book, that its General Meaning and Scope should be grasped before taking up the Special Points embraced in it.

(1) *What was Involved in It?*

Before His Death Jesus had given the Apostles (in John xvi.) the Program for their Work as His Representatives, in Conflict with and Conquest of the Hostile

World by the Gospel, in Establishing the Kingdom of God; to aid in which He was to Send the "Helper".

The Great Commission for the Evangelization of the World Jesus had repeated and emphasized; but it was impossible of accomplishment to weak and ignorant men without Divine Help.

His Departure from them to the Father, after His Resurrection, was that He might send this Promised Holy Spirit to Empower them for carrying out this Work.

(2) *The One Only Work of the Church on Earth in all Ages.*

The Marching Orders of the Apostolic Church were, "Go ye into all the World and preach the Gospel to every creature"; that was what Jesus Lived and Died for, and that was what His Disciples and His Church Exist for.

These Marching Orders of the Master are Binding on the Church of every Age, and Obedience to them is, always has been, and always will be, the One Sure Test of a Standing or Falling Church.

(3) *The Gift of the Spirit a Permanent Endowment.*

There is every Reason for believing that the Gift of the Spirit was intended to be, not a temporary affair of that first Pentecost, but a permanent Endowment to meet a perpetual need.

If the Church of this age is to meet its Inherited Obligation to Evangelize the thousand millions that are outside of Christendom; there is undoubtedly the same demand as in the Apostolic Age for Enduement with the same Power for that end, that shall make every Christian an Empowered Witness for the Gospel, and thereby speedily reach all the World.

And so *the Only Hope for this Lost World* lies in immediately restoring to the

Church the atrophied sense of its perpetual Mission, "The Evangelization of the World in this Generation"; and in bringing all Christians back to claim their forgotten privilege, of seeking from their exalted Lord the Empowerment by the Spirit to accomplish that Mission.

"It is to be hoped that a new effusion of the Spirit like that of the day of Pentecost may be granted to the Church whose fruits shall as far exceed those of the first effusion as the millions of Christians now alive exceed in number the one hundred and twenty souls then gathered in Jerusalem". —Charles Hodge, *Systematic Theology*, vol. 3, p. 804.

The following *Special Points for Study* are suggested by the Scripture itself:

1. Study the Fulfilment of the Promise of the Father, in the Gift of the Spirit and of the Power to Speak with Tongues, to Fit the Apostles for their Task.—Acts ii. 1-4.

(1) The Time, Occasion and the Extraordinary Phenomena—the Wind and Fire—attending the Outpouring of the Spirit, were suited and intended to Establish and Accredit the Gift (ch. ii. 1-3).

[The *time* was Pentecost (50 days after the Crucifixion), when probably greater numbers of Foreign or Hellenistic Jews and Proselytes were present in Jerusalem than were there during the Passover when Jesus was crucified. The occasion selected was when the disciples were *together*—probably in the upper chamber where they had spent that last Passover night with Jesus—unitedly praying for the fulfilment of the promise.]

There were *Three* decided, unmistakable, supernatural *Outward Marks* of the Presence of the Spirit:

a. The sound of a mighty wind (though no wind), indicative of the pervasive, life-giving efficacy of the Spirit.

b. The tongues of flame crowning each of the 120, indicative of the Spirit's purifying energy.

c. The speaking in foreign tongues, indicating that the purpose of the Spirit was to make its recipients witnesses of the Gospel to all men.

(2) Luke notes the Two Elements of Power involved in the Gift of the Spirit,

and Fitting the Disciples to go forth as Empowered Witnesses to carry the Gospel over the World: the Infilling with the Spirit, and the miraculous Gift of Tongues under control of the Spirit (ch. ii. 4).

These marked an extraordinary transformation in the Apostles, while they equipped them for the Divine Task of reaching the World.

a. *The Infilling with the Spirit*—as a New Thing in the World, introduced to qualify the followers of Jesus for their special Task in Evangelizing the World and Restoring the Kingdom of God on Earth—demands attention as the *first element of Gospel Power* (v. 4).

(a) Professor Stifter indicates six particulars in which the New Testament outpouring differed from the Old Testament possession: "He is given to every follower of the Lord"; is bestowed on none but good men; unifies men of all nationalities and classes in Christ; receives men into especially intimate relationship with God (Rom. viii. 15); dwells in His Church as His Temple (Eph. ii. 22), whereas formerly He dwelt with His people only by symbol; the present gift of the Spirit is a permanent endowment.

(b) Distinct from these are the *general offices* of the Holy Spirit, common to all ages and dispensations, as the Illuminator

and Life-Giver, and especially as the source of spiritual light and life in Inspiration and Regeneration.

(c) Quite distinct from all these is that *New Element, the Infilling with the Spirit*, introduced at Pentecost to Empower the followers of Christ for their One Mission, as Witnesses for the Gospel, of reaching and saving the Lost World.

[The Apostles had this Infilling; such men as John Wesley and George Whitefield, Charles G. Finney and Dwight L. Moody have had it; and there are reasons for claiming that *the very Mission of the Church makes it the privilege and duty of all Christians to have it*. Has not Christendom made the fatal failure of *forgetting its World-Mission of Salvation, thereby forgetting and losing the Pentecostal Gift that Equips for it?*]

b. *The Gift of Tongues*—a product of the Infilling and under the direction of the Holy Spirit—as *the Second Element of Power*, furnished to the Representative Jews from all nations who were present in Jerusalem (as will be seen) the cogent Proof of the Gift of the Holy Spirit and

the necessary Credentials for the Apostles at that juncture in their World-Mission (v. 4).

["Began to speak with other tongues", i. e., in languages with which they had not been familiar, seems best explained literally. They were not ecstatic, incoherent utterances, or babblings; "the sentences were clear and the words distinct, so that every man heard them speak in his own language or 'dialect' wherein he was born". Fifteen counties or provinces are named from which those came that heard them; so that they may have spoken as many languages.

This was to the Foreign Jews present a thorough-going certification of the Gift of the Spirit. The power to speak with tongues does not always accompany the Gift of the Spirit; although it probably did so in Samaria (Acts viii. 14-25), and explains the offer of money then made by Simon Magus. In the case of "unlettered Galileans" it may often have come into requisition as they went abroad and preached the Gospel to foreigners. (See Mark xvi. 18, 19.)]

2. Study the Providential Presence in Jerusalem of great numbers of Devout Jews from All Lands, who hastened to Witness and Test the Facts, and were thereby prepared to carry the News of Pentecost over the Civilized World.—Acts ii. 5-13.

Abundant provision was made by Jesus, Who was on the Throne, to Reach the World with the story of this great Event that Inaugurated the Christian Dispensation.

(1) *Devout Jews*, Representatives of Every Nation, hearing the "Sound", Rushed together to Witness the Scene, and heard the Speaking with Tongues (ch. ii. 5, 6).

"Devout Jews"—at Jerusalem as partial residents or visitors, religious men "looking for the Consolation of Israel" (Luke ii. 25)—were most competent and trustworthy witnesses' of the great Event (ch. ii. 5).

[The correct translation of the best text is, as in the Revised Version, "And when this sound was heard"; not, as in the Authorized Version, "Now when this was noised abroad", It was a matter, not of

rumor, but of actual hearing. When they came, they saw and heard, and were confounded.]

"The multitudes came together"; the nearest hearing the unusual commotion, rushed thither, and others, seeing them, rushed thither also; a scene that may be witnessed almost any day in a city, and especially in an Oriental city. They had a curiosity to see or to hear what had caused the commotion" (*Rice*).

(2) These Devout Jews who had come up to the Feast of Pentecost, Representatives of the Jews over the whole World, Investigated the Facts, and bore clear Testimony to hearing them speaking "the mighty Works of God" in their own Tongues (ch. ii. 7-11).

a. The Marvel that struck them was that, though all the speakers were Galileans or Palestinian Jews, and therefore expected to use *one dialect*, they heard

them speaking in all their own languages, the languages spoken over the World (ch. ii. 7-10).

The language makes it plain that it was not the *illiteracy* of the Galileans that was in question,—not all Galileans were ignorant; even the fishermen Apostles probably spoke two languages (v. 7).

The careful and complete geographical list of countries may be a summary by Luke of what these Jews said. It covers all the centers of learning, science and magic; showing that *the witnesses were abundantly qualified to detect and expose any imposture* (vv. 8-10).

b. There were *no "babblings"* about it, but a distinct answer to "devout" aspirations that had brought them up to the

Holy City: "We do hear them speaking in our tongues the mighty works of God" (ch. ii. 11).

[This incident has naturally been looked upon as pointing back to the Confusion of Tongues at Babel, whereby God met the high-handed rebellion against the Kingdom of God, by dividing and scattering the Race. It is likewise an anticipation of the resoration of the Unity of the Race through the Gospel, which is to reestablish the Kingdom of God.]

(3) Clear as was the Testimony to the Facts, there was much *Perplexity over the Explanation* of them, some (probably Jerusalem Jews) attempting to make a Mock of them (ch. ii. 12, 13).

3. Study Peter's Opening Address, in which, Speaking for the Twelve, He Answered the Scoffer, and gave the True Explanation of the Pentecost Scene, in Joel's Messianic Prediction (Joel ii. 28-32) of the Universal Gift of Prophecy in the Last Days.—Acts ii. 14-21.

[So great a crowd had gathered about the house (in which was probably "the upper chamber") in which the Pentecostal Scene is supposed to have begun, and the discussion had taken such a turn, that it now became necessary for Peter and the Apostles to *stand forth* so as to be seen by the thousands present, and address them (perhaps from the roof) in Explanation of the strange Events of the hour.]

(1) Addressing himself, first of all, to the "*men of Judea . . . and Jerusalem*" (who were in the crowd and had probably led in the Scoffing), Peter boldly affirmed that the Early Hour showed their proposed Explanation to be *Untenable* (ch. ii. 14, 15).

It was only 9 o'clock in the morning. Only the lowest revellers—which these men clearly were not—would be drunken at so early an hour. See Isa. v. 11.

(2) Peter then proceeded to the *True Explanation of the Pentecostal Scene*, as the Fulfilment of the Messianic Prediction of Joel (ii. 28-32), that in the Last Days the Spirit should be poured forth on all flesh, and the Power of Prophecy (or Religious Witnessing) should be bestowed upon the People of God Universally (ch. ii. 16-21).

[The Pentecostal Gifts which they had witnessed, and were now witnessing, were clearly in fulfilment of this Messianic Prediction of the Last Days; all of which culminated in the Exaltation of Jesus as "Lord" (Jehovah), the God of Salvation.]

a. This was the Pouring out of the Spirit, and the Gift of Universal Prophecy, Promised through Joel, which was intended to Endue the Apostles and all believers with Power for their Work of Witnessing for Jesus and His Salvation to All the World (ch. ii. 16-18).

[This Extraordinary Event was the Inauguration of the Era of Salvation. "Prophecy" is used here, not in the narrow sense of foretelling future events, but in the broader sense of speaking or teaching for God in proclaiming the truth of the Word or Gospel. In the Gospel *all are Witnesses*: "Let him that heareth say come!"]

"This power was not to be limited to old men, nor to the aged, but would be given to sons and daughters, to young men and old men; even to bond-servants and bond-maidens, or slaves" (*Rice*).

b. With these Wonders at the beginning of the Era of Salvation, "the Prophet at once connected the great *Miraculous Signs*

which were generally expected immediately to precede the great day of Judgment of God" (ii. 19, 20).

"The quotation agrees very nearly with the Septuagint Version; but the words 'the last days' appear to be supplied from Isa. ii. 2. The prophecy began to be signally fulfilled in this miraculous display of the Holy Spirit's power; but its accomplishment is to go on throughout the Christian dispensation, until the coming of 'the day of the Lord' (see Matt. xxiv.)" (*Par. Bib.*).

c. The Prophet concludes by declaring that, in the awful disaster of that Day. *Every one that calls upon the Name of the Lord (Jehovah, the Exalted Jesus) shall be Saved (ch. ii. 21).*

In this exaltation of Jesus to the Throne of Judgment and of the Universe, the way is prepared for Peter's Subsequent Main Sermon, in which he is to show that "*Jesus the Nazarene*" has been made by God "*both Lord and Christ*".

Constructive Studies in Acts—Part First—Third Study

Third Study—Acts ii. 22-42—International Lesson for January 17, 1909

THIRD STUDY.—THE FIRST EMPOWERED WITNESSING, IN PETER'S ADDRESS; AND ITS RESULTS, IN THE GREAT INGATHERING OF CONVERTS, AND IN THE FOUNDING, SEPARATING FROM JUDAISM AND SHAPING OF THE MOTHER-CHURCH IN JERUSALEM.—Acts ii. 22-47.

I. *Peter's Empowered Sermon to the Multitudes, in which He Demonstrated that "the Lord", on Whom Men were to Call for Salvation in the Last Day (vv. 21, 36), is this "Jesus the Nazarene", Whom They had Crucified but Whom God had Raised up and "made both Lord and Messiah"*

1. *First Argument, from Jesus' Acknowledged Mighty Works, which they Knew*

22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works [Gr. *powers*] and wonders and signs, which God did by him in the midst of you, even as ye yourselves know;

23. Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men [or, *men without the law*] did crucify and slay:

2. *Second Argument, From His Resurrection, which Peter Proceeds to Prove*

(1) *Proof from His Deity,—He could not be "Holden of Death"*

24. Whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.

(2) *Proof in David's Words (Psalm xvi.), of One Who should not See Corruption This could not mean David himself, for He was long since Dead*

25. For David saith concerning him,

I beheld the Lord always before my face;

For he is on my right hand, that I should not be moved;

26. Therefore my heart was glad, and my tongue rejoiced;

Moreover my flesh also shall dwell [or, *tabernacle*] in hope:

27. Because thou wilt not leave my soul in Hades,

Neither wilt thou give thy Holy One to see corruption.

28. Thou madest known unto me the ways of life;

Thou shalt make me full of gladness with thy countenance [or, *in thy presence*].

They had the Proof that David was Dead and Buried, in his Tomb among them

29. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

As a Prophet, David Foresaw and Spoke of the Christ's Resurrection

30. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* [or, *one should sit*] upon his throne; 31 he foreseeing this spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption.

3. *Third Argument, From the Outpouring of the Spirit and the Gift of Tongues, which they now Witnessed*

This had been Wrought by Jesus Exalted to the Right Hand of God

32. This Jesus did God raise up, whereof [or, of whom] we all are witnesses. 33. Being therefore by [or, at] the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear.

David had himself recognized this Jesus as his Lord (Psalm cx. 1, Sept.)

34. For David ascended not into the heavens: but he saith himself:
The Lord said unto my Lord,
Sit thou on my right hand,

35. Till I make thine enemies the footstool of thy feet.

By these Proofs All Israel should know Infallibly that God had made this Jesus Whom they crucified both Lord and Christ

36. Let all the house [or, every house] of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

II. *As the Immediate Result of Peter's Empowered Sermon "the vast Concurrence was bowed in an Agony of Conviction", and 3,000 Enrolled themselves as the Followers of Jesus*

1. *Peter's Answer to their "What shall we do?"—Repent, Be Baptized for Remission, and Receive the Holy Ghost—made the Way Plain*

37. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. 39. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

2. *The Urgent Plea, Save yourselves from the Doom Hanging over the Perverse Jewish Race, Prevailed, and 3,000 Received the Word and were Baptized*

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received [or, having received] his word were baptized: and there were added unto them in that day about three thousand souls.

III. *Luke sets forth the Conditions in this Primitive Jerusalem Church, made up of those that had been Gathered by Peter's Preaching and Transformed by the Holy Spirit, as in a sense Ideal Conditions for other Churches*

1. *They Accepted New Spiritual Guides and Ordinances*

42. And they continued steadfastly in the apostles' teaching and fellowship [or, in fellowship], in the breaking of bread and the prayers.

2. *Fear of their Miraculous Power guarded them from outward Foes*

43. And fear came upon every soul: and many wonders and signs were done by [or, through] the apostles [Many ancient authorities add in Jerusalem: and great fear was upon all].

3. *They Continued the Community of Goods known to Jesus and the Twelve*

44. And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need.

4. *Steadfastness in their Daily Religious Life brought Joy and Favor with All*

46. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, 47 praising God, and having favor with all the people.

5. *Daily there were Added to them those that were being saved*

And the Lord added to them [Gr. together] day by day those who were being saved.

Third Constructive Study in Acts—Part First

Exposition of Acts ii. 22-47, with Explanatory Notes

[This is the Scripture for the International Lesson for January 17, 1909. Its Topic is "Beginnings of the Christian Church".]

The Theme of the Third Constructive Study in Acts is—

The First Empowered Witnessing, in Peter's Sermon at Pentecost, and its Results, in the great Ingathering of Converts, and in the Founding, Separating from Judaism and Shaping of the Mother-Church in Jerusalem.—Acts ii. 22-47.

In the treatment of the *First Study*, what is to be regarded as the Introduction to Peter's Sermon has been attached to the Descent of the Spirit,—as a Defense against

the Objection of the Jewish Scoffers, and an Explanation of miraculous Scenes as the fulfilment of the Prophecy of Joel. This leaves for the Second Study the following Three Points:

(1) The Sermon proper, whose Theme is "Jesus is the Christ;

(2) The Results of the Empowered Preaching, in the great Ingathering;

(3) The Founding and Shaping of the Mother-Church in Jerusalem.

These should be taken up in order, in close connection with the preceding printed Scripture.

1. Study Peter's Empowered Sermon to the Multitudes, in which He Demonstrated that the "Lord", on Whom (according to the Prophet Joel) men were to Call for Salvation in the Last Day (ch. ii. 21, 36), is this "Jesus the Nazarene" Whom they had Crucified but Whom God had Raised up and "made both Lord and Messiah".—Acts ii. 22-36.

This Sermon of Peter—in the courage exhibited, in its changed conception of the person and mission of Jesus, in its broadened view of the Apostolic Work, and in its new grip on the Scriptures—contains abundant evidence of the Transformation wrought in an hour by the Pentecostal Revelation and the Power of the Holy Spirit.

"But when Peter's address on this morning is studied, we have still the more convincing proof of the Spirit's presence. In its adroitness, in the arrangement of the arguments, in its analysis, in its steering clear of Jewish prejudices, in its appeal and effect, it is without a peer among the products of uninspired men. As an example of persuasive argument it has no rival. The more it is studied the more its beauty and power are disclosed. And yet it is the work of a Galilean fisherman, without culture or training, and his maiden effort" (Stifler).

In judging of its effect on the multitude it must be remembered that they were still but an hour away from the Descent of the Holy Spirit, and were perhaps still witnessing the exercise of the Gift of Tongues, when Peter took up his argument for the Messiahship and Lordship of Jesus.

(1) Note his *First Argument*, From the well-authenticated Mighty Works of Jesus by which God had proved Him, and which they themselves Knew personally, but in spite of which they had Lawlessly Murdered Him,—thereby unwittingly accomplishing God's purpose of Redemption (ch. ii. 22, 23).

[He brings home their Guilt.—"Jesus of Nazareth". Literally, "Jesus the Nazarene, a man proved from God to you by powers, wonders and signs". "Approved" is used in the now obsolete sense of "proved". All the miracles of Jesus are covered by these three words: "powers", suggesting the divine power shown in the event; "wonders", the effect on those who witnessed them; "signs", their office as proofs or credentials. These "Works of God" were ample credentials of the Divine Mission of Jesus.]

"'Ye by the hand of lawless men':—Literally, 'by the hand of men without law (i. e., Gentiles: see John xviii. 31; 1 Cor. ix. 21), having nailed up ye slew'. It was a great aggravation of the crime of Israel that they gave up their Messiah to the cruelty of the Gentiles" (Par. Bib.).

(2) Note the *Second Argument*, From

His Resurrection, which Peter Proceeds to Prove (ch. ii. 24-36).

a. Proof from His Deity—"He could not be holden of Death" (ii. 24).

b. Proof from Scripture, in David's Words (Psalm xvi.) concerning God's Holy One whom He would not suffer to see Corruption (ii. 25-31). ●

(a) This could not mean David himself, for David had long been dead and buried; of which his Tomb among them was irrefutable Proof (ii. 25-29).

"St. Peter appealed to the evidence of David's tomb as demonstrating the fact that he was dead and that death still held him in its power. Why did not his opponents appeal to the testimony of Christ's tomb? It is evident from St. Peter's argument that Christ's tomb was empty and was known to be empty".

"This sermon shows the method of interpreting the Psalms and the Prophets popular among the pious Jews of St. Peter's time. St. Peter's method of interpretation is identical with that of our Lord, of St. Paul, and of the author of the Epistle to the Hebrews. He beholds in the Psalms hints and types of the profoundest doctrines of the Creed. We can see this in

both the quotations which he makes" (Stokes).

b. David, being a Prophet, Foresaw this of the Descendant that God had promised with an oath (Psalm cxxxii. 11) should Sit on his Throne; and spoke these words of Him and His Resurrection from the Dead (ii. 30, 31).

(3) Note Peter's *Third Argument*, From the Divine Manifestations, in connection with the Descent of the Holy Spirit and the Gift of Tongues, which they had just been Witnessing,—the Demonstration from which was absolute (ch. ii. 32-36).

a. These wonders which they had seen and heard had been wrought by this Jesus now exalted at the Right Hand of God (ii. 32, 33).

b. David had himself prophetically recognized (Psalm cx. 1, Sept.) this Exaltation of Jesus over him as his Lord (ii. 34, 35).

c. By these Proofs All Israel should know Infallibly (this is the precise meaning of the Greek word) that God had made Him both Lord (v. 21) and Christ (v. 31)—this Jesus whom they had Crucified (ii. 36).

2. Study how, as the *Immediate Results of Peter's Empowered Witnessing*, "the vast Concourse was bowed in an Agony of Conviction", and 3,000 Enrolled themselves as the Followers of Jesus.—Acts ii. 37-41.

(1) Peter's swift Answer, based on the Promise of God, to their Question of *Anguish, Brethren, What shall we do?*—Repent, Be Baptized for the Remission of Sins, and Receive the Holy Ghost—covered the whole ground and made the Way Plain (ii. 37-39).

(2) Peter's many other Words of Witness and Exhortation are summed up in the Urgent Plea, to Save themselves from the Doom hanging over the perverse Jewish Race; which Plea prevailed so that 3000 Received the Word, were added to the hitherto few confessors of Jesus, and were Baptized (ch. ii. 40, 41).

"The consequence of the outpouring of the Holy Ghost and of the Pentecost sermon of Peter was the establishment of the first congregation. The phenomenal effect of

the sermon caused the hearers to ask what they should do in order to escape the approaching judgment of God; the answer to which question appears as the conclusion of Peter's address

"He demanded a complete change of heart, as the condition of their hearts in the past had led them to the slaughter of their Messiah.

"He demanded also, as did John, that they should seal this change of heart by the symbolical act of being baptized.

"This act was to take place in the name which Jesus designates as the Messiah, i. e., with the recognition of the Messianic character of Jesus, whom they had formerly rejected as a false prophet, but in whom they were now to believe as the promised Redeemer.

"Only under these conditions could the terrible sin which they had committed, and with this all their sins, be forgiven" (Weiss).

3. Study Luke's Record of the Conditions in this Primitive Church in Jerusalem—made up of those that had been Gathered by Peter's Preaching and Transformed by the Holy Spirit,—as being in a sense *Ideal Conditions for other Congregations*.—Acts ii. 42-47.

Luke, in a few short sentences, gives a broad and illuminating sketch of the subsequent results—perhaps glancing forward over a year of the new Community—of God's Gift of the Holy Spirit as the Helper, as Jesus' Representative. They are such as were to be expected from the intimate association with, the indwelling of, and the conscious possession by, the All-Powerful and Holy Spirit of God.

"A new community was formed, new not merely in time, but in character. The bond being spiritual they were not visibly separated from the old community. The temple prayers and sacrifices were not abandoned. But their connection with Judaism was but local, while the union among themselves was in the living Christ, and in a brotherhood in Him. They were in the same vine with the other sons of Israel, but alive now and fruitful, while all their fellows were dead" (Stifler).

(1) As the foundation, they accepted *and held* firmly to the *New Gospel Guides and Ordinances*, along with what was essential in the Old Order (ch. ii. 42).

The *New Guides*, in place of the Scribes and Pharisees, were the Apostles whom Jesus had commanded to teach men all that He had commanded them (Matt. xxviii. 20). The *New Central Ordinance* was the Lord's Supper, which epitomized and embodied in a perpetual object-lesson, the Gospel Way of Salvation. The threefold *Daily Prayer Service* in the Temple gave them the Essence of the Old Order, in the Worship of God.

(2) The *Evidences of their miraculous Power* impressed their outside Enemies with a wholesome Fear (ch. ii. 43).

(3) They Voluntarily continued the *Community of Goods* known to Jesus and the Twelve, and which was of Special Value to a Community made up as was that at Jerusalem (ch. ii. 44, 45).

"In the first outburst of Christian love and zeal the believers followed the example of our Lord and His Apostles, who evidently had all their property in common stock, out of which their expenses were defrayed. But this arrangement was plainly voluntary on the part of each individual (see Acts v. 4). It does not appear to have been adopted in any other Church established by the Apostles. See Gal. ii. 10; 1 Tim. vi. 8, 17-19. It may have been

intended to meet the necessities of those who had come to the festival at Jerusalem, and who after their conversion remained to attend upon the teaching and religious services of the Apostles" (*Par. Bib.*)

(4) Their *Religion was Wrought into their Daily Life so thoroughly* as to completely transform it, making it joyful with the Service of God and winning the favor of All the People (ch. ii. 45-47a).

"Having favor with all the people", i. e., as contrasted with the Apostate Jewish Rulers, gives the *key to the history of conflict and persecution that follows*. This alienation of the People—through the manifestations of miraculous and spiritual power—was intolerable to these Rulers, and inevitably led to successive attempts to crush the new community.

(5) The *Supreme Feature in this Ideal Condition* of the Primitive Church was, however, that the Salvation of the Lost was their One Business; so that "the Lord", the now Exalted Jesus, who had set them to this Work of the Gospel, "added to them daily those that were being saved" (ch. ii. 47b).

To the Rulers the most threatening feature was the *constant growth of the new community*. "The Lord"—i. e., Jesus as the glorified Head and Ruler of the Church—"kept adding to them day by day those that were saved", or being saved. Herein appears the hopelessness of the outlook for their enemies. The mysterious growth kept steadily on by the agency of an *unseen Power* beyond their reach, and with Whom they could not cope.

[The words "to the Church" are omitted in the Revised Versions, as not being found in the four oldest Greek manuscripts. The new community is described as it existed, but is "not yet called a Church".]

The Transforming Power of God's Gift of the Holy Spirit at Pentecost was thus immediately manifested, not only in the Empowered Messages of Peter and the Ingathering of Thousands in Founding the New Community, but also in the subsequent care of the Lord in ordering, shaping and prospering this Mother Church in Jerusalem.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of the Bible League of North America
Daniel S. Gregory, Managing Editor, 86 Bible House, New York.

League Notes and Points

The Bible Student and Teacher for 1909

The present issue of the magazine closes the fifth year and ninth volume of the publication of The Bible Student and Teacher as the organ of the Bible League. Two years ago a campaign was proposed for doubling the list of subscribers. It is gratifying to be able to say that this ef-

fort resulted in adding more than 50 per cent. to that list. We desire to thank the friends for so effectively seconding our efforts, as well as for the warm expressions of sympathy and approval that are constantly being received. We hope to continue to deserve and receive their aid.

Features of the Past Years to be Continued.

The general features of the past years are to be continued in the magazine during the year 1909, in prosecuting the work of Defense and Study of the Bible as the Word of God.

The unique treatment of the Sunday School Lessons will be applied to the International Lessons, as drawn from the Book of Acts. The subject will be taken

up in a series of Constructive Studies covering the Acts and Epistles. This mode of treatment will make the magazine indispensable to the great body of Teachers and Superintendents, as it will furnish them with special helps for understanding the real meaning of the important portions of the New Testament to which the Lessons of the year 1909 are devoted.

Plans for the Future of the League

At the Annual Meeting of the Directors it was shown that the present situation is such as to make it the imperative duty of the League to undertake immediately, with the help of God and in dependence on Him, to provide for adequately meeting and counteracting the destructive teaching that is threatening the foundations of Christianity. Impressed with this view, a plan was formulated for bringing together, organizing and directing the abundant conservative elements of power that undoubt-

edly exist in the Church. This will in due time be made public, in order to the carrying out of the program. It is firmly believed that, when the gravity of the situation and the greatness of the need are made clear to the reasonable Christian men with whom we have to deal, there will be a most generous response in the consecration of the financial, intellectual and administrative forces essential to the accomplishment of the proposed object. They are only waiting for something worth the while.

A Reminder to Some Who Can be of Special Service

In looking over the Subscription List of The Bible Student and Teacher, we find a number of unpaid subscriptions. The prompt payment of these amounts would be specially helpful and much appreciated. The amounts are small in each individual case, but in the aggregate the sum is considerable, amounting to \$2,000.

A prompt response would be most acceptable just at the present time, by reason of the monetary stringency and the heavy financial obligations the League has been

carrying for the last year.

May we not ask for an immediate and favorable response.

It is also suggested to our many friends and members, that they endeavor to make known the work and purpose of the Bible League more thoroughly in their various regions, with a view to enlisting the interest of others and thereby increasing the circulation and influence of the magazine. We stand ready to cooperate with them in every way in this good work.

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